



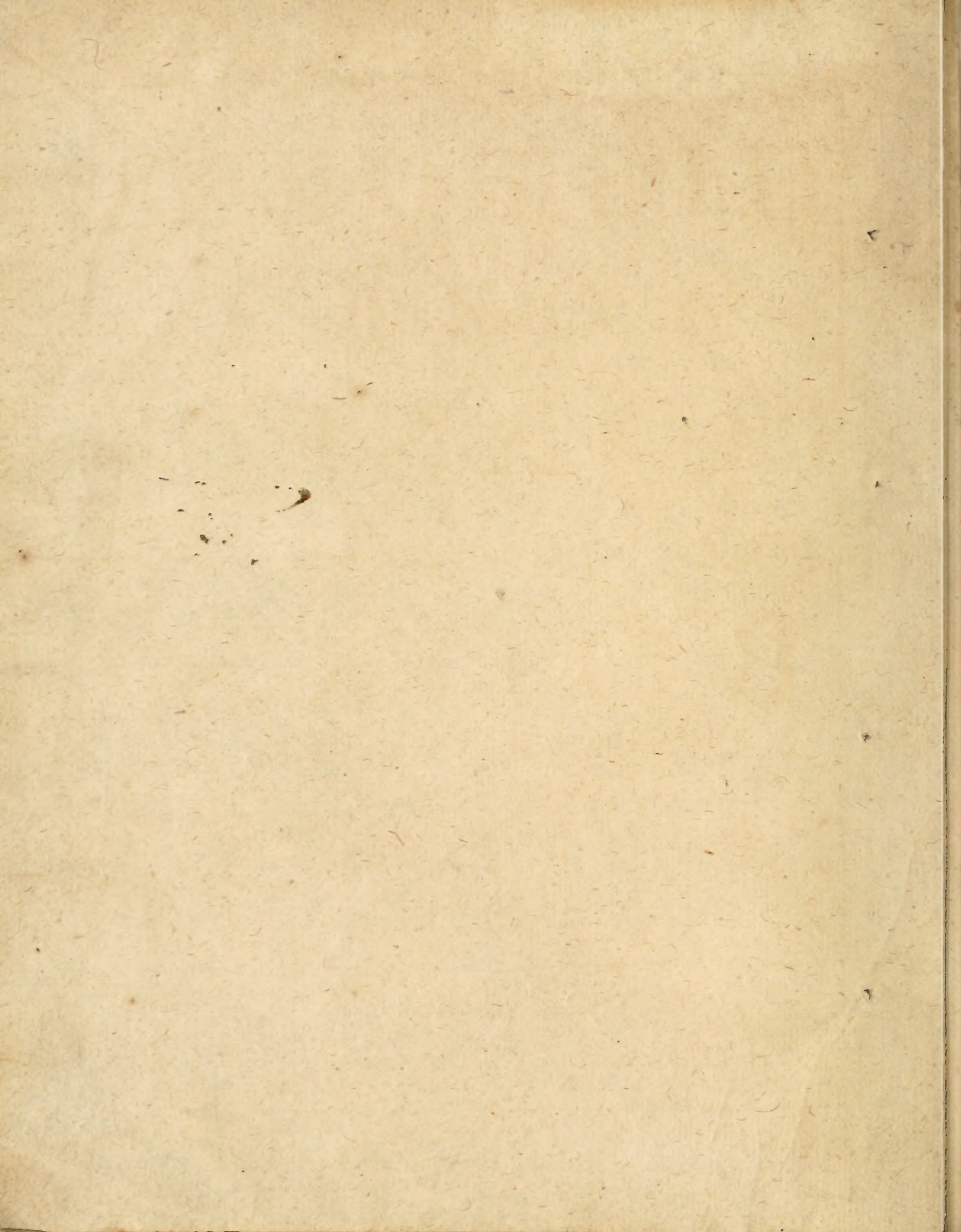
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THE
HISTORY
OF THE
WORKS
OF THE
LEARNED.

OR,
An Impartial Account

OF
BOOKS

Lately Printed in all Parts of Europe.

With a Particular RELATION of the

State of Learning

In each COUNTRY.

For the Month of January, 1699.

The Second Edition.

Done by several Hands.

Vol. I.

L O N D O N: Printed for H. Rhodes, at the Star near Fleet-Bridge; T. Bennet, at the Half-Moon in St. Paul's Church-Yard; A. Bell, at the Cross-Keys in Cornhill; D. Midwinter, and T. Leigh, at the Rose and Crown in St. Paul's Church-Yard. 1701.

Greenitz
per Mr. G. M.

THE PREFACE.

THE Title being sufficient to inform the Reader, of the Nature and design of this Work; it only remains that we acquaint the Publick with the Measures we take to carry it on, and in what Methods we intend to pursue it.

We have settled a Correspondence beyond Sea, to have all the Foreign Journals of Learning, regularly sent as they are Published; and likewise all other Curious Pieces which can be conveyed to us per Post. For larger Volumes, we shall give such Accounts of them, as are transmitted to us by the Undertakers, or Foreign Journals.

As to Books newly publish'd in London, or either of our Universities, or Editions of old Books with Additions or Emendations, an Account of them shall be given as speedily as may be, with all imaginable Candour and Impartiality, and in the Terms of the Authors themselves, as far as the Nature of our design will permit.

We shall be very sparing of our Censures, as remembring our Province is that of Historians and not of Criticks: But at the same time, when any Books are published relating to our Civil Constitution or the Established Religion, and are so much taken notice of in the World, that an Account of them will be expected from us, we hope freedom may be allowed us to express our own Sentiments, so far as to show, that we are not Promoters or Incouragers of Works that tend to make Innovations in either.

We think fit likewise to assure the Reader, That we shall be so far from giving an Account of Books that are Trifling, or contrary to good Manners, that we will not so much as mention their Titles.

Then, as to the Management of the Work in general, it is our design to keep a Medium betwixt tedious Extracts, and superficial Catalogues, made up only of Title and Preface; the former being tiresome to the Reader, as well as injurious to the Sale of the Books; and the latter being a meer Imposition on the Publick. Therefore we shall take a particular care to give such an Account of Books, as the Reader may thence be able to form a perfect Idea of the Design, Method and Principal Topicks insisted upon by the Authors.

THE PREFACE.

It's needless to acquaint the ingenious Reader, that sometimes the Nature of a large Work, will admit only of a short Account of it; as for instance, that of the Criticks on the Bible, newly printed in Holland, in 9 Volumes, whereof it suffices to give a brief hint of the Additions and Emendations, and of what is new in the Method from the English Edition: And on the other hand, it happens sometimes that a small Book may require a large Extract, especially when containing Curious Pieces of History, not hitherto published, as will be found in the History of the Duke d'Alva; and the Secret History of the Treaty of Munster; both here exhibited.

The Usefulness of a Work of this Nature, is so obvious, that it's needless to insist upon it, any further than to acquaint those who are less conversant with Books, that hereby they may inform themselves of the State of Learning in the World, and be enabled to maintain Conversation with the Learned upon any subject, at a small Expence of Money and Time. Nor will it be wholly useless to the Learned, who may hence have a brief View of the Progress of Arts and Sciences in all parts of Europe, and be thereby timely informed of such Books as may be proper for their Libraries, or otherwise useful to them on occasion.

And, that nothing may be wanting to make this History compleat in its kind, at the end of every Book, we shall insert a Catalogue of such Works as are in the Press here or beyond Sea; and if any Gentlemen be pleased to communicate to the Booksellers concern'd, any Memoirs, Extracts of their own Works, or occasional Dissertations proper to our Subject, they shall be faithfully publish'd according to their Desire.

We doubt not, seeing Learning revives beyond Sea upon the settling of the Peace, but it will encrease proportionably here: And as the Continent gives encouragement to a considerable number of different Journals of Learning, in Latin, Italian, French and Dutch, we have reason to think that one in English, containing what is remarkable in all of them, besides other Improvements, and an Account of Books published in our own Nation, will meet with a good Reception in these three Kingdoms.

THE

T H E
H I S T O R Y
O F T H E

Works of the Learned, &c.

For January, 1699.

CRITICI SACRI: *Sive Annotata Doctissimorum Virorum in Vetus ac Novum Testamentum. Quibus accedunt Tractatus Varii Theologico-Philologici Editio Nova in Novem Tomos distributa, multis anecdotis Commentariis ac Indice ad totum opus Locupletissimo, aucta. Amstelodami apud Henricum & Viduam Theodori Boom. Et Ultrajeeti apud Guil. Van de Water, 1698. Tomi hi Novem non compacti Venduntur 1.10. Florenis Belgicis. Id est, The Sacred Criticks: Or, Annotations of Learned Men upon The Old and New Testament. In IX. Vol. With many Additions, Treatises and Commentaries, &c.*

AT last this Noble and Long-expected Work is Published: Being a Collection of the Sacred Criticks, or, as it may be called, *Bibliotheca Hagiocritica.*

The English were the first who oblig'd the Learned World with them, *An. 1660.* by the Encouragement of King *Charles II.* And now the Dutch Bookfellers have, by the Advice of Learned Men, published them again with large Additions, and in many places digested into a better Method and Order.

The Cause of this Edition was partly the scarceness and high price of the English Criticks; and partly some Manuscripts of *Drusius* and *Amama*, containing Notes and Observations upon diverse Books

Books of the Sacred Scripture, which the Dutch Bookfellers having procured, they thought they would be a great Ornament as well as Addition to the Work. This Design being approved by Divines of great Name, and other Learned Men, at length they set about the Work, and putting it to several Presses, finished it in a little time. They have kept to the same number of Volumes with the English Criticks; but the first Volumes of this Edition, are much larger than those of the English, because of the great Additions.

The Publishers have not always observed the same Order in their Collections with the English, but have divided several Treatises which the *London* Edition had in the two last Volumes, so as they are to be found either in their proper Places, or added to those Books or Tomes to which they seemed most properly to belong, but such as could not be reduced into this Order, because of the various Explanations of Words and Things are added to the last Volume. *Lucas Brugensis's* Annotations upon the Places of Scripture that seem to vary, which in the English Edition were placed amongst the Miscellany Tracts, are inserted here in their proper Places. The like is done as to the *Varia Sacra*, collected by *Simon Muis* from the Rabbins, but the Comparifon of the chief Translations of the *Old Testament*, written by *Paulus Fagius*, was collated with those which that same Author added to the *Chaldee* Paraphrase of the Pentateuch. And such as were repeated several times, are mentioned but once.

The chief Ornament and Addition to this new Work, is the *Notæ Majores* of *Joannes Drusus* on *Genesis, Exodus, Leviticus*, and the first 18 Chapters of *Numbers*, that were never before published, on which Account the first Volume of this Collection is divided into two Parts. Those Notes were writ by the famous Author in the beginning of this Century, at the command of the Illustrious States of *Holland*, as may be seen in the Account of his Life, prefix to the 6th Volume. He had indeed a great desire of finishing and publishing them himself, but being diverted many ways, he only published a Specimen under the Title of *Commentarii ad difficiliora Loca Sacræ Scripturæ: i. e.* Commentaries upon the most difficult places of the Holy Scriptures: Moreover, the Latin Version of the Hebrew Text; which *Drusus* added to his Notes, and was never before Printed, is added to this Work, as that without which the Notes themselves seemed obscure and lame. The Publishers have also carefully compared those larger Notes *Drusus* with his Anno-

Annotations, which were printed by the English, and where they found things express'd in the same Words, they struck them out, but always refering the Reader to what went before. His Notes likewise upon the Vulgar Translation of some of the lesser Prophets, are inserted in this Collection, tho' they seem to have been written before his Commentary on those Prophets, because none of the Critics had hitherto recited the Vulgar Translation of them. Such Readings as occurred in this Edition, upon some of the Prophets, are reckoned to have been writ by *Amama*, but seeing the Hand and Method are more like those of *Drusius*, the Publishers made no scruple to ascribe them to him. Somethings are also added in this Edition to the Treatises of that Author, concerning the Name *Elohim* and *Tetragrammaton*, which are inclosed in Hooks. And to the latter Treatise is added the Dedication to the States General, which was omitted in the *English* and *Antwerp* Edition. So much for the Writings of *Drusius*.

The second considerable Addition is the Manuscript Notes of *Sixtinus Amama*, upon the Historical Books, the *Psalms*, *Proverbs* and *Ecclesiastes*, which tho' they seem not to have been designed for the Press, but writ only for the help of his own Memory in teaching *Viva voce*, the Publishers thought them very well worth Printing. To those is deservedly added, the Censure which *Amama* himself had long ago published, upon the Vulgar Translation of the 5 Books of *Moses*, because that Book has been much inquired after and very scarce.

In the third place there is added the Notes of *Andreas Masius* upon some Chapters of *Deuteronomy*, *Joshua*, and some places of *Jeremy*, and the Evangelists, as also a Treatise concerning Paradise, writ in *Syriac* by *Moses Barcephas*, which is inserted in the 2d part of the first *Tome*. That Book was formerly printed by *Plantinian*, with a three-fold *Privilege*; but since that time, it became so rare, that those who are best versed in that sort of Learning, had scarce any Knowledge of it. The same is to be said as to the *Octaplum Psalterii* of *Augustinus Justinanus* of the Order of the Predicants, and Bishop of *Nebia*, whose *Scholia* and Annotations are added to the *Psalms* of *David* in this Edition. Mr. *Christopher Cartwright*, an Englishman and noted Writer, his *Elesta Thargumico-Rabbinnica*, or his Annotations on *Genesis* and *Exodus*, are also added here, whereas the *London* Edition had only his *Mellificium*. The Publishers would have the Reader also to take notice, that in this Edition they did not follow *Grotius's Paris* Edition, as the *English* did, but that Corrected and

and Enlarged, which was printed by *Blaeu*, and hath every where the Interpretation of the *Greek* and *Hebrew* Words added. So much for the *Old Testament*.

The Collection of the Criticks for the *New Testament*, differs not much from the English Edition, except that the Publishers have added, in their proper Places, *Gualtperius's Sylloge Vocum Exoticarum Novi Testamenti*; *Capellus's* Annotations on the *New Testament*; *Stephens's* *Κεφάλαια*. *D. Matthei & Marci*, and his Latin Interpretation of obscure Words and Phrases of the *New Testament*, and they have opposed the Notes of *Salmasius* (who went under the Name of *Joannes Simplicius*) to those of *Grotius*, on 2 *Thess.* II. The Publishers however have, by the Advice of Learned Men, left out the Treatises of *D. Matthew Wren*, against the *Racovian* Catechism, and of *Grotius de Veritate Religionis Christianæ*; the first being more Polemical than Critical or Exegetical; and the latter in every ones Hand. But instead thereof they have substituted *Huetius* his Treatise *De Paradiso Terrestris*; Corrected and Enlarged; and also his *Commentarium de Navigatione Salomonis*, which he himself was so courteous as to send to the Publishers.

In the last place they have added a large Index of all Remarkable Things and Words, by help of which the Reader may find what he seeks for immediately. There needs no more be said of this Work, it being sufficient to commend it self.

But for the Reader's further Satisfaction we shall exhibit all the Additions together, that he may see them at one view.

Andræ Masii Annotationes, in Deuteron. Cap. 18. & sequent.

In aliquot Loca Jeremiæ.

Additamenta ad Annotationes & Commentaria in Josuam.

Ad quædam Loca Evangelistarum Notæ.

Joh. Drusii Notæ Majores in Genesin, Exodum, Leviticum & priora 18 capita Numerorum.

Scholia in Versionem Hieronymi Psalmorum priorum, LIV.

Commentaria in Psalmos XIX. priores.

Salomonis Sententiæ Secundum ordinem Alphabeti per Locos Communes digestæ cum explicatione earundem.

Annotationes in Versionem Vulgatam, Hoseæ, Joelis Amos, Micheæ, Habacuc & Sophoniæ

Lectiones ad Micheam, Habacuc, Zephaniam & Zechariam.

Sixtini Amari Censura Vulgatæ atq; a Tridentinis Canonizata.

Versionis quinq; Librorum Moysis.

Ejus.

Ejusdem Notæ in Libros Historicos, Psalmos, Proverbia & Ecclesiasten.

Christophori Cartwrighti Electi Thargumico-Rabbinica sive Annotationes in Genesim & Exodum.

Mosis Barcephæ Syri Commentarius de Paradiso ex Interpretatione Andrea Mosii.

Augustini Justiniani, Episcopi Nebiensis, Glossæmata in Octaplum Psalterii.

Ludovici Capelli Iconographia Templi Hierosolymitani

Claudii Salmasii sub ficto Nomine Joannis simplicii

Notæ in Hug. Grotii Commentationem ad 2 Thess. II.

Petri Danielis Huetii de situ Paradisii Terrestris

Commentarium de Navigationibus Salomonis.

The History of Ferdinand Alvarez de Toledo; the first of that Name, Duke de Alva. Printed at Paris, 1698 in II Vol. 12^o The first containing 504 Pages, and the second 576.

THE Duke d'Alva, distinguished himself too much in the preceding Age, not to merit a particular History. He had a great share in all those Actions which made the Reign of the Emperour, Charles V. illustrious: Nor did there happen any thing considerable in the Reign of Philip II. his Successor, (at least in the Armies) whereof this Duke was not in a manner the *Primum Mobile*. In a word, no Man can deny that he was endowed with Military Vertue, tho' perhaps they may say, He was defective in some things, which are necessary to compleat the Character of a good Man. The Author of this History does not conceal what may be said against his Hero, yet mentions it only for the most part in order to make his Apology. He represents him throughout as a Great, Generous, Inflexible Person and Sworn Enemy to fawning Complaisance, but more to Vice, which he always punished with the utmost Severity; he constantly betook himself to the right side in nice Conjunctions and never failed of success.

This History was first printed in Latin at Salamanca, in 1669. under the Title of, *Vita Ferdinandi Toletani, Ducis Albani*. We are given to understand, that the Author founded this Work on Original

Letters, Memoirs written in the Duke's time, and on an History of his Life, composed by the Marquis *d'Astorga*, who was either an Eye-witness of what he wrote, or had it from Persons worthy of Credit. It is in Manuscript, and preserved amongst the other Writings belonging to that Family. As for our Author, he wrote near upon 50 Years after the Death of the Persons whom he treats of; whence he would have us to believe, that he writes with great freedom, as neither expecting their Reward, nor dreading their Resentments. He assure us likewise, that he wrote it only for his own use, and had not published his Work, but that some People began to print it from a false Copy.

It is divided into 8 Books, and each Book into diverse Chapters. The Translator hath taken care to add the Chronology, where it was wanting, and to set down the Years on the Margin.

The first Book begins with the Duke's Birth, and ends with the Commencement of the War, by *Charles V.* against the Protestants of *Germany*. Nothing can be more illustrious than this House which derives its Original from a Prince of the Family of the *Paleologi*, Brother to the Emperour of the East, who having conquer'd or defended *Toledo*, took his Surname from it, and transmitted the same to his Posterity.

The Duke we speak of was born in 1508. Son to *Garcias*, Duke de *Alva* and *Beatrix de Piemontel*, Daughter to the Count de *Benevento*. Duke *Garcias* was kill'd in a Battle against the *Moor*s, and his Son *Ferdinand* was brought up by his Grandfather, who spared no cost on his Education. He applied himself to the Latin Tongue for some time, but fearing that this Study would render him effeminate, and that he should become like those *Grande*es who languish in Idleness, and have no other Merit but Learning, he gave his Inclination wholly to Arms. Nothing pleased him so much even when a Child, as the Relations of Battles. The Accounts of the most frightful Dangers, did not in the least daunt him; so that, our Author says, *he breath'd nothing but Fire and Sword*, and abhor'd the Court, with all the Charms and Effeminate Delights of an Idle and Easie way of Living. Whilst he was but a Child, he was carried to the Army by his Grandfather, who commanded as General against the French, and the Subjects of *Navarre*; so that he learned his Exercises in the middle of the Camp. He made his first Campagne in 1524 at the Age of 16 under the Constable of *Castile*, who besieged the French in *Fontarabia*. He contributed, much to the taking of that Place, and was made Governour of it.

He

He lost his Grandfather in 1527. and the Year following, espoused *Mary Henriquez*, Daughter to *D. Diegue Henriquez*, Count *d'Alba d'Aliste*, by *Catharine de Toledo* his first Wife.

In 1534 he followed *Charles V.* into *Germany*, to oppose the Progress of *Soliman's* Arms. Being arrived in *Hungary*, he kept close to Count *Nadaſti*, who came to defend *Buda* against the *Turks*, and had not lost it, but by the Treachery of the *Garison*. He followed that great General where ever he went, and learned the Art of War under his Conduct. *Soliman* being chased out of *Hungary* the *D.* returned to *Spain* with the Emperor, where he applied himself to the Education of *Frederick* his eldest Son, till 1535. that he carried him with him to the Conquest of *Tunis*, whither the *D.* was ordered to accompany *Charles V.* and where he contributed much to the Lawrels which the Emperor gain'd in that Expedition. A little after, that Prince undertook the Siege of *Marſeilles*, contrary to the *D. d'Alva's* opinion, who advised the besieging of *Lions* first, a rich, populous and healthful City, but weak, and the Conquest of which would, in all probability, have constrained *Francis I.* to agree to a Peace on any Terms. But the Duke's opinion not being approved, he must obey. He passed the *Alps* at the Head of the *Gens d'Arms*, and was immediately followed by the Army. Being arrived before *Marſeilles*, he viewed the Place, and from that very day, foretold that it would not be taken. He made new Efforts to divert the Emperour from the Design, but in vain. The Siege was commenc'd. and raised at last, because of a Mortality, which carried off a great part of the Army. The Emperour retired into *Italy* in disorder after an interview with *Francis I.* King of *France* at *Aigues Mortes*. The Duke followed him every where, and did him great service by his Council, which the Emperour listned to so much the more, that he found cause to repent he had not taken it sooner. Being resolved to go into *Germany*, which was mightily divided by the Doctrine of *Luther*, and threatned with a sudden intestine War, he left the Duke in *Spain*, because he was afraid of some Motions on the side of *France*, and thought fit to have a Person of the Duke's Vertue in the Court of Prince *Philip* his Son, whom he commanded to give ear to the Duke's Advice, as to Sovereign Orders, from which there lay no Appeal.

The first Commotions in *Germany* were quickly settled, and gave *Charles V.* opportunity to undertake the famous Expedition of *Algiers*. The Duke was ordered to attend him thither, and obey'd with so much Alacrity, that he quickly rendevouz'd a Fleet of 200

Sail, with a numerous Army, in which there were 500 young Men of Quality. But that Army did not fail, God (says our Author) being willing to reserve that Assistance for a Prince who took Arms only for his Glory. Those Persons of Quality being undisciplin'd, and bred up in Luxury and Affluence, came to the Army with long Trains of Servants, cumbersome Equipage and Herds of Courtisans, no way pleasing to the General; and which indeed he had scarcely Ships enough to carry. He commanded them to rid themselves of their Incumbrance: They would not obey, and imputed the Duke's care of having Military Discipline observ'd amongst 'em to his Avarice and Austerity. On the other hand he would be obey'd, took their Baggage from them, put some of 'em under Arrest, order'd all the lewd Women to be publicly whipp'd and banish'd the Camp. By this Method he restor'd Military Discipline; and so long as it continued, the Spaniards were Invincible. The time he spent in reforming those Abuses, prevented his following Charles V. so speedily as he design'd; that Prince's Fleet having suffered Shipwreck, he was oblig'd to return with only 10000 Men of 80000 that he carried with him, and was very well satisfied that the Troops which were to have followed him, under the Command of the Duke, escaped the Misfortune by their delay.

Francis I. having declar'd War against Charles V. in 1542. the Duke de Alva was made General of the Army design'd against France, he put Catalonia out of all danger of being insulted, and by his Care preserv'd Perpignan, which the Dauphin, (afterwards, Henry II.) had besieg'd, and with a handful of Men defeated all the King of France's Design's. Being return'd to Court, he march'd his eldest Son, Frederic de Toledo, Marquis de Coria, with Hieronima de Arragon, Daughter to the Duke de Corduba.

The bad success of the Siege of Perpignan did nothing abate the Ardor of the French; and the Princes of Germany threatening an Insurrection, Charles V. resolv'd to go to the Empire. He left the Government of his Kingdoms to his Son Philip, and intrusted the Defence of Spain, and the Command of his Army, to the Duke de Alva. He order'd the Duke to preside in Council, and commanded his Son Philip to look upon his Advice as decisive. But Spain did not enjoy the Happiness of this Great General any long time. The Troubles of Germany increased so much, that Charles V. thought it needful to have him near his own Person. He order'd him to meet him in Flanders, where he made him Great Master
of

of his Household, and Generalissimo of his Armies; to which Elevation he ow'd his good success.

The German War, during the Year 1546, to the beginning of 1547, is the Subject of the second Book. The Diet of *Ratisbone* being broke up by the Protestants, without coming to any Result, and the Emperor perceiving that they were determin'd on a War, he prepared also on his side: He was however without Troops, nor could he hope for any in a long time; whereas the Protestants had a formidable Army; but they committed many Oversights, and the D. knew well how to improve 'em, he fatigu'd them with continual Skirmishes, oblig'd them often to change their Camp, beat up their Quarters frequently, but would never come to a decisive Action; by which Methods, before the Winter was over, the Emperor was almost as much Superior to his Enemies at the end of the Campaign, as he was inferior to them at the opening of it. He took divers Places from them by force, and oblig'd others to surrender without so much as being attack'd. The Elector Palatin, who had furnish'd some Money, but given no Troops to the Confederates, made his Peace with the Emperor. *Ulm* threw open its Gates to him, and there was none in those Quarters that stood out but the Duke of *Wirtemberg*. The Duke *d'Alva* had Orders to force him to submission; whereupon he march'd with a great Detachment, over-run the Country of *Wirtemberg* in less than a Month, and possess'd himself of all the Strengths in it, except three. Having at last divided his little Army into several Bodies, he assign'd each of them a particular Quarter, with Orders to destroy all with Fire and Sword, and to spare nothing. This was punctually obey'd, so that the whole Country was in Flames in less than 15 days, they killed all they met without quarter, and the Duke *de Alva* got Plunder to an inestimable Value. With the Money he took, he re-mounted, new cloath'd, and cleared his Troops, and advanc'd them several Months Pay. The D. of *Wirtemberg* being affrighted with the Ruine of his Country, offer'd to submit. The Duke *de Alva* was of Opinion, that he should have no Favour; but his Advice was not followed. The Emperor would have given his General the Duchy of *Wirtemberg*, but he refused it, and advis'd his Master to bestow it on some Prince of the House of *Austria*; which the Emperor would not do. So the Duke of *Wirtemberg* continued Master of his Country, giving the three chief Castles of the Duchy as Pledges of his Fidelity.

The Third Book contains what the Duke *de Alva* did from 1547 to the end of 1554. The Emperor, according to our Author, ow'd the Victory of *Mulberg*, April 24. 1547, to this General, who having refused Battel till then, gave his Advice that time to pass the *Elbe*, beyond which the Duke of *Saxony* lay entrench'd. None of the other Officers were of his Mind, and the Duke had reproachful Words from *Ferdinand*, King of the *Romans*, for proposing the same. But the Emperor agreed to the Duke, who was one of the first that took the River to animate the Troops by his presence. The Duke of *Saxony* was defeated and taken: And the gaining of this Battel put the Emperor in a Condition to give Laws to his Enemies. Whereupon the King of the *Romans* made him Reparation for the Affront he had given him before the Battel, embrac'd him divers times, and said in the hearing of all about him, *You have established the Imperial Crown upon the Head of my Brother, and the Royal Crown upon mine; or rather you have made him Emperor, and created me King. Your Exploits have surpass'd my expectation, but I cease to wonder any further at it: You were perswaded of what you could do, you knew your Troops, you had made trial of them, but for my part I only knew my own, and those of the Enemy.* Our Author takes notice of several Prodigies which happened on the day of Battel, or a little before it, and does not forget the witty Answer which the Duke gave to *Henry II.* of *France*, when he ask'd him, Whether he perceiv'd that the Sun stopp'd its course that day? *viz. That he was then so much taken up with what pass'd upon Earth, that he did not mind what was doing in Heaven.*

What Idea soever People have form'd to themselves of the rigid severity of this Duke, the Author assures us 'twas he that perswaded *Charles V.* to re-pay the Electress of *Saxony's* Visit, who came to throw her self at the Emperor's Feet, after her Husband the Elector was taken. The General order'd likewise, that his Troops should pay her all imaginable respect, as being of opinion, that Generous Persons never revenge themselves upon Women for the Injuries done by their Husbands.

The Emperor being about to deprive the Elector of his Dignity and Dominions, and to confer them upon Duke *Maurice* of *Saxony*, according to his promise, the Duke *d'Alva* did what he could to dissuade him from it. He represented to the Emperor, that Prince *Maurice* was not worthy of his Bounty; told him that it was a mistake in Politicks, to think he would be Grateful or Loyal, seeing by taking part with His Majesty, he had fail'd of what his Conscience and

and Religion had required of him. In a word, he foretold him near the matter, all that Prince *Maurice* acted afterwards against him. But the Emperor had given his Word, and thought himself indispensibly obliged to keep it.

A little while after, the Landgrave of *Hesse* made his Peace upon such Terms as every one knows. Having come to attend the Emperor, the Duke *de Alva* had Orders to seize him. He entertained him at Supper, where they drank plentifully, and the Company being retir'd, the Duke told the Landgrave, That there was an Apartment prepar'd for him in the Citadel, where he must lodge that Night. The Landgrave was surprized, and offered to go out, but the Duke putting the point of his Sword to his Throat, obliged him to follow him.

The Peace being concluded at last; the Emperor resolved to send for his Son *Philip* from *Spain*, partly to shew him to the Flemmings, and to create in them a good opinion of him; and partly to have him chosen King of the Romans, thinking to have perswaded his Brother *Ferdinand* to have laid down that Crown. The Duke *de Alva* was entrusted with the Charge of bringing him, and Prince *Philip* had orders from his Father, that as he passed through *Italy*, and was received by the Prince's into their Pallaces, when ever he admitted any of them to his Table, he should also admit the Duke; but that able Statesman shun'd appearing in those Cities, where the Princes of *Italy* sat at Table with *Philip*, either as fearing that the Prince might refuse him that Honour, notwithstanding the Emperours Orders, or that he would by this Moderation stop the Mouth of Envy, and avoid drawing upon himself the Enmity of the Grandees.

Prince *Philip* did not stay long in the *Netherlands*, nor in *Germany*. The Flemmings could never like his Humor, but look'd upon him as too Austere and reserv'd; and he could not bear with the blunt Humour of the Germans, and particularly with that of *Maurice* Elector of *Saxony*, who treated him roughly in open Diet. He embroiled himself also with his Uncle *Ferdinand*, King of the Romans. — All this obliged him to demand leave of the Emperor to return into *Spain*, which was granted him, and the Duke *de Alva* had order to accompany him thither.

Our Author looks upon this Event as directed by a particular Providence, that the Duke might not be present at the dishonourable Flight of *Charles V.* before *Maurice* Elector of *Saxony*, or Partner in such a Precipitant Retreat, which would have tarnished

tarnished the Glory he had acquir'd in the preceding War. The Duke being arrived in *Spain*, retired to his Country-House, not being able to accommodate himself to the Humor of a Prince so self conceited as *Philip*, nor so mean as to flatter his Passions.

But he was quickly recall'd to joyn the Emperour with a considerable Force, of which he stood in extream need. This Prince being inform'd of the Duke's Arrival, said with a deep sigh to his Officers and Grandees around him, *You have been the faithful Companions of my Flight, but had the Duke d'Alva been there, he would have been Companion of my Victory.*

A little after this the Emperour concluded the Treaty of Peace at *Passau*, Aug. 4. 1552. that he might turn all his Arms against *France*. He undertook the Siege of *Metz*, what ever the D. *d'Alva* could say to dissuade him from it, and after many fruitless Efforts, wherein that D. did all that could be expected from his Courage and Conduct, they were shamefully constrained to raise the Siege, Jan. 1552. Our Author gives a very Pathetical and Lively Description of the Hardships which the Army suffered during that Siege.

The Duke passed the Winter at *Brussels* with the Emperour, who continued the War against *France* by his other Generals, without sending the Duke to the Army, his Masters weighty Affairs requiring his presence, until such time as he sent him back to *Spain*, to assist Prince *Philip* with his Advice, and to conduct him into *England*, to espouse Queen *Mary*. It was at this time that the Emperour parted with the Kingdom of *Naples* and *Sicily* to his Son, that he might appear nothing inferior to the Princels, whom he was to marry.

The fourth Book relates the Exploits of the D. *d'Alva* in the *Milanois* and Kingdom of *Naples*, during the Years 1555 and 1546. There were two Parties in the Court of Prince *Philip* whom the Emperour had newly invested with the Duchy of *Milan*. The D. *d'Alva* was at the Head of one of those Parties. His design (says our Author) tended to nothing but the Good of the State, the Welfare of the People, and render the Power of his Master Formidable. He sustained himself by his Personal Merit, his Birth, Great Estate, and the Glory of his brave Exploits: But his frank Behaviour, resolute Temper, aversion to Flattery, blunt Humour, and fiery Nature, were not pleasing to his Enemies and many times displeasing to *Philip*.

Roderico Mendoza de Silva, Prince of *Eboli*, was the Head of the other Party; he was of a pliable, dexterous, insinuating Temper, a great Flatterer, and Eloquent. He had gain'd his Master's favour by the basest of Complaisance, if it be true that he purchas'd it merely, by indulging that Prince's Armour with own Lady, and allowing their scandalous Conversation, which he carefully endeavour'd to maintain. And seeing the Duke appear'd to be a formidable Rival, the Prince of *Eboli* acted his Part so cunningly, that he kept him always at distance from Court, under some Honourable Pretext.

The *French* making a great Progress in the *Milanois*, *Roderic* occasion'd the Duke's being entrusted with the Management of that War: He was made Vice-Roy of *Naples*, Governor of the *Milanois*, and General of the Armies in *Italy*, with much larger Powers than any Vice-Roy or General had before him. The Affairs of *Milan* were much out of order, the Money promis'd to the Duke was not sent him, the Prince of *Eboli* having prevent it by his Intrigues; the *Germans* mutinied; the Duke could do nothing considerable, and made but a weak Opposition to the *French*, who took *Ulpian*, do what he could to prevented it. He design'd to repair that Disgrace next Campaign, when News was brought him, that the Emperor, *England* and *France*, had concluded a Five Years Truce.

Paul the 4th of the Family of *Caraffa*, did at that time hold the See of *Rome*. He gave a Cardinals Cap to his Nephew *Charles Caraffa*, a Man of a turbulent Spirit, who breath'd nothing but War, and was an Enemy to *Spain*. The Grand Prior of *Lombardy*, who commanded the Gallies in the Service of *France*, and to whom *Philip* had restor'd his Liberty, thought he could not acknowledge that Favour better, than by making him a Present of himself and his Gallies. They lay in the Harbour of *Civitta-Vecchia*, whence it appear'd very difficult to get them out; but *Alexander Sforza*, the Prior's Brother, made himself Master of them, and conducted them to *Naples*.

This was the Pretext of the War; The Family of *Caraffa* rais'd Men and engaged *Henry II.* of *France* in their Interests, promising Him the Empire of *Italy*. *Philip II.* entrusted the Duke *de Alva* with the Management of this War, and order'd him to the Kingdom of *Naples*, which was most threatn'd: He obey'd and engag'd the Great Duke of *Tuscany* in the Interests of *Spain*, by prevailing with *Philip* to yield him *Piombino*, He likewise used all Endeavours

vours to bring the Pope to Peace, but in vain; and therefore, in order to prevent the *French*, he entred into the Territories of the Church with his Army took *Agnania*, *Tivoli*, *Ostia*, and divers other Places; which put the City of *Rome* into such a Consternation, that they immediately went about to fortifie themselves.

The fifth Book contains an Account of what pass'd in 1557. The King of *France* sent *Francis de Lorraine*, Duke de *Guise*, to Command the Army he had in *Piedmont*. Having in Vain attempted the Bridge of *Stura*, he besieged and took *Valencia*, and having travers'd the Dutchy of *Milan* join'd the Pope's Troops, deliver'd the City of *Rome* from its fear re-took *Ostia* and divers other Places, which the Duke de *Alva* had taken the Year before, and punish'd the Governors severely, for not having done their Duty. The Duke de *Alva*, mean while, prepar'd to oppose the Enemy with Vigour tho' Fortune seem'd to have declar'd for them; he provided those Towns which were most expos'd with Ammunition, and raised Men, that he might be able to keep the Field. Of three Millions of Crowns, which the 3d Estate of the Kingdom of *Naples* offer'd Him, he took but one half; but was so far from being content with what the Great Lords offer'd Him, that he tax'd them in considerable Sums; to the End, that being impoverish'd, they might be in no Condition to Revolt. That he might retain the Great Duke of *Tuscany* in his Master's Interest, he prevail'd with *Philip II.* to grant him the City of *Sienna* and its Dependencies. He understood the Art of Temporising so well, that the Enemy, who flatter'd themselves with the Conquest of the Kingdom of *Naples*, made but very little Progeefs. This ill Success created a Division among them. The Duke de *Guise* threw all the Blame upon the *Caraffa's*. He laid Siege to *Civitella* in Vain; and, one of the Detachments of his Army being defeated, he resolv'd to leave the Kingdom of *Naples*. *Colonna*, one of the Generals of the Spanish Army, routed the Troops of the Church by degrees; and, in fine, took *Segni*, where the Souldiers got a considerable Booty; the Town having surrendred on Discretion, and being pillaged.

These Misfortunes threw the *Romans* into a Consternation, and oblig'd them to sue for Peace. At the same time the Duke de *Alva* entred again into the Territories of the Church, and being resolv'd to finish the War as soon as he could, concluded on the taking of *Rome*. All was ready for the Enterprize. The Night appointed for the Attack came, his Spies sent to learn the Condition of the Town, brought word, That the Citizens were all in a profound Security,

curity, when all of a sudden the Duke changed his Mind. All his Devotion revived, the sacking of an holy City, a thousand Sacriledges, Profanations and Fires, the Imprisonment and perhaps the death of the common Father of Christians, and of an infinite number of Ecclesiasticks, made him to tremble. *Colonna* and other Officers of the Army, pressed him mightily to pursue the design, but could not persuade him to an Attaque, which he saw would be attended with so many dismal Consequences. His Repentance did not go without a Reward. His Spies had made a false Report, the Romans were in a Condition to have given him a warm Reception, and had he attackd them, he would have been in as much Danger as they.

He decamp'd next Morning and retir'd 5 Miles from *Rome*. At the same time happened the famous Battle of *St. Quentin*, where the French were defeated. This Misfortune oblig'd *Henry II.* to recal the *D. de Guise* from *Italy*, and the *Caraffas* to make Peace, which was concluded quickly after. Upon this the *D. d'Alva* went to *Rome*, where he was perfectly well received by the Pope, who granted him the Collation of Benefices, and the Free-disposal of the Revenues of the Church in his own Territories, a Privilege enjoyed by his Posterity to this Day. A little after he went to the *Milanois*, where he Re-established the Affairs of the Duchy which were in a very ill condition, and from thence he went to *Flanders*, where the War was carried on with vigor.

The sixth Book contains an Account of the Duke's share in that War, till the Peace of *Chateau Cambresis*, which was concluded, *Feb. 5. 1559.* the *D.* being chief Plenipotentiary for the Court of *Spain*. This Book gives also an Account of the Troubles of the *Netherlands*, of which he was made Governour, and of what he did there till the close of the Year 1568. We shall touch this but lightly, because that part of the History is well enough known to all the World.

The Treaty just now mentioned, was confirmed by the Marriage of *Philip II.* with *Eliz. of France*. The *D. d'Alva* was sent as Proxy to espouse the said Princess in his Masters Name. He had great Honours done him at the Court of *Henry II.* That Prince offered him considerable Presents, which the Duke would never accept of, least it should give his Enemies an occasion of rendring him suspected to his Master, but he freely accepted all those made him by the Princess he came to espouse, because he knew they were not liable to the same Exceptions.

It being the Duke *d'Alva's* Conduct in the *Netherlands*, which chiefly procured him the Character of the cruellest of Men, and drew upon him the Publick Hatred. Our Author endeavours to justify the Conduct, of his Hero, in his whole Administration; and if he may be credited, all the Cruelties committed by the said Duke in the *Netherlands* are to be charged to the Account of *Philip II.* As for instance, 'twas the D. indeed who seized the Counts *d'Egmont* and *Horn*, by a Stratagem, which passionate Persons will be apt to call Treachery, yet he did not put 'em to death till he had received his Masters repeated Orders so to do, and found that he must have rendred himself obnoxious to his Resentments, if he had made the least demur on that occasion. As to the rest, our Author does Justice to the merit of the Count *d'Egmont*, and draws his Character so as the Reader must needs be in love with it: But he does not speak so advantageously of the Count *d'Horn*. I must not forget to take notice here of what passed betwixt the Duke and Don *Carlos*, Son to *Philip II.* as the former came to take his leave, when he was going to the *Netherlands*. *I am* (says he to the Prince) *going to punish the Flemmings for their Rebellion and Impiety: To which Don Carlos* replied in Anger, with a Dagger in his Hand, *I will sheath this in your Heart, rather than suffer you to go and ruine those Provinces which I value so highly: And at the same time fell upon the Duke, who grasp'd him so fast in his Arms that he could not wound him. The Prince perceiving his design frustrated, cried out that the D. had a mind to assassinate him, but *Philip* was so far from believing any thing of it, that he commended the Moderation of his Minister.*

In the 7th Book we have an Account of what the Duke did in the *Netherlands*, until he was recall'd from thence to *Spain* in 1574. Our Author does not forget the Statue of Brass which the D. erected for himself in the Square of the Cittadel of *Antwerpt*; accuses *Strada* as being an Enemy to the Duke, for charging him with Vanity on this occasion, and endeavours to justify his Practice by the Examples of *Alexander* and *Pompey*, and other Heroes of Antiquity, who thought it no Impeachment of their Modesty to erect Statues to themselves, and to Crown them with their own Hands. But if the D. had a mind to immortalize his Name by this Action, he miss'd his Aim, for his Statue was overturned and broke in pieces, after he left the *Netherlands*.

In this same Book we have a large and exact description of the Siege of *Harlem*, wherein our Author does not forget to take notice,

tice, of the Pigeons which carrid Letters to besieged, nor of the Cruelty of the Duke's Son, who command in chief at the Siege, and after the Town surrendred on descretion, cut of above 10000 Men by the hand of Hangman.

The eight and last Book, contains the last part of the *D. d'Alva's* Life. *Frederick de Toledo*, Marquis de *Coria*, his eldest Son was of a very Amorous Temper: He was in Love with one of the Queens Maids of Honour, and was beloved by her. The Queen countenanced the Lovers, but the Marquis was not so constant as the Lady, who finding her self abandoned, charged the Marquis with a Promise of Marriage; the Marquis denyed it, and the Affair was pushed on so far that the K. and Q. concern'd themselves in the Matter, and pressed the Marquis to conclude the Match, he refused, and the D. was ordered to command his Son to obey; but the D. looking upon it, as prejudicial to his Family; was as much against it as his Son. The Marquis was hereupon sent to the Castle of *Tordesillas*, where he was strictly guarded, and the D. was ordered to retire from Court, which he did that same day, and as soon as he came to the City of *Alva*, he sent for his Son to come to him *per Post*, and when he came Married him to his Cousin *Mary de Toledo*, by which, having secured himself against being forc'd to an Ungrateful Alliance, he retired next day into Prison. The King being enraged at his boldness of D. and his Son, he order'd the latter to be more closely guarded, and sent the D. to the Cittadel of *Uzeda* in 1578.

The Pope, and diverse other Princes solicited his Liberty, but K. *Philip* continued inflexible. So that nothing less than the vacancy of the Crown of *Portugal*, by the death of K. *Henry*, could procure the Liberty of those two Illustrious Prisoners. There were many Pretenders to that Crown, and perhaps the King of *Spain's* Pretensions to it, were none of the best founded, but he was ablest to support them. He knew he could not entrust the Command of his Armies to one that would acquit himself better than the D. *d'Alva*: He therefore set him at Liberty, and did the like to his Son, without being desired. The *Portuguese* made a short and feeble Defence. The D. conquered their Country in less than 50 days, but had scarcely added that Crown to those of his Master, when he died in King *Philip's* Arms, in the City of *Thomar*, where the States of the Kingdom were assembled, Jan. 12. 1582 in the 74th Year of his Age. His Corps were transported thence to the Church of St. *Stephen* at *Salamanca*, where he was intomb'd with his Ancestors the Dukes of *Alva*.

THE
Secret History of the Treaty of WESTPHALIA:

Collected from the private Acts and Congresses of the Pacification at Osnabrug and Munster; By A.A. Printed at Frankfurt in the Year 1698. By Fredrick Knoch, in 4to, containing 600 Pages.

BOCALIN advises in some part of his Works, that an Historian should write nothing but what he has been an Eye witness of, and not to publish it till after his Death. And P. Rapin, approving his Advice, concludes from thence, that by this Method a Man may be certain of what he says, and write without prejudice. If that were true, the History, which is our present Subject might pass for Certain and Impartial. The Preface informs us that the Author was a famous Bishop, who accompanied the Nuncio Fabio Chigi (afterwards Pope Alexander VII.) to *Munster*, was witness of all that passed there, but either would not or durst not publish his History during his Life.

I confess that the design of not having a Work published till after Death, may inspire an Author with boldness to utter Truths which he durst not have exposed to publick View during his Life; but we must not conclude that all Histories written with a design to be Posthumous Works, must needs be impartial and without prejudice. There are some Passions we carry with us to our Graves, and of which we can no more divest our selves, than of our Flesh and Blood. Such are Love to our Country, Addictedness to a Party, and Zeal for the Religion we profess. These are enough, were there no more to raise a Mist before our Eyes, and to conceal such Truths from the View of an Historian, as he ought to publish were he assured, that his Book should not see the Light for many Ages after his Death; so that I could never relish that *Proemium* of Tacitus, who after having assur'd us that Flattery and Fear wrote the History of Tiberius, Caligula, Claudius and Nero, during their Life, and Hatred and Fear compos'd it after their Death. He adds, that he undertook the Reign of those four Princes, in the close of that of Augustus, without being sway'd by Love or Hatred, as having no occasion for either. But how shall we be sure of that? Was he

not a Roman? Did he not live under an Emperour of that same Nation? To them that know the Man, those two Characters are sufficient to make them doubt whether there be nothing but perfect Verity to be found in the Annals of that Historian.

Nay, our Author himself proves it plainly by his own Management, that a design of Writing an History, which is not to be published during the Writers Life, is not enough to render him altogether Impartial or disinterested in what he Advances. I own that he appears to be as much so, as can reasonably be expected from one of his Character and Party. Nay, I will confess that there are few Historians who seem to be so Impartial as himself. Yet it is easie to be observed, that he was a Roman Catholick, and that his Inclinations ballanced towards the Emperour and his Party. I doubt not but those that read him, will agree with me, neither ought he to be altogether blamed for it; for I must say further, that to expect an History perfectly Impartial from any Man, is the same as to look for the Philosophers Stone.

It was however no imall Undertaking to write the History of the Negotiations of the Westphaliam Peace. Never were Affairs so much embroil'd as when that Treaty was begun. Never were there so many different Interests to accommodate, nor so many Princes to please. One would not be satisfied but at the Expence and Loss of another, who must also have a Compensation in his turn, which never had an end. There was also a great likelihood that those Negotiations, which had already continued very long, that is to say 11 Years, taking in the Negotiations at *Colegn*, *Lubec*, and *Hamburg*, would have been protracted in *Infinitum*, had not the Revenues of the Church, to which there are no natural Successors, been divided amongst the Princes to satisfy their desires. This is what appears throughout the History. Thus Sweden was satisfied in part, and the like the Elector of *Brandenburgh*, and the House of *Brunswick*, *Lunenburgh*. The French, the Swedes, and their Allies are represented as Tenacious of all their Pretensions, and threatening the Empire with utter ruine, if they had not their Demands. It's confessed that the Catholick Party in League with the Emperor, appear'd equally firm in refusing their Demands. But it was not so with that Prince, who is every where represented as *debonnaire*, of a pliable Temper, and ready almost to grant every thing they demanded, in order to procure Peace. It is true that the Electors of *Bavaria* and *Cologn*, having concluded a Treaty of Neutrality with *France* and *Sweden*, the Territories of the House of *Austria* were threatned

threatned with total Ruine by their Enemies, had not the Emperor agreed to their Demands; so that the fear of seeing his Patrimony entirely ruin'd having seiz'd upon him, he became the more pliable.

The Count de *Trautmansdorf*, his Plenipotentiary, seconded his Intentions very well; and according to our Authors Relation, the Peace of *Westphalia* was due to the indefatigable pains of this Minister, who never grew weary of travelling betwixt *Osnabrug* and *Münster*, to hasten this great Work, and to level all those difficulties which lay in the way of it. One of the chief was that of Religion. The Catholicks would not hear of restoring things in the Empire, to the same Condition they were in *An. 1618.* and the Protestants would agree to nothing less. This Matter was brought before them divers times, and as often laid aside, because of the difficulties that attended it. Some thought, that if a considerable Satisfaction were offered to the *Swedes*, they would become more flexible as to the point of Religion. The same was conceiv'd as to *France*, whose Demands were also very considerable; but there was nothing gain'd by this Method. It was no sooner signified to those two Crowns, that they might, in a manner, have all they demanded, but they answer'd, They were engag'd by Treaties, and could not conclude without their Allies; and this Declaration included the Affair of Religion. Then they set about that, and endeavour'd to Accommodate the same, in order to give Jealousie to the French, and to make them more pliable, but all in vain; so that, in fine, they were obliged to agree upon the point of Religion, and the Pretensions of *Sweden* and *France*, which were much greater than at first.

This is the General Idea our Author gives, as to what pass'd at *Münster* and *Osnabrug*. He displays all the Intrigues with much order and neatness; but the matters are so link'd, that it's hard to give an Extract of the Book, without copying it almost entirely, therefore I shall satisfy my self with some Remarks, to give the Reader a more particular Idea of it.

There are few things to be met with in this Book, but what relates to the Subject. The Author, who seems to have been a Witness of all that pass'd during the Treaty, contents himself to relate the substance of them so far as they are necessary to his History.

He does not meddle with the Treaty betwixt *Spain* and the *United Provinces*, but confines himself to what properly concerns the Empire. He makes, however, a Remark upon that Subject, which deserves our Regard. When the Peace was concluded, a Report was spread,

spread, That the Nuncio at *Munster* had protested against the Treaty, because the R. Catholick Religion had been considerably damaged by it. Our Author, who, as has been said before, accompanied the Nuncio, says, He never saw the Act of that Protestation, and that he knows not of any that was made. It is true, that as soon as the Nuncio had seen the Articles of the Treaty, he complain'd, That nothing had been manag'd in favour of the Catholick Religion, and testify'd his own, and the Court of *Rome's* displeasure at it, to the *Spaniards*, and other Catholick Princes.

As it was one of the designs of *France*, to create a division betwixt the States of the Empire and the Emperor, and to sow Seeds of Jealousie betwixt one and t'other, their Plenipotentiaries were scarce arriv'd at *Munster*, till they invited, by Letters, all the State of the Empire, to send their Plenipotentiaries thither; signifying to them, That if they left the management of their Affairs to the Imperial Ministers, all *Germany* would in a little time become the Patrimony of one Family, and undergo the same Fate that *Bohemia* had lately done. The Imperialists were terribly offended with those Letters, they declar'd them Libels, and told the Mediator, That they did not think it would be any violation of the Law of Nations, if they arrested the Authors, and punish'd them as disturbers of the Publick Peace. But all this did not hinder the *Swedes* from supporting the French in their Demands; so that, in fine, the Emperor was obliged to invite all the Electors and Princes of the Empire, to send their Deputies to the Treaty.

The *Spaniards* had theirs on the place; but the Fr. found so many faults with their full Powers, and there was so much time requir'd to correct them, that the Imperialists, and Bishop of *Osnabrug*, propos'd the Commencement of the Negotiations, betwixt the Empire, *France* and *Sweden*, till they were ready. The *Spaniards* were much provok'd by the Proposal, but the French who sought for nothing more than to create a division betwixt the Emperor and *Spain*, accepted the Overture with much satisfaction; and so the Treaty with *Spain* was put off till another time.

In the Emperor's Answer to the first Propositions, made by *France*, *Sweden*, and their Allies; he seem'd to yield much in the Points of Religion, and the General Amnesty; but he press'd, that at the same time they should Treat with *Spain*, and Re-establish the D. of *Lorraine* in his Dominions. The French, who had firmly resolv'd to agree to neither, endeavour'd to render the Emperor odious to the Catholick Party. To this end, they cried out against his readi-

dineſt to grant the Proteſtants their Demands, and declar'd openly that they would League themſelves rather with the Catholicks and Spaniards againſt the Proteſtants of Germany, than to ſuffer the leaſt Intrenchment upon the Priviledges and Liberties of the Catholick Church and Religion.

This Declaration did not only provoke the *Imperialiſts*, but alſo divers other Catholick Plenipotentiaries. They pretended that the *French* impos'd on the Publick, ſeeing they themſelves had demanded in Favour of the Proteſtants, that Matters ſhould be re-eſtabliſh'd upon the ſame foot as they were in 1618. which would confirm all the Pretenſions of thoſe Enemies of the Catholick Religion. They declar'd at the ſame time, That they were not ſuch ſtrangers to the ſecret Inſtructions of the French Plenipotentiaries, but that they knew very well, that the Chief and Principal of their Orders was, not to offend the Allies of *France*; that was to ſay, the Proteſtants.

And ſo it appear'd afterwards, that all the Inſtances of the Nuncio, repreſenting the Damages which the Catholick Religion would ſuffer, and all the Promiſes of the *Imperialiſts*, to grant whatever they demanded, provided they abandon'd their Allies, were to no purpoſe. They continu'd firm to the Intereſt of the Confederates to the laſt. The Duke de Longueville, the Chief Plenipotentiary of *France*, pleaſed himſelf ſometimes in Joking with thoſe who preſſed him not to ſupport the Landgrave of *Heſſe* in his Pretenſions; which they alledged to be unjuſt, and very prejudicial to the Roman Catholick Religion. *Madam la Landgrave*, ſaid he, *careſſes me ſo much, that I confeſs I cannot ſpeak for her but with ſome Paſſion.* He ſaid once to the Biſhop of *Oſnabrug*, who preſſed him on that ſame Head, *We muſt do much in favour of ſo vertuous a Lady as Madam la Landgrave: Therefore, Gentlemen, conquer your ſelves, conquer your ſelves, and give all poſſible Satisfaction to Madam in what ſhe deſires, &c.* The Author accuses the *French*, of having made equal Promiſes in thoſe Negotiations, to the Roman Catholicks and Proteſtants, and to have inceſſantly ſollicitated the latter to abate nothing in their Demands; and the former, to continue obſtinate in their Refuſal. He pretends alſo, that the Nuncio, the *Imperialiſts*, and ſome other Catholicks, having propos'd to them, under Truſt, certain advantagious Conditions for the Catholick Religion; they communicated them in the firſt place to the Miniſters of *Heſſe*, and afterwards to thoſe of the other Proteſtant States. The Miniſters of *Sweden* confeſs'd, that the French Plenipotentiaries, and the Count
d' Avaux

d' Avaux in particular, had promis'd them, that they would not hinder the Protestants from obtaining all they judg'd fit to demand, for the Maintenance and Security of their Religion, without accepting even the Bishoprick of *Osnabrug*, tho' the same Count had assur'd the Bishop of that City; that he had not come thither but to preserve the Bishoprick to the Roman Catholics.

Who finding themselves in a manner abandoned, resolv'd to make a stricter League amongst themselves, for the Maintenance of their Religion. They wrote on this Head to the Electors of *Bavaria*, *Cologne* and *Treves*, the Duke of *Neuburg*, and others. The former of whom answer'd, That he saw indeed how necessary the propos'd Union was, but that every Man who undertakes the building of a Tower, ought first to reckon whether he had wherewith to finish it: Giving them to understand by this Similitude, that all their League was not strong enough to oppose their Enemies, and that the surest Method was, to make Peace with them on the best Terms they could.

The Bishopricks and Ecclesiastical Revenues were the Prize of this Peace; which occasion'd a certain Person who was at *Osnabrug*, in the time of the Treaty, to say, *That they play'd with Bishopricks and Monasteries, as Children play'd with Nuts, to pass away their Time and divert themselves.*

There was no Person who so constantly oppos'd the Secularization of the Bishopricks, as *Francis William*, Bishop of *Osnabrug* and *Minden*. He complain'd of it often, and boldly, to the Count de *Trautmansdorf*; who, of his own accord (as he said) granted the Hereticks too Liberally all they demanded. The Count on the other hand, laid all the Blame upon the *French*; who, supporting the Protestants, rendred them every day bolder and bolder. He alledges also, that the Protestants had a particular Aversion to the Bishop of *Osnabrug*, because he had been the Emperor's Commissary in the Circle of *Lower Saxony*, to oblige them to restore the Revenues of the Church: He had taken a great Number of Churches and Convents from them, and took great Care to extinguish their Religion in those Bishopricks where he had Power. This was the Reason, says our Author, why the Protestants applied themselves particularly to despoil him of all his Benefices. It is true, says he, that some of them, to render him the more pliable upon this Head, signified to him, that there might be a way found out to make him a Compensation, by Revenues of the same or a greater Value else-

where. They thought they could have got him elected Coadjutor to the Bishop of *Mentis*, and his Successor in the Electorate. But he would not be catch'd with any of these Baits; and to make it appear that 'twas not his own Interest which prompted him to act so, he declar'd, That he was ready to resign all his Benefices into the Hands of the Pope, provided he would appoint Catholicks to succeed him. They reckon, that during the Treaty he went 85 times to the Plenipotentiaries of *France*, to oblige them to favour his Design: And they as often fed him with fine Promises, but without any Performance.

That which appears most singular in the whole History of those Negotiations, is the manner of concluding the Treaty betwixt the Emperor, the Empire, and *France*. It had been advanc'd at *Munster* for some time before; nor had they forbore giving it the finishing Stroke, but to concert the Grand Affair of Religion, and how to give Satisfaction to the *Swedes*. They were already agreed on quitting *Alsace* and the Town of *Brisac* to *France*. and to allow the *French* to keep Garison in *Philipsburgh*, according to the Treaty which that Crown had made with the Elector of *Treves*. But there still remain'd abundance of Difficulties to adjust. The *French* would hear nothing of restoring the Duke of *Lorraine*; they were resolv'd to separate the Emperor and *Spaniards*, and that his Imperial Majesty should engage himself not to assist them directly or indirectly, nor to concern himself, with the Affairs or Protection of the Circle of *Burgundy*. As those Points did particularly relate to the Emperor, it was natural to conclude, that they ought to have been treated of betwixt the Imperial and French Ministers. But *M. de Servient*, who was the only French Plenipotentiary remaining in *Westphalia*, manag'd his Matters so, that this Affair was discuss'd betwixt him and most of the Deputies of the Empire at *Osnabrug*, whilst the Emperor's Ministers and those of divers other Princes were at *Munster*, thundring against that manner of Treating. It is true, they alledge that the Emperor's two Ministers, who remain'd at *Munster*, had no full Powers to Treat with *France*, and that they were earnestly invited to *Osnabrug*, but forbid by their Master.

It was then at *Osnabrug*, that part of the Ministers and States of the Empire concluded the Treaty with *France*: It was there where in fine they agreed to say nothing of the Duke of *Lorraine* in the Treaty, to leave the *Spaniards* to accommodate Matters with *France* as they should judge meet, and to engage the Emperor and Empire,

pire, not to succour them, or the Circle of *Burgundy*, directly nor indirectly. The Treaty being finished, they returned to *Munster* to have it Signed by the Ministers of the Emperor, and other Plenipotentiaries, who remain'd in that City.

The former refus'd, without exprefs Orders from their Master. Those Orders arriv'd at last; but they could not decipher them, because the Count *de Trautmansdorf* had left *Munster* for some time; and that they were writ in a particular Cipher, which the Imperial Court made use of when they were wrote to that Count. The French and the Deputies of the States of the Empire, thought it was only a feint of the Imperialists, suggested to them by the *Spaniards*, to defer the Signing of a Treaty with which they were so much displeased. There were some who threatned to proceed further upon this Principle, which obliged the Imperialists to examine the Cipher more narrowly. *Volmar* found out the Key of it: The Emperor being abandoned by all the World, order'd his Ministers to Sign without further delay; which they perform'd.

The Deputy of *Burgundy* protested against a Treaty so disadvantageous to that Circle, and the King of *Spain*; and some time after renew'd his Protestation in a long Memoire, which he caused to be printed, The Imperialists finding the Stile too sharp, and likely to offend *France*, the Emperor and the Empire would have hindred its publication. But *M. de Servient*, looking upon that Memoire as proper to render the *Spaniards* odious, sent a Copy of it to *Holland* to be re-printed there. He took care also, says our Author, to alter it in several places, to render it yet more Satyrical. For Instance; instead of those Words in the Edition published by Order of the Minister of *Burgundy*, *Si Sanctum pacis perfide nomen*, i. e. *If the Sacred Name of Peace can be attributed to a Dishonourable Peace*; the Edition printed in *Holland* had it, *Si Sanctum nomen perfide passioni tribuendum*, i. e. *If that Sacred Name of Peace ought to be attributed to a perfidious Treaty*.

In this Work there are several other remarkable particulars, as to the Affairs of *Lorrain* of the *Palatinate*, & the dexterity of the *French*, &c.

Pet *Leben Wan B. Spinosa*. i. e. *The Life of Benedictus de Spinosa, and some Animadversions upon his Writings and Opinions, by Peter Bayle, Professor of Philosophy at Rotterdam. Printed at Utrecht in 80. 1698.*

Spinosa was a *Jew*, born at *Amsterdam*, of mean Parentage; he afterwards turn'd *Atheist*, and reduc'd his Atheism into a System. He

He Studied the Latin Tongue, Divinity, Philosophy, and the Mathematicks. The Jews, tho' they knew him, bore with him for a time, and promis'd him a Pension if he would only frequent their Publick Worship; but at last he deserted them, upon which he was assassinated by a Jew in the Street, and then cast out of their Synagogue. He wrote an Apology in Spanish, wherein he discovered his Atheistical Principles. He was a great admirer of *Des Cartes's* Philosophy, and betook himself to a retired Life, where he spent his time in Philosophical Meditations, and forming Microscopes and Telescopes; in which he was so assiduous, that sometimes he did not stir out of doors for 3 months together. He was offer'd a Professors Chair in the University of *Heidleberg* by the *Electoꝛ Palatin*, and Invited from the *Hague* by the Prince of *Conde*. *Spinoza* did not arrive at the height of Atheism all of a sudden, but gradually; for in 1663. when he publish'd the Geometrical Demonstration of *Cartes's* Principles: He speaks very soundly of the Deity.

None hath so clearly discover'd the Atheism, in his Treatise call'd *Theologico Politicum*, as *Joannes Bredenburgius* of *Rotterdam*, in his Elevation of the said Treatise.

Nothing can be more absurd than the System contain'd in his Posthumous Works, which is look'd on as a just Judgment of God upon him for his boldness, who affecting to know too much, seems to have understood nothing well, but fell into such palpable Errors, as the most ignorant of Men cannot but discover.

His admirers have no reason to boast, that such as writ against him have not been able to resolve all the difficulties he hath rais'd; it's enough that they subvert the Foundations of his System, which all of them have done, as *Veltbuijsius* in his *Traſtatus de Cultu Naturali & Origine Moralitatis*. Aubert de Verſe in *L'Impie convaincu ou dissertation contre Spinoza, dans Laquelle l'on refute les fondemens de son Atheisme*. Poiretus his *Fundamenta Atheismi Everſa ſive Specimen abſurditatis Atheismi Spinoſiani*. Join'd to the 2d Edition of his Book *de Deo, Anima & Malo Cogitationum, &c.* and *Wittichius's Anti-Spinoza*.

The famous *Bayle*, in his Critical Dictionary, confutes *Spinoza's* incoherent Demonstrations. He shews that most of his Opinions were old, and seem to be much like those of *Strato Lampſacenus*, mention'd by *Cicero*, l. 1. *de Natura deorum*; where he advances, *That all the Divine Power is lodg'd in Nature, which hath all the Causes of Generation, Augmentation and Diminution, but wants Sense and Form*. *Amalricus*, dug out of his Grave for his Heresie, and burnt *An. 1208*. comes nearer him; he held, (as *Gerſon* tells us in his *Concord Metaph. cum Logica*,
Part.

Part. IV.) That God was all Things, and all Things were God; that the Creator and the Creature were the same; and that Ideas create and are created, &c.

Our Author gives us some Arguments which subvert *Spinoza's Hypothesis*.

I. It can't be, says he, that the Universe is one only Substance. For whatever is extended, must necessarily have parts, and whatever consists of Parts, must of necessity be composed: And seeing the parts of Extension do not penetrate nor exist in one another, Universal Extension is either not a Substance, or every part of the Extension is a Substance distinct from all the rest. But *Spinoza* confesses, that Universal Extension is an attribute of Substance; and grants, that the Attribute of Substance, is not really distinct from Substance it self; therefore he must admit, that Universal Extension is Substance, and that every part of the Extension, is a particular Substance which overthrows his whole System. Moreover, seeing from his Principles it is concluded that God and Extension are the same; and that he likewise teaches, that this one only Substance is to be found in the whole Universe, it necessarily follows, that Extension is the most Simple Being, and like a Mathematical Point void of all Composition, but this Proposition is contrary to Common Sense, and overturns all our most clear and distinct Ideas: For we do not more clearly perceive that a thousand is made up of a thousand Unites, than that a Body of a 100 Inches long consists of a 100 Parts, really distinct from one another, and each of them an Inch long.

II. *Spinoza* takes away all distinction of things, yet sure he could not doat so much as to say, that he was the same Man with the Jew who wounded him, or that his Bed and Dining-room are the same Numerical Being with the K. of China. But behold *Spinoza's Acumen*! He will not say, that two Trees are *two different parts of Extension*; but two Modifications of the same thing: And this is the chief Foundation of the System he had been so many Years a forming. But whether you divide the Matter of the Universe into Parts or Modifications, the same Ideas of things will remain, for Universal Extension can never be conceived any otherwise than as a System of many Substances.

III. Modes cannot exist without the Substance which they modify, nor can there be granted many Modes, and plainly differing from one another; but so many different Substances must be allowed to be their Subjects. A round and a square Figure cannot be impressed at the same time; upon the same Particle of Wax.

IV. How absurd is it in the *Spinozists*, to say, That God is nothing but Matter it self, or Extension? How can we conceive that God to be infinitely Perfect and Unchangeable, when we see the Parts of Matter divided from one another every moment, and so corrupted and changed? *Spinoza* holds, that Universal Matter is indivisible, and the Parts of it can never be separated without a Vacuum coming between, which is impossible. But this subverts all the Notions of Mankind; for we are as really disjoin'd from our Friends, tho' the Space betwixt us and them be fill'd up with Men in a continued Rank, as if there were a Tract of Land or Air betwixt us.

V. He confutes *Spinoza's* Error, in making God the Inherent Subject of Man's Thoughts, and asserting that Thought and Extension are two Attributes of the same Numerical Substance. No doubt *Spinoza* mock'd at the Mystery of the Trinity; but he himself ascribes as many Persons to the Divine Nature as there are Men, and advances a greater Absurdity than *Transubstantiation*, when he asserts, That One invisible extended Substance is every where together; in one Place cold, and in another hot; one where sad, and elsewhere joyful.

VI. Some Philosophers indeed have arriv'd to that height of Impiety, as to deny there was a God; but *Spinoza* is the first that ever suppos'd him liable to all sorts of Misery, as hanging himself, throwing himself headlong, &c. when he cannot bear up under the Grief with which he is perpetually tormented: For, seeing according to *Spinoza*, Man is only a Modification of Matter, it is not Man but God who does all those things.

VII. It is foolish in *Spinoza* to talk of founding a new Sect, and of confuting other Mens Errors; for there can be no such thing, when the Thoughts of all Men are Modifications of the Infinite Being.

Spinoza went to *France* at the Request of some Grandees there: But *M. de Pomponne* advising to put him in Prison, he made his Escape in a Monks Habit. He languish'd in a Consumption at the *Hague*, and died there in *Feb.* 1677. aged about 44. He would suffer no Body to see him on his Death-bed that might be witness of his Inconstancy; yet the Author says, That a Learned and Pious Minister, who had it from those that were about him at his Death, inform'd him, that when his End approach'd he cried out, *O God, be merciful to me a Sinner*: And being thereupon ask'd, *If he did now acknowledge the Existence of a God, and dread him as his future Judge*? He answered, *No*; but that Custom had extorted those Words from him. He is said to have hasten'd his own Death by Opium.

Spicilegium SS. Patrum, ut & Hereticorum Seculi post Christum Natum I, II, III. &c. Tomus I. sive Seculum I. Oxonia, 1698. 8vo.] A small Collection of the Entire Writings or Fragments of the Fathers and Hereticks of the three first Centuries of Christianity: Some of which are extracted out of the Works of the other Fathers already in Print, and Collated with Manuscripts; and others newly Published out of Manuscripts, by *John Ernestus Græbuis*. Tom. I. Century I. 8vo. Pag. 375. Printed at the Theatre in Oxon, Sold by *T. Bennet*.

WE think this Ingenious *Spicilegium*, very well deserves a place among *The Works of the Learned*, since to it the World stands indebted for those Remains of Antiquity; some of which had never been published before. In the Preface the Author informs us of the Motive and End of his Design; letting us know that the Consideration of the many Sects and Parties which Divide and Rend the Church of Christ, mov'd him to undertake this Collection of the three First and Purest Ages of Christianity; as supposing there could be no better expedient to heal our Divisions and Dissentions, than to reflect on the Practice and Opinions of the Primitive Fathers. This we can learn by no other way than Tradition; which though decry'd too much by some, and obscur'd with Fabulous Relations by others; yet, when handed down to us in a clear light, cannot but be of great use to acquaint us with the Occurrences of past times.

This First Volume takes in the Writings of the Catholick Fathers, and Hereticks of the first Century of Christianity; wherein he observes this general method:

First, He ushers in each Writing with a Dissertation; then he gives us the whole Copy of the Work, or Fragments of it extracted out of the Writings of other Fathers; with the various Lectiōs to be met with either in Printed Copies or Manuscripts; and the whole he has illustrated with Curious and Judicious Remarks annexed to the end of his Book.

He begins with a Dissertation concerning the Letter of *Agbarus*, or *Abgarus*, King of *Edeffa*, to *Jesus Christ*, and our Saviour's Answer to that King. These Letters though taken from the Archives of *Edeffa*, and Recorded by *Eusebius*, yet are look'd upon as spurious, by

many of the Reformed as well as the Roman Church. But however our Author inclines to believe them not spurious; though at the same time he owns them to be Dubious and Apocryphal. After this he gives us a Copy of both these Letters, and the History of them taken from the same Archives in Greek and Latin as they are in a Manuscript in the *Bodleian Library*. To these he subjoins several Sayings of our Saviour not mentioned by the four Evangelists, but by others, as by *St. Paul*, *Acts* 20. 25. by *St. Barnabas* in his Epistle, Numb. 4, and 5. By *Clemens Romanus* in his Epistle to the *Corinthians*, Numb. 4, 5, 8. By *Justin Martyr* in his Dialogue with *Trypho* the Jew, p. 267. By *Clemens Alexandrinus* in the First Book of his *Stromata*, p. 346. And by *Origen* in his Commentary on *St. Matthew*, p. 308.

Next he proceeds To the Gospel of the Twelve Apostles, or, The Gospel according to the Hebrews; on which he bestows a large Preface: And though it be a dubious Piece, and by the Primitive Christians reckon'd Apocryphal, yet it was accounted Orthodox by them; who frequently cited passages out of it. For *S. Ignatius* in his Epistle to the *Smyrneans* S. 3. *Clemens Alexandrinus* in his *Stromata* Book 1. p. 380. *Origen*, *Epiphanius*, and *St. Jerom* in several places of their Works have cited this Gospel; and the last of these Fathers took the pains to Translate it into Greek and Latin; "which (says our Author) he would never have done, *Si purum putum Hereticorum fuisset Commentum*, if it had been only a forged piece of the Hereticks.

The Gospel according to the Egyptians was Compiled by the Christians of that Country, as appears by the very Stile of it, which is Mysterious and Allegorical. However though it be reckon'd among the Apocryphal Writings yet it was cited by *Clemens Romanus*, *Clemens Alexandrinus*, and *Epiphanius*, as Orthodox. However some Hereticks took advantage from the obscurity of its stile, to pervert it to maintain their own Damnable Opinions, and, it is probable, foisted several Interpolations into the Text.

After this Mr. *Grabe* proceeds to account for the *Acts of the Apostles*, quoted by *Isidorus Pelusiota*; for their Constitutions and Canons: for *St. Peter's Apocrypha*, *Apocalypse*, and *Acts*; and for the *Apocrypha* of *St. Paul*, call'd The *Acts of Paul and Thecla*. On each of these he has bestowed a Prefatory Discourse, wherein he has shown a great deal of Judgment in the choice of his Citations and Arguments, to prove these pieces to be of Ancient standing, though corrupted by Hereticks, and perhaps not belonging to the Persons whose Names they bear. The *Acts of Paul and Thecla* he has set down at large, the Greek being taken out of an Ancient Copy in the *Bodleian Library*, and the Latin

Latin Version he corrected from the Old Translation, and supplied from the Greek Commentary of *Basl of Selesia*; and at the end has subjoyned the Old Version Entire.

The Testament of the Twelve Patriarchs follows next in order; which (as our Author observes) was published the last Age, at first by its self, and afterwards in the First Volume of the *Bibliotheca Patrum*. Who was the Writer of this Piece is uncertain. Dr. *Cave* and Mr. *Dodwell* suppose it to be Written by a Converted Jew; the former thinks about the latter end of the Second Century; but the latter believes it compos'd in the First Century of Christianity, because, as he says, the stile is *Hellenistical*. Mr. *Grabe* cannot digest either of these Opinions, but starts up a third of his own: For he thinks it to be penn'd formerly by a Jew, and afterwards Additions and Interpolations made thereto by a Christian. Let the case be how it will, it is not much matter; since (if *Dupin* may be credited) 'tis a Book wholly filled with Trifles and Impertinences, and deserves nothing but Contempt. Mr. *Grabe*, it seems, is not of the French Doctor's mind, but thinks it so valuable as to give it the World entire, both in Greek and Latin; which he illustrates with Notes and Chronological Tables at the end of the Volume; with which Tables Mr. *Dodwell* favoured our Author.

He shuts up his Account of the Ecclesiastical Writings of this Century, with the Genuine and Supposititious Works of St. *Clement the Roman*; and says that his first Epistle to the *Corinthians* is a piece which none has ever call'd in Question: But the exact time of his Writing it has afforded matter of Dispute among the Learned; whose Arguments Mr. *Grabe* gives us at large in his Dissertation. As to the Second Epistle of St. *Clement* to the *Corinthians*, a Fragment whereof is still extant; Our Author believes it spurious, and made about the middle of the third Century. His Arguments against this and other Works ascrib'd to this *Clement*, we shall not at present examine, but leave them with the whole Book, to be tryed by better Judgments. We shall not concern our selves with what he tells us of the Writings of *Simon Magus*, *Cerinthus*, and the other Hereticks of the First Century, since he only gives a touch upon them.

After all it must be acknowledged, that he has used a great deal of Solidity and Judgment, in this Account which he has given us of the Writings and Fragments of the Authors of this Century. His Stile is Clear, his Citations Pertinent, and his Thoughts Just. This small Volume gives us a pleasing prospect of what we may expect from him in the two next. Of which we shall give the World an impartial Account as soon as published.

A Conference with a Theist. Part IV. and Last, by William Nicholls, D. D. Printed for F. Saunders, and T. Bennet. London, 1699. P. 302.

HOW much Atheism and Infidelity has of late prevail'd is too visible, and cannot be too much lamented. Not only the Mean and Ignorant, but Men of Letters and Parts have enter'd the Lists against the Christian and all Revel'd Religion; which they would fain represent to unthinking Minds as a Fallity and Imposture. Some of these Gentlemen do indeed own a God, and a Providence, and stand up for Natural Religion and Mortality; but they muster up all the petty Objections they can think of, to oppose and subvert the *Christian Faith*. 'Tis true, whatever Pretences they make to Wit and Ingenuity, yet they do not shew themselves Masters of much Judgment, or more Civility than their Neighbours; since Banter and Rallery are the best Arguments they make use of, and a prophane Jest sometimes pass'es for a sufficient Reply to all that shall be objected to them.

These last sort of Infidels are the Men whom the Doctor in his *Conference* has to deal with. He brings in two Gentlemen under feign'd Names, arguing the Case in a familiar, easie, and natural way of Conversation. The One, a Profess'd *Theist*, raises all the Objections that are usually urg'd against our Holy Religion, either in the Writings of *Spinoza*, *Hobbs*, and others, or which are made use of in common *Discourse* and Conversation: Whilst the Other, a Genteel but Sincere *Christian*, vindicates the Faith from the Blasphemies and Cavils of those unreasonable and gainsaying Men.

The Reverend Author has divided his *Conference* into Four Parts. A summary Account of the three first we think our selves oblig'd to give the World, by way of Introduction to this Fourth and Last Part.

In the First Part he Accounts for the Creation of the World in Time, according to the History of *Moses*, clears up the Difficulties which the *Mosaick* Creation seems to lie under, and shews the gross Absurdities of the *Aristotelian Hypothesis*, which supposes the World to be Eternal. After this he proceeds to defend the Account which *Moses* has given us of the Fall of our first Parents, and against the wild Objections of the Infidels.

The Second Part of the *Conference* is taken up with a Discourse upon

upon *Natural* and *Reveal'd* Religion, wherein the Dr. demonstrates the Defects of the One, and the Necessity of the Other: Accounts for the Universal Deluge under *Noah*, evinces the *Rationale* of the *Mosaical* Laws and Institutions, and shews the Origin of Sacrifices, and the Reasonableness of the Mediatorship of *Jesus Christ*.

In the Third Part our Author answers the Objections, which the *Theists* produce to confront the Ancient Predictions concerning our Blessed Saviour; by Illustrating those Places of the Prophets which foretel the coming of the promis'd *Messias*: then he vindicates at large the Lives, Actions and Miracles of *Jesus Christ*, and his Apostles, and the Doctrines of the Christian Religion, as contain'd in Scripture, from the Blasphemous Exceptions of the Incredulous.

This is the Sum and Substance of the Subject-Matter contain'd in the first three Conferences; and enough to recommend the Perusal of them to all Christians, who are desirous to be furnished with sound Arguments in defence of their most holy Faith, which is so openly attack'd by the bold and daring Objections of the Gentlemen of this Infidel-Way. And one would reasonably expect they might prevail upon and Convert the Sober, Modest and Thinking part of *Theists*, nay all who are not abandon'd to the Wildest Prejudice, and to the most obstinate Incredulity. But 'tis in vain to argue with those kind of Men, if they will not admit of any Revelation, nor allow of any part of those holy Writings, on which the Truth of our Christian Faith is Founded: For (as our Saviour observ'd in a like Case) *If they will not hear Moses and the Prophets, neither will they be perswaded tho' One Rise from the Dead.* Luke 16. 31.

'Tis upon this Account, that Dr. *Nicholls* proceeds in his Fourth and Last Conference, to evince the Truth of the Holy Scriptures, upon whose Authority all that he had argued for before depends. He knew the Gaining of this Point would for ever stop the *Theists*'s Mouth, and shame him out of all his Pretensions to Infidelity, and a Disbelief of the Reveal'd and Christian Religion.

Now in this last Conference, the Gentlemen concern'd observe this Method; first they argue upon the Authority of Scripture, then they discourse of its Style, and lastly the Truth and Excellency of the Christian Religion is fully evinc'd.

1. The first of these, *viz.* the Authority of Scripture is established by our Author upon as great and weighty Arguments as the Nature of the thing will bear. It is rescued from the Objections

ctions gather'd out of *Hobbs*, *Spinoza*, *Pereius*, and others. *Moses* is prov'd to be the Author of the *Pentateuch*, notwithstanding their Cavils, and the precarious Supposition of Father *Simon* in the Case; That Father says, That the Book of the *Pentateuch*, as other parts of the Old Testament, were wrote by the publick Scribes of the Jews, upon loose Leaves, roll'd up together round a Stick, and afterwards compiled into the Form of Books by *Esdra*s, or some other modern Writer; which loose Leaves occasion'd the Transpositions of Passages, and the Repetitions frequently to be met withal in Scripture. This, as our Author says, is a very fine *Hypothesis* indeed; but it has been sufficiently refuted not only by Dr. *Nicholls* in this Treatise, but also by Monsieur *Dupin*, in his Introductory Dissertation concerning the Authors of the Books of the Old Testament. 'Tis sufficient in this place to observe, That our Reverend Advocate for the Christian Faith refutes Father *Simon's* *Hypothesis*, by shewing, (1.) That there were no settled Scribes to write the Scripture among the Jews. (2.) That the Jewish Books were not originally wrote upon loose Leaves, but upon Rolls. (3.) That no Compilers of the Jewish Nation were allowed to alter Original Scripture, there being a positive command in the Law against any attempt of this Nature; as in *Deut.* 4. 2. *You shall not add unto the Word which I command you; neither shall you diminish ought from it.* So that from the whole he concludes, that the Books of *Moses* were not forged by *Esdra*s or any other Modern Scribe, but were truly his own Writings; being acknowledged as his by all Antiquity; not only by the Primitive Christians, but also by the more ancient Jews and Heathen Writers; even by those who were the most malicious Opposers of the Jewish and Christian Religion, such as *Julian*, *Porphiry* and *Celsus*: These last were the declar'd and profess'd Enemies of *Moses*, of the *Jews*, and of *Jesus Christ*; and yet, as the Dr. expresses himself, *Though they endeavour'd upon all occasions to expose the Laws and Historical Relations of Moses they never had the Forehead to assert that he was not the Author of them.*

After this the Authors of the other Books of the Old Testament are accounted for; and though it is uncertain who were the real Penmen of some of them, yet all are proved to be Canonical, and admitted as such by the unanimous consent of the Jews.

Having thus established the Authority of the Books of the Old Testament, the Dr. proceeds to prove the Authentickness of those of the New. He proves that St. *Matthem* was the Writer of the Gospel that bears his Name; which according to the Testimony of the most Ancient in the Christian Church was wrote in *Hebren*, afterwards

wards Translated into *Greek* in the Apostolick times: That the Gospel according to St. *Mark* was Penn'd by one of that Name, a Disciple of St. *Peter*: That St. *Luke* a Disciple of St. *Paul* wrote the Gospel which goes under his Name, and the Acts of the Apostles: That St. *John* the Apostle wrote the Gospel, the three Epistles and the Revelations which are ascribed to him. That St. *Paul*, St. *Peter*, St. *James* and St. *Jude* wrote the Epistles that are under their Names. And that all these Writings were universally received into the Canon of the Church in the first Ages of Christianity. It must be confess'd that the Epistle to the *Hebrews*, St. *Peter's* Second Epistle, the Epistle of St. *James*, the Second and Third Epistles of St. *John* and his *Revelations*, with the Epistle of *Jude*, were not at first reckoned Canonical: But at last they were owned as such by the Primitive Christians, as containing nothing in them contrary to the Christian Faith; and as such they have been universally received by all succeeding Ages.

As to what the *Theist* objects, "That tho' those Boooks were wrote by the Apostolical Authors, they are ascribed to, yet it does not appear that they were inspired by God, as the Prophets of old were. For this, and a great deal more Objected out of *Spinoza* against the Divine Inspiration of the Books of the New Testament it is Answered, and Proved particularly; (1.) That the Old Testament was no more Inspired than the New. 2. That the Apostles did not at all Doubt or Fluctuate in their Doctrines, as if they were not sure of what they said. (3.) That the want of exactness in the *Greek* is no Argument against the Apostles being Inspired. (4.) Nor their Reasoning and Arguing, &c. But we will not give you the Answer in any more particulars, but refer the Reader to the Conference it self: For besides this, he replies at large to the other Objections that are brought against the Inspiration of the New Testament; and proves from Reason, Scripture and Ancient Authority, that the Books of the Holy Scripture, and particularly of the *New Testament* were inspired by the Holy Ghost. Then in the last place he considers the extent of Divine Inspiration, and how far the Apostles were inspired by the Holy Ghost.

2. The Second thing which fails under the Debate of the two Antagonists, is the Stile of Scripture. The *Theist* charges it with want of Eloquence, and of Method; with Obscurity; with Triflings and Impertinences; with Repetitions; with want of Solid Reasoning and with seeming Contradictions, and the like. To each of these Charges the Advocate for our Holy Religion gives a full, particular and

satis.

satisfactory Answer; sufficient to convince any unprejudiced and humble Infidel.

3. The last Point was, to shew the Truth and Excellency of the Christian Religion, which our Author proves by Nine excellent Arguments. First from the Foolish Scheme of Infidel Principles, whether we consider their groundless Objections against Christianity, or their Idle System of Moral Principles. 2. From the Harmony of the Parts of Christianity. 3. From the great Progress and Growth of it in the World. 4. From the Prophecies contain'd in the New Testament, which have been since fulfilled; such as the Resurrection of Christ, the Descent of the Holy Ghost, the Destruction of *Jerusalem*, and the like. 5. From the Miracles of our Saviour and his Apostles, which confirm'd the Christian Faith. 6. From the Excellency of the Christian Doctrine; whether considered as Speculative or Practical, or as Motives to either. 7. From the comparison of Christianity with the false Religions now in the World, as Heathenism, Judaism and Mahometism. 8. From the influence the Christian Religion has on the Lives of Men. 9. Lastly, From the exact Historical Evidence and indisputable Testimony of what the Apostles taught and did. And then he shuts up the whole Conference, with a word or two of Advice to the convinc'd Theist.

Thus have we run through the whole Conference, which is excellent and exact in all its parts. The design of our Author, and the method he has taken in prosecuting that design are admirable. His Stile is Clear, Familiar, Easy and Natural; and such as is suitable to the Capacities of those who will not be prevail'd upon to peruse the more Elaborate and *Polemical* Discourses of other Authors on this Subject; His Arguments, though dress'd up in a pleasing and charming Garb, are yet Grave, Solid and Weighty: In a word, the whole is work'd up with that Accuracy and Exactness, with that Politeness and Strength, as may command the Consent and Approbation of the Friends, and the Respect of even the Enemies of our Holy Religion.

A Demonstration of the Messiah: In which the Truth of the Christian Religion is defended, especially against the Jews. Part II: By the Right Reverend Father in God, Richard Lord Bishop of Bath and Wells. London, Printed 1699. Sold by W. Rogers, and M. Wotton. Pages 512.

THE Annual Lecture Founded and Endow'd by the late Honourable Mr. *Boyl*, has been, and will doubtless prove of great Advantage to the Christian World. None but a Person of such a large Soul could have propos'd so Noble a Design, as the maintaining our Common Faith against the open and daring Enemies of Ours, and of all Reveal'd Religion: He saw Christianity miserably crumbled and divided into Sects and Parties, and each Party and Division carrying on a Civil War among themselves with the utmost Force and Animosity; without regarding the Advantages which their Common Enemy made of those their Intestine Heats and Quarrels. He could not see this without lamenting the present State, and dreading the fatal Consequences of those Controversies among Christians. Upon this, as his Last, his Greatest, and his Dying Act and Deed, he establishes his Yearly Lecture, injoining those who Preach'd it to maintain the Christian Religion against *Atheists*, *Deists*, *Jews* and *Mahometans*, without entering upon the Disputes agitated between the several divided Parties Professing Christianity. What happy effects this his Design has produced, appears from those excellent Discourses Preach'd and Printed upon that Occasion for these Seven years last past; of which those of the Reverend Dr. *Williams*, now Bishop of *Chichester*, of the Bishop of *Bath and Wells*, and of Mr. *Gastrill*, may claim the highest Rank. And it may be very reasonably expected, that from a Design of this Nature, our Nation will be furnished with such solid Arguments for the Christian Religion, and such Answers to the Objections of Infidels against it, as no other in *Europe* can ever give us the like.

Dr. *Nicholls* in his four Conferences, defends Christianity against the Infidels, which skreen themselves under the Name of *Theists*; who oppose the *Jewish* as well as *Christian* Religion. But the Bishop (of whose Treatise we are now to give you an Account) maintains it principally against the *Jews*, who tho' they believe *Moses* and the Prophets, yet reject *Jesus* as a false Prophet. We omitted several things in the Conference with the *Theist*, being such as will more naturally fall under our present Consideration; and this we

thought fit to advertise the Reader of, and hope that the Dr. will not be offended at it.

It is several years since the Bishop (then only Dr. *Kidder*) publish'd his first part of the *Demonstration of the Messiah*, which he divided into XI. Chapters. His whole Design in that, was to prove that our *Jesus* was the true *Messias*; who, according to the Promises and Predictions of Old was to come into the World. Therein he accounts for the Names of *Jesus* and *Christ*, and shews the importance of them; for the Birth, Lineage and Kindred; for the Miracles, Doctrines, Sufferings, Resurrection, and Ascension of *Jesus Christ*; and proves at large the truth of these Points, and from thence demonstrates that *Jesus* was the very *Christ*. In this part he likewise explains several places of Scripture relating to this Subject; of which he gives us a particular Catalogue at the end, referring us to the Pages of the Book wherein they are explain'd.

This Second Part, which is newly Published, is wholly taken up with answering the *Jews* Objections against the Christian Religion. He at first drew up the Objections into one Body, and intended it (as he informs us in the *Preface*) for the first Chapter of the following Discourse: But upon second Thoughts, and the Advice of Friends, he did afterwards divide them, and so ordered it, that the Objections and Answers might lie together: Because, as he there adds, it was thought some might read the Objections, and never look after the Answers that lay remote; which is a piece of great insincerity, and such as the *Jews* might be very well suspected of. This part is divided into sixteen Chapters, of which we think it very proper to give some short Account by way of *Extract*, so as to give the ingenious and unprejudiced Reader a taste of the whole.

In the first Chapter, he inveighs severely against the *Jewish* Infidelity, and shews that the Christian Doctrine wants not sufficient Grounds of Credibility; and that the *Jews* have as much reason to own *Jesus* a Prophet sent by God, as to believe the Divine Mission of *Moses*. This the Bishop proves by uncontestable Arguments, and shews, that upon the Accounts that they believe *Moses* to be a true Prophet, for the same Reasons they must allow our *Jesus* to be One. The Reasons why they believe *Moses* to be a Prophet sent by God are these, (1.) Because many Miracles were wrought by him to confirm their Fathers in this belief. (2.) Because what he Predicted of their being carryed away Captive by the *Romans*, and of their Dispersion, did accordingly come to pass. (3.) Because they have an unexceptionable Tradition of the matters of Fact. (4.) Because the Writings of
Moses

Moses, which contain the Religion which he Taught, and God Confirmed, are worthy of Belief. Upon all these Grounds our Author Demonstrates, that the *Jews* have greater Reason to believe *Jesus* to be the *Messias*, (1.) Because the Miracles which *Jesus* did were more, greater and more beneficial to Mankind, than those which *Moses* wrought: And here he answers at large what the *Jews* might object out of *Deut.* 13. 1, 2, 3. (2.) Because *Jesus* foretold many things which were presently to take effect, which if they had not taken effect, would have prov'd him a false Prophet; and if they did, must needs prove him a true one: And lastly, Because the things which he foretold, and afterwards came to pass, were of that Nature that they proclaim'd him to be sent by God; being things above the reach of a Created Understanding to foresee: Whereas on the other side, *Moses* predicted only one thing, which was compleated 1500 years after, and which if it had never been compleated would not have prov'd him a false Prophet, any more than the non-completion of *Jonah's* Prophecy of the Destruction of *Nineveh*, prov'd him to be a false Prophet. This point the Bishop Illustrates, by particularizing on what our Saviour predicted concerning the Destruction of the *Jewish* Temple, and of *Jerusalem*, and the Signs which preceded both. (3.) Because the Christian Tradition is as unexceptionable as that which is pleaded in behalf of the *Jews*. (4.) Because the *Jews* have the same, and greater Reason to receive the Four Gospels, which they have for receiving the Writings of *Moses*. And here he shews, that the *Persons* who wrote the Gospels, that the *Books* themselves, and that the *Tradition* by which these Books were convey'd to us, are more unexceptionable than any thing the *Jews* can offer concerning the Writings of *Moses*. After this, he draws three Corollaries or Conclusions from the preceding Discourse; and, upon the whole matter concludes, that the *Jewish* Infidelity proceeds not from want of Credibility in the Christian Religion; nor from an invincible ignorance, but from other Causes, some owing to themselves, and the rest to others. First, The Bishop shews, that the more Principal Causes proceeding from themselves of rejecting *Jesus* at first, were a Carnal and Worldly Temper; Malice and Pertinacy; and their Pride and Haughtiness of Spirit. Secondly, He shews other Causes of their Infidelity owing to themselves, which are less Principal; such as (1.) An overvaluing of Rites and Institutions, with too great a neglect of Moral Vertues. (2.) A Belief that they were obliged to give a Blind and Implicit Assent to their Superiors, without using their Judgment of Discretion, and examining the Merits

of the Cause. (3.) Too great an Opinion of their *Traditional* or *Oral* Law, instead of adhering to that which was written. Upon this (says the Bishop) God abandoned them, and their hearts were hardned and this was a judicial Hardness for their Former Wick- edness. This is Explain'd with some Texts of Scripture relating thereto. But Fourthly, another Cause of their Infidelity is, That since they have ceas'd to be God's People they have been also de- priv'd for their Sins, of the Means of bringing them to the Know- ledge of the Truth. And then Fifthly and Lastly, he says, that the Modern Christians have laid many Stumbling Blocks in their Way: Such as (1.) The Wicked Lives of Christians. (2.) The weak Arguments that have been us'd to convince the *Jews*. (3.) Many Doctrines and undue Practices which continue in the Chri- stian Church. (4.) And lastly, the Contentions and Wars, the Se- veral Sects and Factions in the Christian Church. Then he ac- counts for four other Hinderances of the *Jews* Conversion, and with them shuts up this Chapter.

In the two next Chapters he answers the *Jews* Objections against the Credibility of the four Gospels, which are reducible to four Heads. The two first he answers in the Second, the two others in the third Chapter.

First, the *Jews* Object, "That the History of the Gospel is in- consistent with it self, or with the Notoriety of Matter of Fact: "of which they offer several Instances; such as (1.) the Genealogy "of St. *Matthew*, compar'd with that of St. *Luke*. (2.) The Ac- "count given of *Jesus* his Cursing the Figtree, by St. *Mark*. (3.) "the Prayer of *Jesus* upon the Cross, *Luke* 23. 34. (4.) The va- "rious accounts given by the Evangelists of our Saviour's Resurresti- "on. (5.) And lastly, Those Words. *Joh*. 2. 20. *Forty and Six* "Years was this Temple in Building. As to the Genealogies of St. *Matthew*, and St. *Luke*, Our Author reserves that matter to be con- sider'd a-part, in the Sequel of the Discourse: But to other particulars of the Objection, he gives a Full, Satisfactory and Convincing Re- ply, proving that there is not the Least inconsistency in any of the Instances which the *Jews* mention.

Secondly the *Jews* Object, That the History of the Four Gospels is inconsistent with the Law of *Moses*. Because what *Moses* Com- manded, *Deut*. 6. 13. is forbidden by *Jesus*, *Matt*. 5. 34. Besides Polygamy and Divorces are prohibited by *Jesus*, which were allow'd by *Moses*. And the one calls the *Loving One Another* a *New Com- mandment* and his *Commandment* *Joh*. 13. 34. and Chap. 15. 12.

whereas

whereas in truth, it was a Precept of *Moses*. To each of these points the Bishop gives the *Jew* a Short but particular Answer ; And then Proceeds to answer in the third Chapter the two other Objections brought against the Credibility of the Gospels.

Thirdly, therefore they Object. That they contain some things in them which are Inconsistent with what we Christians commonly believe. Such as the Perpetual Virginity of the Virgin *Mary*, which (say they) is inconsistent with *Mat.* 1. 25. Our Believing, *Jesus* to be God and Man; which they urge is inconsistent with *Mat.* 19. 17. *Chap.* 20. 23. *Mark.* 6. 5. and *Chap.* 13. 32. Our Belief that *Jesus* suffer'd on *Friday* in the Evening, and rose very Early on the *First day* of the Week ; which say the *Jews* is utterly inconsistent with *Mat.* 12. 40.

Fourthly, they Object, That the Evangelists misquote and misapply the Testimonies which they had produced out of the Old Testament ; either by quoting what is no where to be found, as in *Mat.* 2. 23. *Mat.* 5. 43. *John* 7. 38. *Chap.* 19. v. 28. and 36. Or by quoting falsely or by mistake, as *Mark* 2. 26. *Mat.* 23. 25. *Mat.* 27. 9. Or lastly, by quoting places not to the purpose, as *Mat.* 2. 15. and v. 16, 17. These are the things with which the *Jews* charge the four *Evangelists*, and which they Object against the Credibility of their Writings. But our Right Reverend Author sufficiently confutes them, by explaining the several passages, upon which they ground the particulars of their Objections; and by shewing that they do not rightly understand those places which they offer as such weighty Proofs against the Truth and Authority of the Gospels. These three first Chapters contain the Substance of what the Bishop deliver'd some years ago in the *Theological Lecture* of the Honourable Mr. *Boyl*; and to these he joyned other Papers that lay by him on the same Subject, which make up the Remainder of this his Learned Treatise.

In the fourth Chapter, the Bishop proceeds to answer what the *Jews* object against the other parts of the *New Testament*. As for the trifling exceptions he passes them by, as being so weak as not to deserve an Answer. Those which he here considers, his Method is to consider them in that order in which they lie in the Books of the New Testament; following herein (as he tells us, p. 219.) the Method in which R. *Isaac* hath laid them before us. The places against which their chiefest Objections are rais'd, are these Sixteen: (1.) *Acts* 5. where the *Jews* pretend that the proceeding against *Ananias* and *Sapphira* was unjust. (2, 3, 4, 5.) *Acts* 7. v. 4, 14, 16, 42, 43. Where they charge St. *Stephen* with Untruth, gross Errors, and false Representation

presentations. (6.) *Acts* 13. 21. Where they except against *Paul's* account of the time of *Saul's* Reign. (7.) *Acts* 16. 3. Where they charge *Paul* with acting inconsistently with himself, in circumcising *Timothy*. (8.) *1 Cor.* 15. 54. Where they charge the same Apostle with perverting the place he quotes out of the Old Testament. (9) *Gal.* 3. 16. From which place they pretend to prove the Apostle's want of skill and judgment, in laying such a stress upon the singular number. (10.) *Eph.* 4. 8. Where the *Jew* charges the Apostle with perverting the Words of the Psalmist which he quotes; and insinuates, that he does this to serve his cause. (11.) *Heb.* 1. 5. Where the *Jews* pretend that the words of the Text, are spoken of King *David*, and can afford no proof for the Christians. (12.) *Heb.* 2. 7. This they pretend is inconsistent with what is said *Chap.* 1. 6. (13.) *Heb.* 8. 8, &c. This place is quoted from *Jer.* 31. which the *Jew* pretends is nothing to the purpose for which it was produced. (14.) *Heb.* 10. 5. Here the *Jews* find fault with the Author of this Epistle, for corrupting the place which he pretends to quote from the 40th. *Psalm*, that it may seem to serve the purpose for which he cites it. (15.) *Jam.* 2. 24. The *Jew* pretends what is delivered in this place, is contradicted by *St. Paul*, *Rom.* 3. 28. *Gal.* 2. 16. Hence he infers, that there is no truth in the words of the Apostles, who contradict one another. (16.) *Rev.* 7. 5, 6, 7, 8. Where the *Jew* charges the Author of this Book with forgetfulness, in not mentioning the Tribe of *Dan*, and for putting *Manasseh* in the stead thereof. These are the mighty Cavils of the R. *Isaac*, and which after him the *Jews* raise against the Authority of these Books; but as our Right Reverend Author has represented their Objections sincerely in their full force and weight; so has he answered them as clearly, and with the utmost conviction has defended the Authors of these Holy Writings of the New Testament, from the Mistakes, Absurdities, and Misrepresentations with which their Enemies charge them.

The Fifth Chapter is wholly taken up with the Bishops Vindication of *St. Matthew*, against the *Jew's* Charge of his misapplying the words of the Prophet *Isaiah*, in *Mat.* 1. 22, 23. concerning the Conception of *Jesus*. He considers the Occasion of the words of the Prophet; and shews that they were not spoken to *Ahaz*, but to the House of *David*; and that as those words are applied by *Matthew*, and understood by us *Christians*; they are very agreeable to the persons to whom they were directed, and their present Circumstances. Then the Bishop accounts for the Name *Alma*, which he proves does Properly signify a *Virgin*; and for the Title *Emmanuel*, against the Cavil of *Abra-*
venel,

venel; and concludes, that St. *Matthew* has not misquoted the Prophet, nor committed any fault in rendring *Shall call*, by *καλέσει*, *They shall call*.

The following Chapters to the Last, are Answers to the Exceptions which the *Jews* offer to the Genealogy of *Jesus*, as recorded by St. *Matthew* and St. *Luke*. In the Sixth Chapter he sums up the Exceptions, and sets them down at large. In the three next Chapters he answers the Objections brought against St. *Matthew's* Account. The Tenth Chapter is an Answer to their Exceptions against St. *Luke's* inserting a second *Canaan* in his Genealogy. The Eleventh Chapter is an Answer to the Objection which the *Jews* make against both the Evangelists, wherein the Bishop proves (1.) That St. *Matthew* hath Omitted some Names in his Second Interval. (2.) That the two Evangelists do not keep in the same Line from *David*. (3.) That *Salathiel* in *Luke* is not the same Person so call'd in *Matthew*. In the Twelfth Chapter he answers another Exception of the *Jews*, who say that the *Evangelists* are inconsistent with one another, in deriving *Joseph* from *Solomon* and *Nathan*, and making him the Son of *Jacob* and *Eli*. Our Author accounts for this, by Considering in what senses one may be said to be the Son of divers Persons, and by shewing that it Implies no Contradiction that *Joseph* should be said to be the Son of *Jacob*, and *Eli*. And to this he adds the Testimony of *Africanus* out of *Eusebius*. *Eccl. Hist. l. 1. c. 7.*

In the thirteenth Chapter he gives us the Reasons why it was proper we should have the Genealogy of *Joseph*, which the *Jews* pretend is nothing to the purpose. The Fourteenth offers at an Opinion that St. *Luke* gives the Genealogy of *Jesus* by his Mother's Side, as St. *Matthew* does by the Father's, which is very probable, tho' the Bishop determines nothing in that Case. The fifteenth contains Answers to those six Queries, viz. (1.) Why St. *Matthew* begins his Genealogy with calling *Jesus* the Son of *David* and *Abraham*? To which, 'tis Answer'd, Because they were the Persons to whom the Promise of the *Messias* was very solemnly made. (2.) Why *David* is nam'd before *Abraham*? To which, 'tis reply'd, from S. *Chrysostom*, that *David* was nearest the Time of *Jesus*; and being a Prophet and a King, and from whose Family the *Jews* expected the *Messias*, he is fitly enough nam'd first. (3.) Why *Jacob* is said here, not only to have begotten *Judas*, but his Brethren also. (4.) Why *David* is only called King? (5.) Why the Women are mention'd in the Genealogy of St. *Matthew*? (6.) Why it is said that *Josias* begat *Jechonias* and his Brethren? To each of these Queries

Queries a full and particular Solution is likewise given. The Last Chapter is taken up with proving against the *Jews*, that *Elias* is already Come, That *John Baptist* was that *Elias* Propheesied of by *Malachi*, and that the Words of St. *John*, who denies himself to be *Elias*, and those of *Jesus* who affirms him to be the *Elias*, are not repugnant. At the End of this Treatise he annexes the Places of Scripture which are Explain'd in the Book, and refers the Reader to the Pages where they may be found.

Thus have we given you an Extract of the Second Part of the *Demonstration of the Messiah*: We hope it sufficient to give the World a Taste of the Learning, Judgment and Solidity of this Excellent *Divine*, as well as *Father* of our Church; and enough to raise in the Ingenious Christian a longing Desire to see the Remaining Parts of this Work, which the Bishop has promised us in the Preface. Certainly none are more proper to Defend the Christian Faith against the bold attacks of Infidels of all Sorts, than those whom Divine Providence has plac'd at the Head of the Church, and who are in an Eminent Manner the Overseers, and Watchmen and the Shepherds of Christ's Flock. And none more proper to enter the Lists against the *Jew*, than One who is so well vers'd in the Language and Customs of that Nation, as Our Bishop is. Nor could they have desir'd a fairer Adversary, who fairly and sincerely represents their Objections in their full Weight and Measure, without abating their Force, or answering them with Contempt and Superciliousness, or retorting any foul Language upon those who are the vilest Blasphemers of the Blessed *Jesus*. He knew his Cause was better, and the Arguments he Produces in defence of it Stronger, than to stand in need of such mean, Weak and unmanly Supports. He has argu'd with the Calmness and Moderation of a *Christian*, with the Force and Spirit of a Well-read *Divine*, and with all the Concern and Tendernefs of a *Bishop*. If no *Jew* can be prevail'd upon to acknowledge *Jesus* to be the *Messias* after such a clear *Demonstration*, neither our Religion nor our Author are to blame for his Obstinate Infidelity. However 'tis hop'd that no *Christian*, who seriously reads over this Treatise will be in any Danger of Apostatizing from his Holy Faith to *Judaism*, or any other less perfect or false Religion whatever.

The Christian Life. Wherein is shewed (1.) The Worth and Excellency of the Soul. (2.) The Divinity and Incarnation of our Saviour. (3.) The Authority of the Holy Scripture. (4.) A Dissuasive from Apostacy. Vol. V. and Last. By John Scot D. D. late Rector of St. Giles's in the Fields. London, Printed for R. Wilkin and S. Man-ship. 1699. 8vo. Containing 504. pages.

THE Name, Worth and Excellency of this Dr. is so well known and so justly admired by the Learned World, for his four first Volumes of his *Christian Life*, and his other Writings; that 'tis altogether needless to spend much time in recommending this Posthumous Piece of his, to the perusal of the Devout and Pious Christian. It consists of several excellent Discourses upon the Particular Subjects mentioned in the Title Page, and might have been call'd, *A Collection of Choice Sermons* on those four Points more properly, than *A Part of the Christian Life*. 'Tis true the same Author wrote this, as did the former Volumes: That Lofty and Pompous Stile, (which few or none can imitate) that Exactness of Method, and that Train of Thought and Argument, which were the Doctor's peculiar Talents, are sufficient Proofs, that this work was Penn'd by him: But still it must be said, (yet with all due submission to better Judgments) that it cannot, in any tolerable sense, be reckon'd as *A Fifth Volume of his Christian Life*; since the Subjects, on which he here Treats, are as distinct and remote from that Design, as his Discourses concerning *Extempore Prayers* in the *Cases of the London Divines*, are. Having premised thus much, we now shall give you a short Account of the Discourses contained in this Volume.

His first Subject is, concerning *The Worth and Excellency of the Soul*, from that Text in St. Mat. 16. 26. The Author of *The Whole Duty of Man*, in his Preface to that Excellent Work, Treats very particularly on this Subject; but our Doctor has advanced and improved the Point.

He raises Five Propositions from the Words of the Text;

I. In the First he shews us, How Excellent and Valuable the Soul of Man is, not only in its own Natural Capacities of *Understanding*, of *Moral Perfection*, of *Pleasure* and *Delight*, and of *Immortality*; but also from the Judgment of all those who, as we must needs suppose, do best understand the worth of it; namely, of the whole World of

Spirits: God, the Angels, and the Devils themselves setting an high Value and Esteem on it.

From this First Proposition he draws four practical Inferences.

From hence he infers, (1.) By what it is that we ought to Value our selves, and Estimate the Dignity of our own Natures, *viz.* By our Rational and Immortal Souls. (2.) How much we are obliged to live up to the Dignity of our Natures. (3.) How much they undervalue themselves, who sell their Souls for the Trifles of this World. (4.) How much we are obliged above all things to take care of our Souls.

II. He shews, That these Precious Souls of ours may be lost; and to prove this, he demonstrates, what Damages the Soul is lyable to in the other World; which he illustrates in seven particulars: And then he tells upon what accounts it is lyable to, and in Danger of them, and for this he Assigns seven weighty Reasons.

III. The Third Proposition which he rais'd from the Text was, *That our Renouncing of Christ and his Religion, will most certainly infer the loss of our Souls.* And here he shews what that forsaking of Christ is, which infers this loss; *viz.* 1. When we forsake him by a Total Apostacy. 2. When we cowardly Renounce the Profession of his Doctrine, or any part of it, notwithstanding we still believe, and are convinc'd of the Truth of it. 3. When by Obstinate Heresie we either add to, or substract from the Faith of Christ. 4. When by any Wilful Course of Disobedience, we do virtually renounce the Authority of his Laws: And this last he illustrates, by shewing, that we virtually renounce the Authority of his Laws, when we Sin against him, either out of wilful Ignorance of them, or out of wilful Inconsideration of our Obligation to them; or lastly, When we persist in our Sin against Knowledge and Consideration. In the Second place, He proceeds to shew upon what accounts it is, that our forsaking of Christ infers this fearful loss; and he says, it does so upon these following, 1. As it is a most inexcusable Contempt of the greatest Mercy. 2. As it renders us the most unfitting Objects of Mercy for the future. 3. As it is an Open Violation of the fixed and stated Condition of Mercy. And 4thly, As it is an utter Rejection of our last Remedy.

IV. His Fourth Proposition raised from the Text is, *That when the Soul is lost, it is lost irrecoverably:* And in the Prosecution of this Argument, he endeavours these two things; *First*, To shew that if God be so determin'd, he may, without any injury either to his *Justice* or his *Goodness*, detain lost Souls in the Bondage of *Hell* for ever, and abso-

absolutely refuse the acceptance of any Ransom for them. *Secondly*, That he is actually determined so to do. For the First of these he gives these Six Reasons: (1.) That God being the Sovereign Being of the World, hath an unalterable Right to impose Laws upon all other Beings. (2.) That having this Right, he may justly enforce those Laws with whatsoever Penalties he sees necessary or convenient. (3.) That when those Laws he imposes are for the good of his Subjects, it is not only Justice, but Goodness in him, to enforce them with the severest Penalty. (4.) That the Penalty of Eternal Bondage under Misery, is the severest, and most effectual Way to enforce these Beneficial Laws, and Oblige us to the Observance of them. (5.) That if God think good to enforce those Beneficial Laws with this Penalty, he hath as much Right to exact it when we Disobey, as he has to threaten and impose it. (6.) and Lastly, That his actual Exactng of it, can no more impeach his Goodness, than his Threatning and Denouncing it. As for the Second Head of this Proposition, he proceeds to prove, That God is absolutely determined to do so (1.) Because he hath already exacted a Ransom for the Souls of Men, to which no other can be Equivalent; from whence (says the Doctor) we may reasonably infer, that if this be rejected, he will accept no other. (2.) Because he hath expressly declared himself to be thus determined. (3.) Because having thus declar'd himself, we must suppose, that either he intended this Declaration only for a *Scare-crow*, or that he is determined to Act accordingly.

V. His last Proposition is, *That this irrecoverable Loss of the Soul, is of such vast and Unspeakable Moment, that the Gain of all the World is not sufficient to Compensate it*: And this he illustrates, by shewing in the following Particulars, *First*, That the *Good* that is in the *Gain* is Imaginable and Fantastical; but the *Evil* that is in the *Loss*, is Real and Substantial. *Secondly*, That the *Good* that is in the *Gain*, is *Narrow* and *Particular*; but the *Evil* that is in the *Loss*, is *Large* and *Universal*. *Thirdly*, That the *One* is *Convertible* into *Evil*; but the *Other* can never be Improv'd into *Good*. *Fourthly*, That the *One* is *Mixt* and *Sophisticated*; but the *Other* *Pure* and *Unmingled*. *Fifthly*, That the *One* is full of *Intermissions*; but the other is *Continual*. *Sixthly*, and Lastly, That the *Good* that is in the *imaginary Gain*, is *Short* and *Transitory*; but the *Evil* that is in the *Loss*, is *Eternal*.

This is the Sum of the First Discourse; where it may be observed, that his Argumentations seem to lie in a Train, and to be Natural Deductions from one another. His other Three Discourses are, (1.) *Concerning the Divinity and Incarnation of our Saviour*, on the

Words of St. John Chap. 1. 14. (2.) Concerning the Authority of the Holy Scripture, on John 5. 39. (3.) A Dissuasive from Apostacy, on 1 Tim. 1. 19. It cannot be expected that we should enter into the detail of these; that would necessarily swell our Account to a bigger Volume than we intend it. Besides, we may have an opportunity of giving the World a larger abstract of the Works of this Great and Learned Man in another place; of which this may serve as a short *Specimen*. And we hope what has been already said on the first Discourse of this Volume, will give the Reader a sufficient Taste of what he may expect in a more nice perusal of all Doctor *Scot's* Excellent Pieces.

Archæologiæ Græcæ: Or, The Antiquities of Greece. Volume the Second: Containing, I. The Military Affairs of the Grecians. II. Some of their Miscellany Customs. By John Potter, M. A. and Fellow of Lincoln College, Oxon. Printed at Oxford for T. Child and J. Jones. 1699. 8vo. Pages 378.

Certainly none will dispute the Usefulness of our Authors Design, who is willing to be acquainted with the Customs and Antiquities of *Greece*, at the same time he Reads over the *Grecian* Authors. 'Tis some thing like groping in the Dark, in conversing with those Old Gentlemen, unless we have such a Light as this to direct our steps and keep us from stumbling. How well Mr. *Potter* has discharg'd his Province, appears, from the favourable Reception the Learned gave to his First Volume; and from their longing desires after this, which he has now lately Publish'd. This seems no more than a *Premium*, justly due to the Deserts and Pains of such an Indefatigable Writer. And we should be to blame, did we not acknowledge, that we never yet saw any Undertaking of this Nature Promising more, or better perform'd.

Our Author has divided his two Volumes into four Parts and Books; we shall just give a hint of the Design of the First Volume, and then proceed at large to Account for this Second Piece which now lies before us.

In the First Book, he begins with the State of *Athens*, and the Government of it from its first Rise down to *Cecrops*; from him to *Theseus*; from him to the Decennial *Archontes*; from them to King *Philip of Macedon*; from him to its delivery by the *Romans*; from thence

thence to *Constantine the Great*; and from him down to these times. Next he treats of the City of *Athens*, and its Walls, Gates, Streets, Buildings, &c. After this he speaks of the several sorts of Citizens and Tribes of *Athens*, Of their Freemen, Sojourners, and Servants: Of their *Archontes* and Magistrates: Of the Council of the *Amphyryones*: Of the *Athenian* or Publick Assemblies: Of the Senate of the Five Hundred: Of the Court of *Areopagus*, and of their other Courts of Justice: Of their Publick and Private Judgments: Of their Rewards and Punishments: And lastly, He treats at large of their several Laws and Constitutions, with which he concludes the First Book.

In the Second Book, he accounts for the Religion of *Greece* in general; shews who were the first Authors of Religious Worship in *Greece*: Treats of their Temples, Altars, Images, and *Asyla*; Of the *Grecian* Priests, and their Offices; Of their Sacrifices, Prayers, and Oaths. Next he accounts for their Oracles of *Jupiter*, *Apollo*, *Trophonius* and others. Then proceeds to *Theomancy* and their Divinations by Dreams, Sacrifices, Birds, Lots, Ominous Words and Things, and to Magick and Incantations, of which he all along gives Instances out of several Authentick *Grecian* and *Latin* Writers. Lastly, He shuts up this part with an Account of the *Grecian* Festivals, and of their Games, which are, the *Olympick*, *Pythian*, *Nemean* and *Isthmean* Games.

Thus much may suffice for the First Volume. His Second is divided into two Books, of which the World may expect we should give a more particular and larger Extract.

In his Third Book, which is the first of this Second Volume, He treats at large of the Military Affairs of the *Grecians*, "At first" (says our Author) the *Grecians* were an Innocent and Unpolished "sort of Mortals, wholly unacquainted with the Modern and Refined "Arts of Peace and War. But after *Greece* was Canton'd into a great "many little Independent States: it became the Seat of Continual "Wars, and produc'd at last the bravest and most experienced Soldiers in the World. The *Lacedemonians* surpass'd the rest of the *Grecians* in Military Glory, and none else but the *Athenians* were able to dispute the point with them; though the success on both sides was various, yet it seem'd to incline more to the former than the latter; the *Spartans* being generally Conquerors by Land, though the *Athenians* were at last Sovereigns of the Sea.

In the next place Mr. *Potter* informs us, that the *Grecian* Armies for the most part consisted of free Denizens, who were chosen by
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Lot, and entred into a Publick Register or Muster-Roll: That they maintained themselves at their own Expence, there being no Mercenary Troops Originally; the *Carians* being the first that serv'd in *Greece* for Pay, for which they were infamous to Posterity; though afterwards it became Customary to the whole Nation to fight, not only for their own Commonwealths, but also for Foreign Kings and Princes for Hire. Then our Author proceeds to account for the several sorts of Soldiers, whether Footmen, which made up the Main Body, or Horsemen, or those who Rode in Chariots, or on Elephants: He tells us what sort of Armour they Wore, and what kind of Weapons, both Defensive, and Offensive, they made use of. He describes their Helmets with their different kinds of Crests, their *Thoraces*, their Breast-plates, their Bucklers, or Shields of several sorts. Their Offensive Weapons were at first only Stones and Clubs, but in latter Ages they made use of Spears of two sorts, the one in close Fight, the others they cast at a Distance; then they had Swords, Daggers, *Polaxes* and Battoons. Their Missive Weapons were, either Darts Shot out of Bows, or Javelins projected by the help of a strap girt round their middles; or Arrows, Stones, and Plummets of Lead cast out of Slings: Besides these Mr. *Potter* mentions Fire Balls, or Hand-Granado's call'd, *πυρροβοι λίθοι*, &c.

After this he gives us an Account of the Officers in the *Athenian* and *Lacedemonian* Armies; of their Titles, Stations, Dignities and Duties: He shews us the several Divisions of the *Grecian* Army, the various forms in which they were drawn up for Engagements; acquaints us with all the Different sorts of *Phalanges* which they made use of, and informs us of many other Military Terms.

The Seventh Chapter of this Book, gives us an excellent Description of their making Peace, and Declaring War. Here we are informed that Invasions without denouncing War, were looked upon as Robberies: That whenever they engaged in a War, it was usual to Publish a Declaration of the Injuries they had received, and to demand Satisfaction by Ambassadors. These Ambassadors, whether sent to Denounce War or to Make Peace, were of Noble Extract, and always were held sacred and inviolable. Sometimes Heralds were sent to Proclaim War, much after the same manner with the Old *Romans*, who standing upon the Frontiers cast a Dart by way of Denounce into the Enemies Country, and bid them prepare for an Invasion. But this was never done without consulting with their Gods, and receiving Encouragement from them. After War was
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Proclaimed, they usually offered Sacrifices, and made large Vows to be paid upon the Success of their Enterprize: And after all, though the Posture of Affairs appeared never so inviting, they were so superstitious in the observation of *Omens* and Days, that they would not venture to March against, or make any Attempt upon their Enemies, till those became fortunate, and the Season favour'd their Undertaking. The Treaties of Peace, says our Author, were of three sorts: (1.) A Bare *σπονδή, σπονδή, εἰρήνη*, or *Peace*, whereby both Parties were obliged to cease from all Acts of Hostility, and neither to molest one another, nor the Confederates of either. (2.) *ἡμπαρχία*, A *Defensive Peace*, whereby they obliged themselves to assist one another in case they should be invaded. (3.) *Συμμαχία*, A *Defensive and Offensive League*, whereby they agreed to assist each other, as well when they made Invasions upon others, as when themselves were Invaded; and to have the same Friends and Enemies. Each of these Covenants were solemnly confirmed by Mutual Oaths, the manner of which is described by our Author, *B. I. Chap. 15.*

The things which he takes notice of next, are, their several ways of Encampment, the Guards and Watches which they set by Night and Day, and the Military Course of Life, which depended upon the Disposition of their Generals; and was, according as they were inclined, either strict in Temperance and Sobriety, or else given up to Excess and Debauchery. Then he proceeds to give an Account of their Battles; where, he says, before the Engagement the Soldiers always refreshed themselves with plenty of Victuals and Drink: This done, the Generals drew them out into *Battalia*; made Speeches to them according to the Occasion; Offered up Prayers, Sacrifices and Vows to engage Heaven to assist them: Which done, they gave the Signal to Engage, either by elevating their Ensigns, or Sounding a Trumpet, or by a Confort of Flutes, in use among the *Lacedaemonians*. When they made the first Onset, they generally gave a shout, to Animate themselves, and strike Terror into their Enemies. The Generals in the first times of the *Grecians* placed themselves in the very Front of their Armies, but afterwards became Wiser, and chose to be in a safer Post. And here Mr. Potter observes, that it was frequent among the Ancient *Grecians* to put their Cause upon the issue of a Single Combat, and to decide their Quarrels by two or more Champions on each side; of which Honour their Leaders were often most Ambitious.

In the Tenth Chapter he Accounts for their Sieges; which he observes were not much in use among the Primitive *Grecians*, either because

because they had no Fortified and Wall'd Towns, that stood in need of being Beleagured, or else because they were unwilling to hazard the Lives of their Men in such dangerous Undertakings. Then he describes the most Remarkable Inventions and Engines, which they made use of in carrying on Sieges, when that Custom began to prevail among them.

Tho' (as Mr. Potter observes) the *Greeians* at first were very Barbarous to the Bodies of their Dead Enemies, yet they were careful, even to Excess and Superstition, in procuring an Honourable Interment for the bodys of their own Soldiers, that had Valiantly lost their Lives in their Service. Of the Various Customs among the *Lacedemonians* and *Athenians* in this particular he treats at large.

How the Booty taken in War was shared, what part of them belonged to the General, what was distributed among the deserving Soldiers, what they dedicated in Gratitude to their Gods; what Sacrifices they offered, what Trophies and Altars they raised to them; are the Subject Matter of the Twelfth Chapter: And the Thirteenth Treats particularly of the severe Punishments inflicted on the Delinquent Soldiers, according to their Various Demerits; of the several sorts of Rewards bestowed on those who signalized themselves in their Countries Service, and of the various methods they used in conveying Intelligence to each other; wherein the *Lacedemonian* way (says our Author) was the most celebrated contrivance of closely conveying Intelligence, call'd by them σκυτάλη.

Having thus at large Discours'd of the most remarkable things observed in their Military Affairs by Land, he next proceeds to Account for their Military Preparations at Sea, on which he bestows the nine last Chapters of this Third Book. He therein Treats of the Invention and different sorts of Ships, of their Tackling and Instruments for Navigation and War, of the Mariners and Soldiers, of their Naval Officers, Sea-Engagements, and of the Spoils and Military Rewards and Punishments observed in their Fleets.

The fourth and last Book of Mr. Potters *Antiquities*, contains the Miscellaneous Customs of *Greece*; of which, the most remarkable are such as relate to their Funerals and Marriages; the rest are not so considerable, and therefore 'tis hop'd we may be excused from giving an extract of them.

Of all the Honours paid to the Dead, the *Greeians* care of their Funeral Rites and Obsequies was the greatest and most necessary; for they thought that unless the Bodies of the Deceased were committed to the Earth, their departed Souls could not be admitted into
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the *Elysian Shades* ; at least, not till after an hundred Years. With this Opinion they were so strongly possess'd, that the greatest Curse they could imprecate on their bitterest Enemy was, to wish he might ἀνυψωθῆναι ἐν ᾧδε, i. e. *Die Destitute of Burial*. Indeed in some Cafes and Instances they deny'd Burial to some Persons, a particular Account of which our Author gives us in the close of the First Chapter of this Book. But the rest, who were admitted to be Inter'd, had great care taken of them. In their Sickness and at their Death, several Rites and Ceremonies were observ'd ; the particulars of which are given in the Second Chapter. In the next, Mr. *Potter* relates at large the several Ceremonies us'd before the Funeral, such as closing the Eyes, covering the Face, stretching out and composing the Limbs before the Body was Cold and Stiff, washing and anointing the Body, wrapping it in a Garment, bedecking it with Chaplets of Flowers, and Green Boughs, and then laying it out, sometimes upon the Ground, sometimes upon a Bier, Bedeck'd with various sorts of Flowers. All this was commonly done by the nearest Relations of the Deceased. Before the Interment, a Piece of Money was clapt into his Mouth, as *Charon's Fare* to waft the Departed Soul over the *Stygian Lake* ; and a Cake made of Flower, Honey, &c. to appease the Fury of *Cerberus* the Infernal Door-keeper. He further observes, that before the Funeral, the Hair of the Deceased Person was hung upon the Door, to signify the Family was in Mourning ; and till the House was deliver'd from the Corps, there stood before the Door a Vessel of Water, where those who were concerned about the Corps might purifie themselves by washing. He in the next five Chapters, relates the Manner of their Funeral Processions ; shews with what Solemnity, and in what ways they mourn for the Dead ; describes the Manner of Interring and Burning their Dead ; gives an Account of their Sepulchers, Monuments, *Cenotaphia*, &c. And lastly, informs us of their Funeral Orations, Games, Lustrations, Entertainments, Consecrations and other Honours bestow'd on the Dead : The particulars of which are too long to be insert'd here.

As to their Marriages, Our Author takes notice, that the first Inhabitants of *Greece* living without Laws and Government, set no bounds to their Love no more than they did to the rest of their Passions. But when the Country became refin'd ; among others, the Constitution of Marriage was introduced and encouraged. He tells us of several Punishments which the *Lacedemonians* in particular inflict'd on those who deferred Marrying : He afterwards accounts for the Age in which Men and Women were order'd to Marry, and for the Sea-

son in which they thought it most convenient to contract Marriages. He informs us, that *Polygamy* was not commonly tolerated in *Greece*, that most of the *Greeks* looked on it as scandalous to contract within certain degrees of Consanguinity; that the *Spartans* were forbidden to Marry any of their Kindred, whether in the direct Degrees of *Ascent* or *Descent*, though a *Collateral Relation* hindred them not; That the *Grecians* States, especially those of Note, required their Citizens should match with none but Citizens; and that Virgins were not allowed to Marry without their Parents Consent. After this he relates the several forms of Betrothing, that Women at first were purchased by their Husbands without a Portion; and lastly, he describes the Manner of their being Presented before Marriage to *Diana* and the other Deities, with the manner of their Procession to, and Ceremonies at and after the Solemnization. But we must not enlarge farther, the Account we have already given of this Young and Ingenious Author's Treatise is enough to raise in the World a grateful Acceptance of what he has Publish'd, and a favourable Expectation of what may be the future Products of so fruitful and Teeming a *Genius*.

Geographiæ Veteris Scriptores Græci minores, &c. Vol. I Oxoniæ 1699. 8vo.] *The First Volume of the Ancient, Lesser Greek Geographers, Collated with Manuscripts, Illustrated with Notes, &c. By Mr. Hudson, Fellow of University-Colledge, Oxon. To which are prefixed Eight Dissertations, by Mr. Dodwell. Printed at Oxford, Sold there, and by the Stationers in London.*

THE Learned World is so much indebted already to the Ingenious Editor of these Tracts, for his incomparable Edition of *Thueydides* some years since; that we think the bare mention of his Name is enough to recommend this Undertaking; Wherein he designing a Collection of all the Pieces of the *Ancient Greek Geographers*, that can be found, either in Print or Manuscript; has in this first Volume given us a *Specimen* of what he intends, hoping to compleat the whole in two or three more: This contains in it Eight Tracts of several Authors, all very Curious in their kind, and some highly valuable for the Scarceness and Rarity of them; being Printed but once, and that many years ago. Of which take the following Account.

First,

First, He recommends each Piece, with the Judgment and Testimony of such Ancient Writers as have made use of it, and honourably mentioned it in their Works: Then he gives us the Text in *Greek* and *Latin*, with the various Readings of Printed Copies and Manuscripts; among which he has inserted some short Remarks of his own and others, referring the larger Annotations of *Bochart*, *Vossius*, *Palmerius*, *Gronovius*, &c. to the end of the Book.

He begins with the *Periplus* or *Coasting* of *Hanno* the *Carthaginian*, with *Isaac Vossius* looked upon to be the most Ancient Remain of Antiquity that had escaped the injury of time. But Mr. *Dodwell* (who has oblig'd the World, at the request of the *Editor*, with most Accurate and Elaborate *Dissertations* upon this and the following Pieces) has given very good Reasons, why it cannot justly pretend to so great Antiquity; and has clearly shown, that *Hanno* did not, as *Vossius* supposes, Write the *Periplus* mention'd by the Ancients, but some *Greek* who was a Friend to the *Carthaginians*; and that the *Periplus* we have is very much different from that cited by *Pomponius Mela*, *Pliny*, *Solinus*, &c.

Next he gives us the *Periplus* of *Scylax*, which has likewise been esteemed very Ancient, and lately vindicated in Point of Antiquity from the Cavils of the two *Vossius*'s, by the Learned *Gronovius*. Our *Dissertator* has weigh'd the Reasons on both sides, and prov'd beyond dispute, that this *Scylax* is not the Ancient one quoted by *Herodotus*, but another who was Cotemporary with *Polybius*; and that he, borrowing from other Writers, might make a shew of Antiquity; by which means the Learned may have been led into Mistakes about his Age.

After this follows an *Epitome* of *Agathorchides* concerning the *Red Sea*, which Piece our Learned *Dissertator* shews to have been Writ in the beginning of the Reign of *Ptolomy Alexander* King of *Egypt*, to whom this Author was Tutor and Library-Keeper.

Next he presents us with a *Periplus* of the *Red-Sea*, commonly ascribed to *Arrian*, though falsely, as was suspected by *Salmasius*, *Vossius*, and *Harduin*, who fancy the Author of it liv'd in the time of *Augustus*: With these Learned Men Mr. *Dodwell* agrees, that *Arrian* could not be the Author of this Piece; but widely differs from them in all other Respects; first demonstrating that it was writ after *Trajan* and *Adrian*, and consequently not by *Arrian*; and then offering fair probabilities of reason, that the Writer lived under the Emperors *Marcus* and *Verus*.

Then follows a *Periplus* of the *Euxine-Sea*, which bears the Name of *Arrian*, and was undoubtedly writ by him in the time of *Adrian*, as the Inscription shows. But it appearing that *Arrian* was Prefect of *Cappadocia*, when he drew up this Account of the People bordering on the *Euxine Sea*, for the Eemperor *Adrian*; Mr. *Dodwell* from thence concludes, that it was writ about the year of *Christ* 137.

In the next place, we have another Piece of *Arrian*, taken out of his *Indica*, which contains the Voyage of *Nearchus* by the Command of *Alexander the Great*. This Mr. *Dodwell* supposes to have been finished by *Arrian* after his Expedition of *Alexander*, and before the Geography of *Ptolomy* was known to the World. The Editor having a Manuscript of *Arrian* in the *Bodleian Library*, has given us from thence several Emendations of the Text; and tells us that the rest of *Arrian's* Works might receive much Light and Improvement from that Ancient Copy.

After this comes the *Periplus* of *Marcianus Heracleota*; first published by the Industrious *Hesbelius*, with several other Pieces of the like Nature. But this had not the good fortune to be Re-printed or Translated till the Editor bestowed his Pains upon it: Who has by conjecture mended abundance of places in it; and annexed to it the Fragments of *Artemidorus* and *Menippus*.

In the last place he gives us a *Periplus* of the *Euxine-Sea*, which we owe to the famous *Isaac Vossius*, but neither he, nor any one else has yet been able to retrieve the Author's Name. His Age likewise as well as that of *Marcianus Heracleota*, is very uncertain; and here the Learned *Dissertator* goes more by Conjecture than he usually does; yet he has given us so many Curious Remarks in the two last Dissertations on these Authors, as well as the rest, that the World must needs admire his strange Sagacity and vast reach of Knowledge.

Thus have you a short view of what is performed and contained in this Volume: Be pleas'd to take a *Plan* of what is designed to follow, as the Editor himself has given it in the last Page of the *Dissertations*.

Sequentia Volumina Complectentur

- I. *Ephori Fragmentum, hucusq; ineditum, penes Cl. Dodwellum.*
- II. *Dicaearchum de Statu Græciæ.*
- III. *Ejusdem Fragmentum de Monte Pelio, è Museo Cl. Joannis Alberti Fabricii.*

- IV. *Isidorum Characenum de Mansionibus Parthicis, Hascheliana Editione longè auctiorem, Descriptum è MS. Codice Bibliotheca Regia Parisiis, ac à Laudato Fabricio ad nos Transmissum.*
- V. *Scymni Chii Periegesin.*
- VI. *Dionysium Byzantium (si ad manus nostras tempestivè satis pervenerit) de Thracio Bosphoro.*
- VII. *Agathemeri Hypotyposin Geographiae.*
- VIII. *Plutarchum de Fluminibus.*
- IX. *Strabonis Epitomen.*
- X. *Monumentum Adulitanum, Editis auctius.*
- XI. *Anonimum à Gothofredo Editum.*
- XII. *Cosmae Monachi Typographiam Christianitatis.*
- XIII. *Nicephori Blemmidae Commentarios in Dionisii Periegesin, E MS. Bodleiano.*
- XIV. *Ptolemai Longitudines & Latitudines Urbium, ex Theonis Codice in Bibliotheca Bodleiana.*
- XV. *Genisti Plerhonis Ἀνέκδοτα quadam, ex eadem Bibliotheca. Quibus & alia id genus addentur, si qua nobis ab eruditis harum Literarum Cultoribus fuerint Suppeditata.*

The State of Learning.

ITALY.

THERE is Published at ROME: *Collectanea Monumentorum Veterum Ecclesiae Graecae ac Latinae, quae haëtenus in Vaticana Bibliotheca delituerunt. Tomus primus in quo continentur, 1. Archelai Episcopi acta disputationis cum Manete Heresiarcha, Latine ex Antiqua Versione. 2. S. Ephrem Syri Sermones duo, Latine ex Veteri Versione. 3. S. Gregorii Nysseni Antirheticus adversus Apollinarem; ejusdem Testimonia adversus Judaeos; Nova Laudatio St. Stephani; Sermo de Spiritu Sancto; Epistola 14. Omnia Graec. Lat. 4. Euthalii, Episcopi Sulcensis, actuum Apostolorum & quatuordecim S. Pauli, aliarumq; septem Catholicarum Epistolarum Editio, ad Athanasium Juniores, Episc. Alexandrinum. Laurentius Alexander Zacagnius, Vaticana Bibliotheca Praefectus, è Scriptis Codicibus nunc primum edidit, Notis illustravit. Roma, typis S. Congregat. de propaganda Fide. 1698. Folio.*

Idem.

Idem Zacagnius parat Editionem Novi Testamenti cum Variis Lectionibus.

Publish'd at VENICE, *Anima Humana Natura ab Augustino detecta, &c. Exponente Michaeli Angelo Fardella Depranensi, Sac. Theol. Doctore, ac in Patavino Lyceo Astronomiæ & Meteorum Professore, sub auspiciis Eminentiss. Henrici S. R. E. Tituli S. Augustini Cardinalis de Noris. Opus potissimum Elaboratum ad incorporalem & immortalem Animæ Humanæ Indolem, adversus Epicuri & Lucretii Sectatores, ratione prælucente, demonstrandum.* 1698. Fol.

FRANCE.

Printed at PARIS, *Les Conciles Généraux & Particuliers. Leur Histoire, l'Abrégé de leur Actes, & leurs Canons. Avec des Explications & des Eclaircissémens de Chaque Canon. Des Remarques Historiques & Critiques: Tirez de l'Ecriture des Conciles, décrêts des Papes, de Loix Imperiales, des Saints Peres, & des plus Savans Auteurs de chaque Siecle. Ou l'on Voit l'état de l'ancienne Discipline Ecclesiastique dans les premiers Siecles. Sa diversité & sa variété dans les Eglises. Ses Changemens dans la suite des Temps. La raport & la différence du Droit Ancien & du Nouveau. La Concorde & l'Union du Sacerdoce & de l'Empire. Tome première. Les Conciles des trois premiers Siecles.*

They are also Printing at PARIS, *Les Voyages de M. Carré dans les quatre parties du Monde.*

There is Printed lately at ROAN, in 8vo. *Remarques sur les Canons Apostoliques; By Father Thomassin, a Famous Writer, who died in 1695.*

Father Pag. is writing an *Epitome of Ecclesiastical Hist.* at Paris, much better than that of M. de Sponde. He makes Critical Remarks upon Baronius at the Beginning, and treats of all the most important Epochas, and those which are most controverted in Church-History.

GERMANY.

Printed lately at LEIPSIC, *Samuelis Strykii Ic. dissertationum Juridicarum Volumen Novum, ex jure Publico, Privato, Feudali & Statuario, materiis exhibens de Statibus Provincialibus, Agris desertis, eventus, suspensione ab Officio, Cera rubra, & Sacro Encansto, &c. Tom. 4th.*

Printed at KIEL. *Novum Horologium, mediante quo, Dies Naturalis semper hæcenus in horas 24 longas divisus, ob duplicem Cyclum intercalarem, non tantum in 29 breves, &c. distribuitur, ut & annus Solaris exacte mensurari, & Calendarium in certam, immutabilem, naturæq; convenientem formam redigi, Meridiani etiam accuratissimè disponi, ac hoc modo horum Longitudines corrigi, queant.* 1698. 4to.

At FRANKFORD am Main. *Codefridi Gulielmi Leibnitii Accessiones*

cessionones Historica, quibus utilia superiorum temporum Historiis illustrandis scripta, monumentaq; nondum hactenus adita, inque iis Scriptores diu desiderati continentur. in 4to.

H O L L A N D.

They are Printing at AMSTERDAM, *Dogmata Theologica, Dionysii Petavii, cui alia quoq; Petavii opera accedunt, nec non Nota Theophili Alethini S. J. A. E. in 6. Vol. Folio.*

They are also upon Re-printing his *Doctrina Temporum.*

Mr. V. A. at LEYDEN, has near finished the 9, 10, 11 and 12th Volumes of *The Collection of Writers upon the Roman Antiquities*, put out by M. *Grævius*. Twelve Volumes will comprehend the whole Design, which may be justly ranked among the most Considerable this last Century has produced.

Three Volumes are likewise Publish'd at the same Place, *Of the Writers of the Greek Antiquities*, Collected by *Gronovius*: The Fourth Volume will be Publish'd in a Fortnight, and the remaining three (seven being the whole Number intended) are to follow with all possible Expedition.

O X F O R D.

Dr. *Morison's History of Plants*, continued by Mr. *Jacob Bobart* Writ in *Latin*, and adorned with a great many Copper-Cuts, is very near finished.

Theocritus and *Herodian* in 8vo *Gr. Lat.* are Re-printing, and the World may shortly expect from thence very handsom Edition of those two Books.

The long expected Edition of *Xenophon* in *Gr. Lat.* 'tis hoped will be Publish'd in 6 or 8 Months time.

C A M B R I D G E.

The new Press set up here gives us great hopes that many excellent Pieces of *Gr. and Lat.* Authors will be Re-printed in a handsom Character, and with useful Notes. The Design of putting out the Texts only of *Virgil, Horace, Terence, Catullus* and *Tibullus* goes on at present with great Application. They are intended to make Four several Volumes in a handsom large 4to. Of which the First is already in the Press; and the whole number is promised to be delivered in a Year. A further and more particular Account of their proceedings you may expect in our next.

L O N D O N.

The Controversie about *Phalaris's Epistles* has contributed so much to the Diversion of the Learned, that we must not omit giving them an Account, that Dr. *Bentley* threatens the World with a Book in a few

few Weeks, containing almost 40 Sheets; To which, as we hear, the Bp. of *Lichfield* and *Coventry* has annexed an Appendix about *Chronology*.

Mr. *Gastrel*, who is so deservedly esteemed (besides his other Writings) for his Discourses Preached at Mr. *Boyl's* Lecture; is now Printing a Second Part of it, Intituled, *The Certainty of the Christian Religion, and the Necessity of Believing it*; in 8vo. which will be Published in three Weeks.

Sir *Roger L'estrange* will oblige the World with a Second Collection of Fables, and it will be Published within a Month.

Monsieur *Dupin's* 13, 14, and 15th. Centuries are now in the Press, and will be Published in a short time.

A Translation of *Mariana's* Admirable History. of *Spain*, with a continuation down to this King, is in hand and will be Published in a few Months.

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Dupin's Ecclesiastical History of the 13, 14, and 15 Centuries of Christianity.

Mr. *Gastrel's* Treatise of the Certainty of the Christian Religion, and the Necessity of Believing it: Being a Second Part of what he delivered in his Discourses at Mr. *Boyle's* Lecture

Beside other Foreign and English Pieces too long here to insert.

F I N I S.

THE
HISTORY
OF THE
WORKS
OF THE
LEARNED.

OR,
An Impartial Account
OF
BOOKS

Lately Printed in all Parts of Europe.

With a Particular RELATION of the

State of Learning

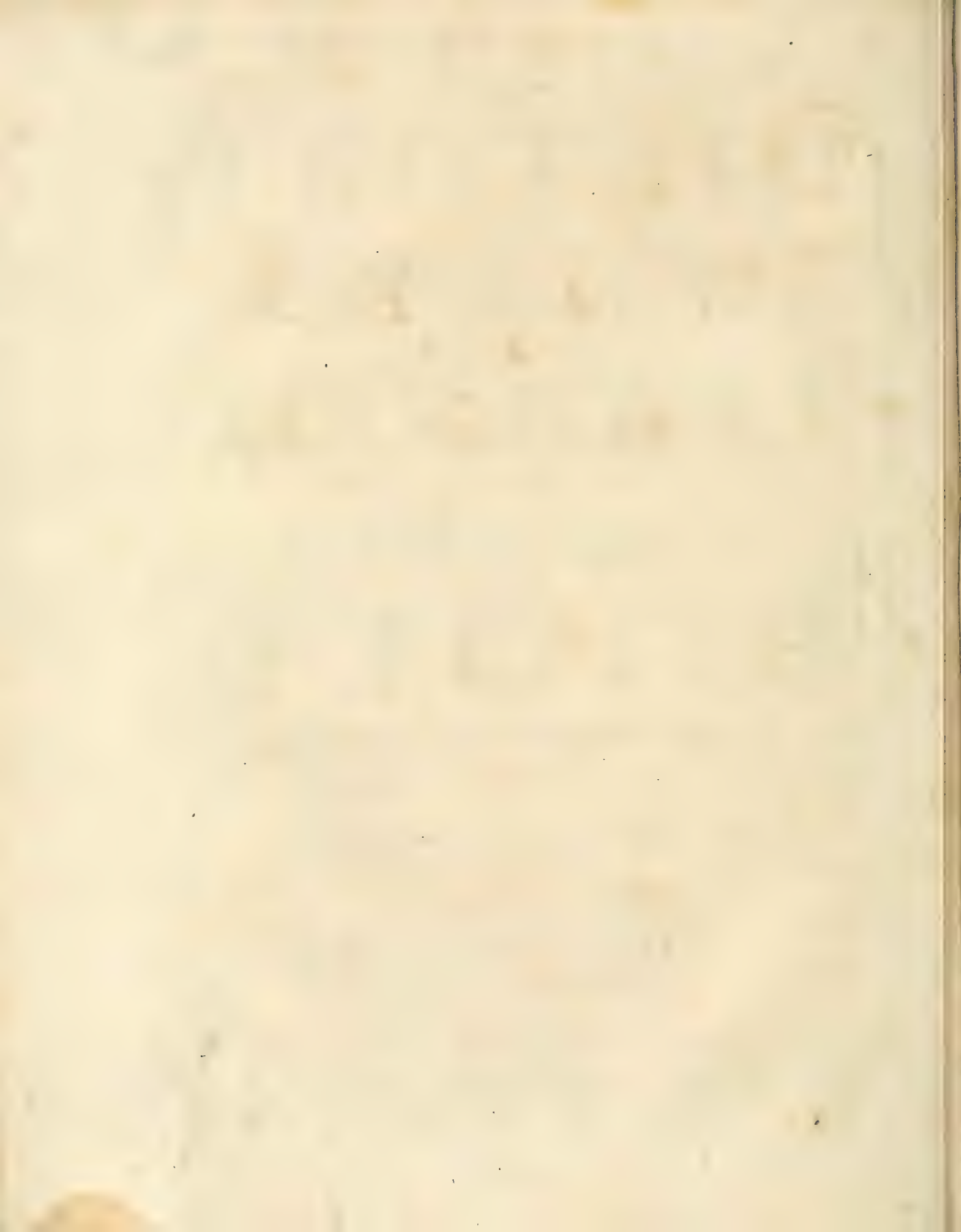
In each COUNTRY.

For the Month of February. 1697.

Done by several Hands.

Vol. I.

L O N D O N: Printed for H. Rhodes, at the Star near Fleet-Bridge; T. Bennet, at the Half-Moon in St. Paul's Church-Yard; A. Bell, at the Cross Keys in Cornhill; D. M. Winter, and T. Leigh, at the Rose and Crown, in St. Paul's Church-Yard. 1697



THE HISTORY

OF THE

Works of the Learned, &c.

For February, 1699.

Sacra Scriptura ubique sibi constans : *Seu difficiliores S. Scripturae Loci, in Speciem secum pugnantes, Juxta Sanctorum Ecclesiae Patrum, celeberrimorumq; Theologorum Sententiam conciliati, &c. i. e. The Holy Scriptures every where Self-consistent :* Or, The most difficult Places in Scripture, which seem to contradict one another, reconciled, according to the Opinions of the Fathers, and most famous Divines. By *John Pontas*, Presbyter and Dr. of the Faculty of *Paris*. Printed at *Paris* by *John Boudot*, 1698. 4to, Pages 752.

THE perfect Harmony of the Books of the sacred Scriptures, hath been always alledged as one of the principal Arguments of their Truth ; infomuch that tho' they were writ at different times, by Authors who could not possibly concert together what they had to write, they do nevertheless perfectly agree in what they have wrote, and lay before us a Body of Doctrine uniform throughout, whose several parts do mutually sustain one another.

Those who find themselves pinched by the Doctrine or Morality of those Books, have endeavoured to enervate the force of this Argument, by sapping the foundation on which it stands, pretending

ing that the Sacred Writers don't every where agree, and that there are such Contradictions to be found in their Books, as may justly make us call the Truth of them in question. This hath obliged Christians of all Ages to endeavour to take off those seeming Contradictions, and they have succeeded so well therein, that we may truly say, there's none but Obstinate and Opinionative Men, who will make that an Objection against the Divine Authority of the Sacred Scriptures. The Author confesses there are some Passages, which are still attended with Difficulties, but it must be owned that they are very few. It is also to be observ'd, That the Books which have those Passages are very Ancient, that they suppose the Knowledge of a great many Customs, whereof we are ignorant, and many Matters of Fact too well known in the time when the Authors wrote, to be quor'd in their Works. And that, in fine, the said Books, and especially those of the Old Testament, are written in a Language that is very obscure, equivocal and little understood, and in which there are no other Books writ that we can have recourse to for further Light in the Matter. The Works of the Rabbins being nothing so Ancient, and the Tongue they wrote in, differing much from the Sacred Language.

We may say it is the same as to those Difficulties objected against the Scriptures, which hitherto have not been fully resolved, as with those formerly raised against the Copernican System, that could not be reconciled with the different Magnitudes, in which *Venus* appears at different times. Those Difficulties seem'd impossible to be solv'd till *Galileus* invented the Telescope, but after such an happy Discovery, that which was formerly an Objection against the Copernican System, help'd to confirm it. It would be the same if we could invent Perspectives to see into the Recesses of Antiquity, as we have done to see Objects at a great distance, That which is now objected against the Scripture would serve for a new Proof of its Verity.

Our Author does not content himself with those general Reasons, tho' they be enough to convince the Libertines, and to confirm the Faith of such who are not capable of much Argument, but he comes to the particular Objections: It's true, he does not propose any new Discoveries, or to publish his own Expositions, but gives us a faithful Collection of the most plausible Solutions, which the Fathers and other Interpreters have advanced for solving those seeming Contradictions. He carefully quotes his Authors, and frequently their own Words. Nor does he tie himself so much to the
Fathers,

Fathers, or those of the Communion of the Church of *Rome*; but that he afterwards quotes other Interpreters, Jews as well as Christians. That which is properly his own in this Work is, *First*, His collecting all that is to be found in an infinite number of Authors, concerning the Explication of difficult Places of Scripture, which seem to contradict one another. In the *Second Place*, amongst a great number of those different Explications, he hath chosen those he thought most Solid. And in the *Third Place*, hath always put that which he thought most Plausible last.

In his First Volume we have nothing but what relates to the *Pentateuch*, but we are not to expect that the other Volumes will be of a proportionable Bulk; for, besides, that the Writings of *Moses* being the Ancientest, are also the most Difficult (if we except the Prophets, which have Difficulties of another Nature than those that consist in seeming Contradictions) our Author hath not confin'd himself to the Contradictions that seem to be betwixt the different Parts of the *Pentateuch*, but hath also explain'd those which seem to be betwixt the *Pentateuch* and other Places of Scripture; which must necessarily lessen his Work as he advances to others of the Sacred Books.

This is enough to give a just Idea of the Book; but, for the better informing the Publick of his Method, I shall give some Examples of his Solutions.

1. He finds Nine or Ten seeming Contradictions in the First *Chapter* of *Genesis*; the Second of which hath always given a great deal of Trouble to Interpreters: And that is, How *Moses* can say, That from the first Moment of the Creation, till the Production of the Sun and Moon, there were three Days made up of Evening and Morning, seeing it is the Revolution of the Sun and Moon that makes the Day and the Night? Our Author Answers, with divers of the Fathers, That before the Creation of the Sun there was Darkness, and that God produc'd Light the first Day. That this Light taking its Course round the Earth, Day and Night, succeeded in one and tother Hemisphere. But what could this Light be, since there was not as yet any Sun? *St. Augustin*, after having declared in divers Parts of his Works, That he could not Answer this Question, betakes himself at last to an Allegorie, and pretends, that by the Light which preceded the Sun, we must understand the good Angels; and by the Darkness, those whom God foresaw would become Apostates. But this Explication, besides that it is nothing to the Purpose, and without Foundation, is also contrary to many Interpreters,

interpreters, who think that *Moses* said nothing of the Creation of Angels, because the People for whom he wrote were too Dull and Ignorant to comprehend any thing but what was Corporeal.

St. *Augustine* was of Opinion, That God immediately form'd a Light different from the Sun; which, by dilating or contracting it self, produc'd the Day and the Night: But this Explication is so inconsistent with good Philosophy, that it cannot be relied on. For it is just as if we should say, The Sun is above our Horizon in the Night-time, but does not shine because it is Night.

Others have been of Opinion, That this Light was no other than that of the Sun, who already steer'd his Course around the World; but being as yet without Form, was not perfected till the 4th Day. Our Author confesses it is very difficult to define what this Light was. It is sufficient that we can very well conceive that there was a Light created on the First Day different from the Sun, which by its Revolution distinguish'd the Day from the Night. There needs nothing further to take away all Shadow of Contradiction in this Part of *Moses's* History.

2. One of the greatest Difficulties in *Genesis*, is that about the Promise to the Tribe of *Juda*; That the Scepter should not depart from that Tribe, nor a Law-giver from between his Feet, till the coming of *Shilo*. All Christians, as well as the *Chaldee* Paraphrase, apply this to the Messiah; but it is difficult to maintain the Truth of it, if *Jesus Christ* be the true promised Messiah, since 'tis not true that the Scepter always continued in that Tribe till the Birth of our Saviour. Because, 1. *Nebuchadnezzar* having taken *Jerusalem* and King *Zedekiah*, possess'd himself of the whole Kingdom of *Judea*. 2. *Antiochus*, King of *Syria*, subdued the *Jews*. 3. This Nation being terrified by the Arms of *Alexander* the Great, submitted to that Prince. 4. After his Death, *Ptolemee*, the Son of *Lagus*, carried the *Jews* away Captive into *Egypt*. 5. The *Romans* having Conquered that Nation, set *Herod* an *Idumean* over them for King.

Our Author thinks, the best way to solve this Difficulty is, to say that *Jacob* in his Testament takes the word *Judah* (by a Spirit of Prophecy) in the same Sense it was taken in at the Birth of *Christ*, and during *Herod's* Reign; that is to say, for *Judea*, for the State and Nation of the *Jews*. In which Sense *Jacob* says no more, but that the *Jews* should always have a Prince or a King of their own Nation, till the coming of the Messiah. It is well enough known, that the Ten Tribes which were carried Captive by *Nebuchadnezzar*,

chadnezzar, never return'd to *Judea*. The whole *Jewish* Nation was then compos'd of the sole Tribe of *Juda*, to which it was united, and with which that of *Benjamin* was confounded, as were also some few *Levites* and Families of other Tribes. Hence it came to pass that this People lost the Name of *Israelites*, and took that of *Jews*, which derives its Origine from the Name of *Juda*. *Jacob* calls his Posterity by the Name of *Juda*, only because he foresaw by the Spirit of Prophecy, that at the Time of the accomplishment of what he then said, his Posterity should be called by the Name of that Tribe.

According to this Exposition, there will be found an uninterrupted Succession of Princes of the Posterity of *Jacob*, from *David* to *Herod*, in whose Reign the *Messias* was born. *Jechonias*, who was carried Captive into *Babylon* by *Nebuchadnezzar*, was re-establish'd 36 Years after by *Evil Merodach*, Son to *Nebuchadnezzar*. After the Captivity *Zorobabel* govern'd the *Jews*; and those People had always Governors of their own Nation, till the time of the *Maccabees*, who were also *Jews*, and whose Posterity governed in *Judea* till the time of *Herod* the Great.

By this Exposition, which seems very Natural, we are deliver'd from a Difficulty, which those who maintain that the Scepter continued actually in the Family of *Judah*, cannot rid themselves of. For it is certain, that the *Maccabees* were of the Tribe of *Levi*, seeing they descended from *Joarib* a Priest, of which there was none of the Tribe of *Judah*. It signifies nothing to say, That tho' the Prince was not of the Family of *Judah*, yet the Scepter must be judg'd to have continued in that Family, because it had the Right of Election, and that it was by their Choice that a Person of another Family was advanc'd to the Government. For, 1. It would follow from thence, That the Scepter was not departed from *Juda* even in the time of *Herod*; for tho' that Prince was at first obtruded upon them by force, the *Jews* acknowledg'd him at last for their Lawful Sovereign. 2. It would hence also follow, That the Scepter must have departed from *Juda*, when ever any Person should have possess'd themselves of the Government against the Will of the *Jews*; which, according to the Testimony of *Josephus*, happened oftner than once. 3. It is not certain that all those who succeeded *Zorobabel* were of his Family. It appears on the contrary by *Josephus*, that the Government was in the Hands of the High-Priests, who were at the same time Heads of the Republick and of the Religion, and yet were not descended of the Tribe of *Judah*.

Judah. 4. In fine, it appears by History, That the Princes of the *Ashmonian* Family, or the *Maccabees*, who were of the Tribe of *Levi*, succeeded one another without being elected; so that in respect of them it cannot be said, That the Scepter continued in the Hands of *Judah*, because that Tribe had the Right of Election.

3. Our Author's 12th Question is upon that of *Exod. 6. v. 2, 3*: How God could say, That he had not made himself known to *Abraham*, *Isaac* and *Jacob* by the Name of *Jehovah*, but by his Name of God Almighty, seeing in the History of the Patriarchs, he calls himself ordinarily by that Name?

Our Author first relates all the Names given to God in Scripture, and remarks, That almost in all Languages of the World, the Deity is expressed by a Name composed of four Letters: He makes divers Observations on the Pronunciation of the Name *Jehovah*, and then gives two Answers to the proposed Difficulty. 1. That it is not meant that the Name *Jehovah* was not known to the Ancient Patriarchs, but only that God having chiefly manifested his Power to to them, and that he was *All-sufficient in himself*, as is implied by his Name of *Shaddai*: He had reserved to *Moses*, the Advantage of knowing his Essence in a more evident manner, as that he was the *Being of Beings, the Principal and Origin of all Things, without Beginning and without End*.

He tells us in the second Place, That we are not to insist so much on the Names that God has given to himself, or on the signification of those Names, as on the Thing it self thereby signified; that is to say, God would remark to *Moses*, That he had made divers Promises to the Patriarchs, which not being fulfilled in their time, were to be accomplish'd in his; and that to assure him of it, he made himself known to him by his True Name, he revealed his Essence and Divinity to him in a more eminent manner, to assure him that by his means he would execute what he had promised to the Patriarchs.

But it seems to Me, says our Author, That there is no Inconvenience in saying, That the Name *Jehovah* was a new Name, which God then first took to himself, and had not made use of before. That tho' we find it mentioned in *Genesis* before God spoke thus to *Moses*, we have reason to think 'twas by way of Anticipation, because that was the usual Name by which the *Israelites* called him after he was manifested to *Moses*. In this, says our Author, there is nothing unusual, but what happens in all Languages. It may be

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Answer'd, says he, that this Explication is dull, and reduces what God said to *Moses* to very little. This Objection would have some weight in it, if those who maintain the Explication went no further, than to say that God only manifested himself to *Moses*, by a Name unknown to the Patriarchs; but they go further, and say, that God, by taking a new Name to himself, would at the same time signify to *Moses*, that he prepar'd to make known to his People, that it was with reason he took this new name to himself, and that it belong'd to him alone.

It is moreover well enough known, that Interpreters give different significations to the Name *Jehovah*; some pretend that it denotes the Divine Essence, because deriv'd from a VWord that signifies *Being*, and that God is *the only true and independent Being*, on which all others depend. Some again will have this Name to signify one that is faithful to his Promises; and that God says, he then took that Name upon him, because he was about to fulfil the Promises made to the Patriarchs, by putting their Posterity in possession of the Land of *Canaan*. But Monsieur *Le Clerc*, in his late Commentary on the Pentateuch, advances a new Notion upon this subject, as follows.

He alledges that the Word *Jehovah* comes from the Conjugations *Hiphil* or *Pihel* of the Hebrew Verb, which signifies *to be*; and that this Word in the future of those Conjugations signifies, *he will cause the thing to be*, and answers well to the Greek word *γενετης*, *the Author of Existence*, or the Creator. M. *Le Clerc* being of the number of those, who believe that God did not make use of this Name till he spoke to *Moses*, thinks that he would thereby signify to this Legislator, that he had indeed manifested his Power to the ancient Patriarchs, and that he was the *Schaddai*; but that, however, they had not seen the effect of those great Promises which now he was about to fulfil. So that, *I am Jehovah*, signifies, according to this Interpretation, *I am he who will effect what I have promis'd*, because it is I who give Being to all things. What is said, *Exod. 7. 5.* confirms this Explanation. *The Egyptians shall then understand that I am Jehovah, after I have stretch'd out my hand upon Egypt, and brought forth the Children of Israel from the midst of them.* That is to say, the *Egyptians* shall understand that I effect what I threaten. This is proved by many other places in the same Book, and may be sustain'd by many passages of the Prophets; and those in particular, where God says he is *Jehovah*, in opposition to the false Gods, because he brings to pass whatever he says, and gives Being to all things, whereas the false Gods never produce any thing.

4. It is said, *Exod. 7. 19.* that God commanded *Moses* to say unto *Aaron*, *Take thy Rod, and stretch out thine Hand upon the Waters of Egypt, upon their streams, upon their Rivers, and upon their Ponds, and upon all their Pools of Water, that they may become Blood, and that there may be blood throughout all the Land of Egypt, both in Vessels of Wood and Vessels of Stone*; which was accordingly put in Execution. Yet two Verses after it is said, *The Magicians did the same with their Incantments.* Upon which this Question is made, Whence had they the Water to change into Blood, since it appears that all of it was already chang'd? It is not to be imagin'd what trouble abundance of Interpreters have given themselves to solve this difficulty. Some, as *Cyprian* (because they would not be silent) have said, that there remain'd Water still in the Vessels of Earth and Metal, because those of Wood and Stone are only mention'd in the Verses just now quoted. Others, as *Cornelius à Lapide* say, that it was only the Water of the *Egyptians* which was chang'd; and that *Moses*, *Aaron*, and other *Hebrews*, had still pure Water: upon which the Magicians exercis'd their Incantments. *St. Justin* was of opinion, that the *Egyptians* drew Water out of Pits, which they dug by the *Nile*. *Memorinus* thinks that *Moses* preserv'd some Water for the Magicians, to make use of their Art upon; or that they had it from the Sea, whose Water not being fit to drink was not chang'd into Blood; and *Theodoret* falls in also with this latter Opinion. In fine, some have maintain'd that they brought Water from *Goshen*, where the *Israelites* dwelt, and whose Water was not chang'd, (as *Hugo Cardinalis*, and *St. Augustin*;) and it seems our Author is of the same Opinion. *M. Le Clerc* finds no difficulty in this passage, but says the Magicians staid till the Water was restor'd to its first state, and thinks this is plainly understood and confirm'd by the 25th Verse.

5. The greatest difficulties which are found in the Old Testament, and seem to imply contradictions, relate to the Chronology; and therefore our Author hath not omitted them. Some Learned Men have been of Opinion, that this difficulty may be solv'd by supposing that all the Numbers were written in Ciphers in the ancient Copies; and that the *Hebrews* marking their Numbers by the Letters of the Alphabet, whereof there are divers which do much resemble one another, it was easie for the *Copists* to mistake them. They maintain, that such an Error doth no ways impeach the perfection of the Sacred Text, because they are no where to be found but in Matters of small importance; and no way essential to Religion. They al-

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Iledge also, that 'tis impossible but such faults should happen in the Text ; except we maintain, That as soon as a Writer undertook to transcribe the Bible, God did so guide his Hand and his Eye, that he could neither write nor read one Letter instead of another: That is to say, unless God wrought an infinite number of Miracles. Nay, we may add, says our Author, That this Opinion is so far from being injurious to the Scripture, that it is advantageous to it ; because it supposes, that God having left those things of small importance to humane diligence, hath not permitted any faults to slip into the Sacred Books which can injure Religion. If this Sentiment be not true, it is at least much more plausible, and less dangerous, than that of Father *Pezron*, (in his Book call'd *Antiquité des tems rétablie*, and in his defence of that Book) and of others, who pretend that the *Jews* have corrupted the very Text, particularly in the point of Chronology, fearing lest the Christians should otherwise be able, by their Calculation, to prove that the time, when Jesus Christ was born, is the same with that mark'd in the Old Testament for the coming of the Messias. Our Author however, has recourse to neither of those Sentiments for solving those Chronological difficulties, of which we shall give you only one Instance.

It is said, *Gen. 5. 25, 26, 27. Methusalem having liv'd 187 Years begat Lamech ; and after having begot Lamech, he liv'd 782 Years : and all the days of Methusalem were 969 Years, and he died.* It appears by the Sacred Chronology, that from the Birth of *Lamech*, to the end of the Deluge, there were 782 Years ; so that if *Methusalem* had liv'd 782 Years after having begot *Lamech*, he must necessarily have seen the Deluge. But where could he be then ? for 'tis certain he was not in the Ark, as appears by *Gen. 7. 13. & 1 Pet. 3. 20.* The difficulty will still be greater, if we follow the Septuagint, because, according to their Account, *Methusalem* liv'd 14 years after the Deluge. To this difficulty he answers, as well as to several others of the like nature, That *Lamech* did not live 782 Years compleat after the Birth of *Lamech*, but died in the beginning of the last Year ; and by consequence, a few days before the Deluge.

Stephani Wittangelii Libra Veritatis, & de Paschate
 Tractatus. Præmissa est Johannis Vander VVaeyen dis-
 fertatio de 7000 adversus **Johannem Clericum**, i. e. Rit-
 tangelius's *Balance of Truth, and a Treatise concerning the*
Paschal: To which is premis'd, Mr. Vander VVaeyen's dis-
fertation de 20700, i. e. The Word, against M. Le Clerc.
Printed at Franequer, 1678. 8vo. Pag. 380.

Rittangelius's Fame is very well known amongst those who are
 Vers'd in the Hebrew Learning, because he excell'd in that
 Point even to Envy. He abandon'd *Jewism*, in which he was born
 and bred up, Litted himself under the Banner of Jesus Christ, and
 strenuously defended his Cause against the *Anti-Trinitarians*, as ap-
 pears by this Book. He was on the account of his extraordinary
 Knowledge in the Jewish Language and Affairs, advanced to be Pro-
 fessor of Oriental Learning in the Electoral Academy of *Cönigs-*
berg, where he had his long-wish'd for opportunity, both of improv-
 ing himself, and of imparting his admirable Treasures of Learning
 to others. He wrote a great deal more than ever was publish'd, be-
 ing unhappily robb'd of his Books and Papers as he came by Sea
 from *Cönigsberg* to *Amsterdam*, in order to have put them to the
 Press, and narrowly escap'd with his Life, as appears by a Letter
 written in 1642. prefix'd to his Book call'd *Jetzirah*. There was
 nothing that this Worthy Person desir'd more, than to communicate
 to others what he himself had acquir'd by incredible Industry: This
 is plain from an Epistle Dedicatory to the Elector of *Brandenburg*,
Aug. 1652. before a Book written by the Author in High Dutch.
 Wherein he acquaints his Electoral Highness, That having been af-
 flicted with grievous Sickness for above a Year, and despairing of
 Recovery, he was unwilling that the Talent, wherewith God had
 entrusted him, should be buried with him, and therefore he had
 often desired that some fit Persons might be committed to his In-
 struction: but not having been able to obtain it, he resolv'd on writ-
 ing that Book, tho' labouring under a raging disease. How much
 this Man was esteem'd by the most famous *Wagenfeilias*, may be
 seen in his Book, Intituled, *Refutatio Carminis Lipmanniani*. Nor
 does our Editor value him less, since he read his *Jetzirah*, and
 other Works. Therefore he thought it might be good Service to
 the Publick, to re-print his Treatises, Intituled, *Libra Veritatis*, and
 de

de Paschate. The first of 'em being so scarce, that it is not to be had for Money. He promises likewise, in a little time, to publish another of his Treatises, *De Veritate Religionis Christiane*; which is no less valuable, and as hard to be found.

Mr. *Vander Wayen* gives us this short Account of the Argument of those three Books. 'In his *Libra Veritatis* he has to do with 'an Antitrinitarian, who argues stiffly that the Phrase רי"מ מטר"א *the Word Adonai*, so frequently made use of in the *Chaldee* Paraphrases, makes nothing towards demonstrating the Antiquity of 'believing the Deity of the Son of God, the true Messias: Which 'Rittangelius plainly proves to have been believed by the ancient 'Jews, from their use of this Phrase.

'In his Book concerning the Paschal, he gives an accurate Description of the Rites and Customs received in the latter Ages by 'the Jews, in the Observation of that Festival; and discovers many 'things which were but little known hitherto; and yet no less profitable than pleasant to the Reader.

'In the Third Treatise he makes an exquisite Collection of those 'Places out of the most Ancient of the Jewish Writings; by which 'he proves, That the Jewish Church did both believe the Holy Trinity, and the Eternal Godhead of the Messias.

He also printed a Book in the German Tongue at *Conningsberg*, in 1652, of the Forms of Prayer and Ceremonies made use of in the Jewish Synagogues on *New-Years* Day; the Preface of which Book is worth the reading, chiefly because of the Author's Notes upon many Errors of Learned Men, in their Translation of Passages taken from the Writings of the *Hebrews*. He particularly reprehends *Kircher*, *Capellus*, *Scaliger*, *Voebner*, *Vorstius*, *Constantin l'Empereur*, *Slevogtius*, *Schickardus*, and others; but it is not proper to take notice of the particular Passages here. In the beginning of this Book, he advises his Reader to consider well in the perusal of it, to whom his Discourse is directed; because he often makes use of the word *We* for his Adversaries in an ironical manner, and therefore would not have them think that he himself disputes against the Christian Church.

But we come now to *Vander Wayen's* Dissertation, wherein his principal Scope is to shew that the Word ΛΟΓΟΣ was not first taken from Plato, and then made use of in the Christian Religion. This whole Disputation is opposed to the Learned Mr. *John de Clerc*, Professor of Philosophy and Hebrew in the Seminary of the Remonstrants at *Amsterdam*, who lately publish'd a little Book, wherein he.

he joins a twofold Dissertation to his Paraphrase on the 18 first Verses of the 1st Chapter of the Gospel according to St. *John*. In the first of 'em he ascribes that Gospel to its true Author against the *Alegians*; i. e. *those Hereticks who denied the Gospel, wherein the Son of God is said to be the Word of the Father*; and in the 2d. he subverts the Opinion of *Faustus Socinus*, as to the meaning of those 18 Verses. And whereas M. *le Clerc* tells us, that the Occasion of his writing this Book, was the Request of a certain Friend who desired his Opinion, not only as to the beginning of St. *John's* Gospel, but also concerning the Adversary whom the Evangelist there refutes; and whether it was *Cerinthus*, as many Learned Men affirm; and also that he understood by a most Reverend English Bishop, that there were new *Alegians* sprung up in the World, who denied that St. *John* the Apostle wrote this Gospel. *Vander Wayen* makes bold to Conjecture, That both *le Clerc's* Friend and that Reverend Bishop, did thereby signify their Doubt, whether M. *le Clerc* himself was Orthodox in his Opinion, as to the Godhead of Jesus Christ.

And that they had Reason for their so Doubting, he proves as follows. First, M. *le Clerc* hath join'd himself to the Remonstrants, who (as it's well known to every one in the *Netherlands*) do now profess the greatest Part of the *Socinian* Heresie in Word and Writing. In the next Place M. *le Clerc* hath given such further Proofs of his dissent, that no Man has any Reason to doubt concerning him; viz. He speaks and thinks unreverently of the Word of God, whilst he says, That those Things which are convey'd to us under the Name of *Moses*, and other divinely inspired Writers, were wrote by a certain Idolatrous Priest of *Bethlehem*. And that he Treats the Apostles themselves with no greater Respect, is evident from his Notes on the 20th Verse of the 23d of *Exodus*. But what sort of Man he is, may be clearly seen by his denying that there is any Vestige or Sign of our Saviour to be found in the *Old Testament*; and by his Endeavours to subvert the meaning of all those Types and Promises of the Messiah, which are therein found. How well suited is this to *Socinus* his Palate, which M. *le Clerc* advances, viz. That the Sacrifices which God would have offered up to himself, of none but the cleanest of the Creatures, had no Relation at all to Christ; but only because most of the Sacrifices were imposed upon the Jews as *Makels*, they were demanded of their best things, lest they should otherwise been accounted mean and contemptible.

Vander Wayen looks upon it as Heterodox, that *le Clerc* should say with *Marshall* and *Spencer*, That the *Mosaic Rites* were borrowed from the *Egyptians*, for so he would seem to say on *Exod.* 25. and 10. Except *God*, says he, who is the same yesterday and to day, had by a singular Condescension accommodated the Law to the Temper of the *Hebrews*, that is, to the Opinions and Customs which had been long received among them, he would have given them no other Law, than that which was afterwards given them by *Christ*, but passing through those weak Elements, would immediately have elevated the Minds of the *Hebrews*, to those things that were more perfect. And a little after, he adds, the same may be said of those *Mosaic Laws*, that *Plutarch* said of *Solon's Fables*, ἢ ὡς ἄριστον ἔνν, ἐν ἐπιτομῇ γὰρ ἐν τῇ ἐκείνῃ, &c. i. e. In which he acted prudently, offering neither at any Reform, nor Innovation, being afraid if he should have taken the Commonwealth in pieces, it would become so weak as not to be put together again. But those things which he could effect by persuasion, or the Authority of Parents he did, tempering Force with Justice, as he himself words it. This Comparison *Van der Wayen* highly abominates, and says, it became none but the Author of the Book, *De tribus Impostoribus*. Then he refers the Reader to his Book, intituled, *Varia Sacra*, where he has handled that matter at large, page 267.

In like manner *Mr. Le Clerc* asserts, That the *Cherubims* were meer Ornaments, and to seek for any Mystery in them is nothing else but to trifle ingeniously. Neither (says he) is there the least thing in the *Paschal* that relates to *Christ*, and having done all that he could in his Commentary to enervate what is said, *Gen.* 49. 10. concerning *Shilo*, he openly professes in his Index, That he does not see what great use that place can be of against the *Jews*: Nor does he speak less ambiguously concerning the place, *Deut.* 18. 15. The Lord thy God will raise up unto thee a Prophet, from the midst of thee, of thy Brethren, like unto me, unto him shall ye hearken. For there he says, the chief thing promised to the *Jews* is, that they shall have Prophets like unto *Moses*, divinely inspired, whom they might consult on any sudden Emergent, either as to private or publick Affairs; therefore by the Word נביא, *Propheta*, either *Jeshua* alone is to be understood, who succeeded *Moses*, or if the Prophets of following Ages be joined with him, the singular is put for the plural; but a little after he asserts faintly, that we may understand something more sublime to be meant here, so as that this Prophecy may relate to *Christ*. Therefore *Monfieur Van der Wayen* confirms the

the Mystical Meaning of this place, against M. *Le Clerc*.

Our Author says, that the Reader who considers these things, and others of the like nature, diligently, will find cause to wonder, why *Le Clerc* hath declar'd War against *Socinus*, seeing he hath in so many of his Writings given such evident Proofs of his not being averſe to *Socinus's* Doctrine. He reprehends him likewise, because in the very Threshold before he touch the Controversie, he fawns on the Socinians, and calls them by the Name of *Unitarians*, which they glory in, and he says also, that their Modesty is commended by those who do most disapprove their Writings.

The first Argument which *Le Clerc* brings against the *Alogians*, who deny that the Apostle *St. John* was the Author of this Gospel, is from *John* 21. 24. where it is said, *This is the Disciple which testifieth of these things, and wrote these things, and we know that his Testimony is true.* *Van der Wayen* is not displeased with this Argument, but thinks *Le Clerc* enervates it very much, when he says that Testimony is ὑποβολιμαῖον, supposititious, and added by some other Person without reason or necessity. Our Author would have such rash Criticks to forbear meddling with the Scriptures, tells them it is not Modesty, but Temerity, and an Argument of want of Respect to the Sacred Writings to expunge [ὁβελίσεν] any thing out of them, without a weighty Reason. For why (says he) might not *St. John* have inserted the Testimony of others concerning himself into his Writings, which if *Le Clerc* had duly considered, he would never certainly have assumed to himself the Opinion of *Grotius* and *Hammond*, who think that the Church of *Ephesus* speaks those Words.

Le Clerc's second Argument against the *Alogians*, is because *Justin Martyr* alludes frequently to this Book, as being wrote by the Apostle, and especially the first Chapter. Here again *Van der Wayen* chastises *Le Clerc*, because that in the many places he has quoted out of *Justin*, he always renders the word λόγος, *Ratio Reason*, whereas he ought to have rendred it *Verbum* or *Sermo, Word*; and also because he affirms boldly, That diverse Platonick Words were brought into the Jewish and Christian Religion before *St. John* wrote; which last Assertion, (says our Author) favours strong of the Doctrine of *Socinus* and *Sandius*, and therefore he takes a great deal of pains to overthrow this Trifling Commentary, as he calls it. He likewise denies that *St. John* had read *Philo's* Writings, which *Le Clerc* maintains he had; but our Author says it is founded on no probable Conjecture and to illustrate and confirm this

this Opinion, brings a large Quotation out of St. *Chrysostom's* first Homily on *John*. So that he maintains it stily, that St. *John* did neither imitate *Plato*, πλατωνίζειν, nor *Philo*, φιλοποιεῖν, but rather that *Plato* and *Philo* have borrowed from the Sacred Scriptures, whatever they have spoke agreeing with the Mysteries of our Religion, that the former learned his from the Jews, and the latter had what he said from the Christians.

Our Author says the same as to *Pythagoras*, *Plato's* Master, which so many of the Antients have said before him, viz. That he derived his Learning from the Hebrews, was circumcised, conversed a long time with the Carmelites, who professed the Discipline of *Elijah* and *Elisha* in Mount *Carmel*, and called his Daughter *Sarah*. For this he refers to *Phetius*, Cod. 259. and *Ambrose*, L. I. Epist. 6. who says it was asserted by many, that *Pythagoras* was descended from the Hebrews.

He likewise brings *Eusebius* in evidence, who, *Lib. XI. de prep. Evang. Cap. 16.* informs us at large, that *Plato's* Doctrine, especially that περὶ τοῦ λόγου, was learned from the Hebrews. Nay, *Plato* gives evidence for himself in *Philebo*, where he almost owns, that the Knowledge of God was derived from the Jews to the Greeks; for so he says, καὶ οἱ μὲν παλαιοὶ κρείττονες ἡμῶν, καὶ ἑγγυτέρω Θεῶν οἰκῶντες ταύτην φύσιν παρεδόσαν, ὡς ἕξ ἑνὸς μὲν καὶ πολλῶν, &c. i. e. *These Ancients who were better than we, and nearer to the Gods, have transmitted this Tradition to us from one and many of them.* On which Words *Galeus* observes, *Philosophia, Gen. L. III. Cap. 1. § 2.* I doubt not but by those Ancient Men, better than the Greeks, and dwelling nearer the Gods, *Plato* understands the Jews.

Nor is it to be thought that *Philo* must necessarily have received from *Plato* as the first Author, all those things which he speaks so frequently, περὶ τοῦ Θεοῦ λόγου, concerning the Divine Word. For 1st, it may easily be proved, that *Philo* had read the Version of the Septuagint, which frequently uses the word λόγος, and that also in those places which the Antients do frequently inculcate, are meant of the Son of God, as *Psa. 33. 6. Hag. 11. 6.* In the next place, why may we not say, that he learned those things from the *Chaldee* Paraphrase, (as certainly he might from that of *Onkelos*, if the rest be not so Ancient) which so often mentions מִמְרָא ה', the Word of God, where the Discourse is concerning the Son of God. Our Author is not of *Scaliger's* mind, who, in his *Tribarefio* against *Serrarius*, says, he was so unskilful of Hebrew, that he questions whether he could read it. He thinks the contrary clear from *Eusebius*, Hist. Eccl.

L. II. 18. who says *Philo* interpreted those Hebrew Names that are found in the Law and the Prophets, which could not be true, if he had been altogether ignorant of the Hebrew Tongue. As to the many Hebrew Words, which we find ill interpreted in his Works, it was because he would indulge his Allegories or other Speculations to which he was so much addicted. Moreover *Philo* himself mightily commends the study of Languages, *de Confus. l. p. 252.* And in his 2d Book of the Life of *Moses*, he gives us his Judgment thus, of the Alexandrian Version, *They found out Names accommodated to the things which alone declared the Sense very aptly*; our Author thinks no wise nor prudent Man would say so, if he could not so much as read Hebrew. But admitting that he understood not that Language, he could not be ignorant of that Greek word, by which the Hellenists expressed that Targumical Saying, *מִכְרָא דִּי*.

In fine, our Learned Author says, that he hath neither indulged Love nor Hatred in what he hath thus wrote, nor did he propose to himself to reduce *M. Le Clerc* to a sound Mind, whom he gives up as lost, but his design was only to shew that *Le Clerc's* Writings are so much cried up at present for no other Reason, but because they mightily help forward, and promote the endeavours of prophane Persons who will not allow that there is any Mystery in Sacred Things, and ave the way to a Latitudinarian Religion.

De Frisiorum Antiquitate; & Origine Libri tres. In quibus non Modo ejus Gentis propria, sed & Communis Germania totius Antiquitates Multa, hactenus incognita, produntur; & obscuri Veterum Scriptorum Loci plurimi illustrantur. Autore Suffrido Petro. Leovardensi Frisio II. J. C. Franequerae 1698. 12°. pag. 574.

THE Learned Author hath published this Book as a *Proemium* to a larger Work of 60 Books, wherein he designs to comprehend all the History and Antiquity of *Freesland*.

He hath divided this Book into three Parts. In the first, he confutes the erroneous Opinions concerning the Origine of the *Freeslanders*. In the second, he answers some Objections against what he advances; and in the third, he confirms his own Opinion by Arguments.

The

The Antiquity of the *Freezlanders* is demonstrable from this, that they are mentioned in the oldest Greek and Latin Authors, by the same Name they now enjoy. And *Strabo*, *Ptolomy*, *Pliny*, *Tacitus* and others assign them the same Country which they now possess. But the rest of the Germans have all of them changed their Ancient Habitations or Names: for that Country called *Saxony*, is not the same which *Ptolomy* assigns to the Ancient Saxons, and the Names of *Holland*, *Over-Ijsel*, *Gelderland*, *Westphalia*, and other Neighbouring Countries are new, and no where to be found in Ancient Writers. Our Author thinks it very considerable, that the *Freezlanders* have Annals of 2000 Years standing, that they can produce from their Archives, which, he is of Opinion, are not only sufficient to prove the Antiquity of the *Freezlanders*, but may give great Light to the Affairs of the Romans, transacted in *Germany*; and also to those of the Danes, French, Saxons and Dutch. He begins the *Freezland Era* 313 Years before Christ, since which their Commonwealth hath undergone 4 considerable Changes; so that they can give the Express number of Years, that they were govern'd by Princes, Dukes and Kings, till the time of *Charlemagne*; how long they were govern'd by States, till the time of the *Anarchy*; how long by Factions, till the time of *Charles V.* and how long they have been govern'd by Lords, till this day. He says the Origin of the Town of *Stavren* is as Ancient as that of their Princes, that it was formerly the Capital of the Kingdom of *Freezland*, and enjoys this prerogative above all the Han's-Towns, that their Ships must be allowed the first Passage through the Sound, and others must wait till they be pass'd.

Our Author in his Enquiry, Whether the *Freezlanders* be *Indigene* or *Advena*, first distinguishes betwixt the Acceptation of those Words by the Heathens and Christians. The Heathen, when they could not trace the Origine of Nations, used to call them *Terri-gene*, i. e. Earth-born, as if they had at first sprung up out of the Land they inhabited. And those who transplanted themselves from other Countries they called *Advena*, or Strangers. But Christians being better informed by the Holy Scriptures, know that the Origin of all Nations must be derived from *Noah* and his Family, and therefore call those *Indigene*, who have still possessed those Countries they inhabited first after the Flood, and those who have transplanted themselves into other Countries they call *Advena*. In the former sense *Cramzius*, *Rhenanus*, *Nucnarius* and many others, call the Germans *Indigene*, and *Guicciardin* calls the *Freezlanders* so upon

the same Account, but our Author proves the contrary as to the latter from their own Archives.

He confutes the Opinion of these who think the Country took its Name from an Accident, as that the Emperor *Valentinian* called it *Freezland*, because of its Cold, it being ridiculous that he should call it so in their own common Dialect. He rejects also the Opinion of those that derived the Name from the *Phrygians*, which is Synonymous with that of the *Franks*, and that they were so called, for asserting their Liberty, because then, says he, other Nations who shook off the Yoke of Slavery, would have been called by the same Name; and therefore he is of Opinion, that the Country was so called from *Frijo*, the Founder of the Nation.

In the ninth Chapter of his first Book, he gives a succinct Chronology of *Freezland*, from the beginning of the Nation, to the time of *Charlemagne*, which in brief is thus; *Frijo* landed in *Germany* in the year 315. before Christ, and possess'd himself of that part of the Northern Coast, betwixt the *Chersonesus Cimbrica*, and the lowest Branch of the *Rhine*, those Countries he divided betwixt his 7 Sons, and called them *Zeelands* from their Situation. Our Author thinks that the care of restraining Inundations by Banks, Bulwarks, Water-Mills, &c. was committed to him by the People of the North, whence it came to pass that the *Freezlanders* gain'd a great part of the Land they now possess out of the Sea. Our Author thinks likewise that he was intrusted by those of the South, with the care of the Passes and Publick Roads from *Jutland* to the *Rhine*, and that by Garrisons of his *Frisons* he defended Merchants and Travellers from Thieves and Robbers; and hence they had Tolls and Customs allowed them as a Compensation, a power of making their own Laws, and Freedom from Foreign Wars; so that they were not obliged to send Soldiers out of their own Country. They had likewise many other Privileges and Immunities allowed them, of which some were confirmed by *Augustus Caesar*, afterwards by *Charlemagne*, then by *Charles V.* and *Philip II.* of *Spain*.

The *Freezlanders* were at first governed by 7 Princes, whose Reigns amounted in the whole to 443 Years, to them succeeded 7 Dukes, who governed 262 Years. They were followed by 9 Kings, who reigned 383 Years; in the whole 1088 Years. *Statren* continued to be the Metropolis of the Country for 193 Years, there the Prince fix'd the Seat of his Government, and administr'd the same over his 7 *Zeelands* by Governours and Judges. About the Year before

before Christ, 120. *Frifo*, Jun. Son to *Grunus*, the Founder of *Groningen*, married the Daughter of *Ubbo*, Prince of *Freezland*, and receiving Forces from his own Father, and his Father-in-Law, planted a Colony in a desolate Island, Westward, beyond the most Easterly Branch of the *Rhine*, and called it *New Freezland*, after his own Name, and chose a Seat for himself in it, which was about a Mile from that place, where afterwards *Alcmaer* was built. There he laid the Foundation of a City, and called it after his Wife's Name *Froungast*; and by some it was called *Vrongeist* and *Vronlegeist*. Afterwards this City encreased wonderfully, and became a great Mart-Town, and the Romans called it *Verona*, by reason of the Affinity between its Name, and that of *Verona* in *Italy*. And our Author saith, that this may solve the difficulty that is found in the Story of the 11000 Virgins. For some, when they read that the Virgins loosed from *Britain*, and were driven by Tempest into *Verona*, knowing no other *Verona* but that in *Italy*, did groundlessly put *Bonne* instead of *Verona*. This is the truth of that History, which our Author says Ignorance hath corrupted; it being no ways incredible that they were driven into *Verona* in *Freezland*, when there was an easie Passage from *Britain* into that Port.

Our Author says, that those things which *Tacitus*, l. 4. mentions as done by the Freezlanders, are to be referred to this *West Freezland*; as the nearness of *Freezland* to *Baltavia*, which *Tacitus* insinuates, seems to require: For about 150 Years after the planting that Colony, the Romans made *Olennius*, a Noble Man, and one skilled in Military Affairs, Governour of *Freezland*. This *Olennius*, as our Author says, was called in the Language of his Country *Holle*, which signifies a Jolt-head, for the Freezlanders call the Head *en Holle*. Their Annals likewise give us the following Account why about those times the Name of *Freezland* was changed, which had also been imposed on this Country. *Olennius*, above-mention'd, collecting the Tribute with too much rigor, did thereby force the Freezlanders to rebel, and brought them into great Calamities, whereupon they called this Country *Holle Landt*, by way of contempt, and from thence came the Name of *Holland*.

He adds, that those New, or Western Freezlanders continued 420 Years under an Aristocratical Government; so that during this interval very few or none of their Princes are mentioned. However, they enlarged their Territories westward towards *Brabant* and *Flanders*. But afterwards about the 300 Year of Christ, and the 2d of *Haro*, Duke of Old *Freezland*, *Didericus*, *Haro's* Nephew, taking

king with him four others of his Kinsmen, he carried a new Colony into that part of *West Freezland*, now called *Waterland*, and which at that time was not habitable, because of the frequent Inundations, and wild Woods. *Didericus* built *Medenblick*, which was the Metropolis of *New Freezland*, and this Colony joining with the other, they enlarged their Dominions so far towards the West, that they grew equal almost to a duly proportioned Kingdom. But when *Didericus*, whose Ambition advanced with his Fortune, assumed a Crown and the Title of King, instead of that of Duke, *Haro*, Duke of *East Freezland* looking upon it as absurd, that the Vassal should seem to be of greater Dignity than his Lord, made War with him, and deposed him. His Successors however did afterwards reassume the Royal Diadem, about the Year of Christ 392. from which time it began to be called the Kingdom of *Freezland*, and was divided into two Sovereignities, the Metropolis of *East Freezland* being *Stavren*, and that of *West Freezland* *Medenblick*. The Race of *Didericus*, the *West Freezland* King, failed not long after in *Elinus*, who adopted *Beroald* Son to the King of *East Freezland*, and soon after died; so that about the Year of Christ 533. *Beroaldus* succeeded to both, and after having reign'd happily for about 60 Years, was deprived of his Life and Kingdom by *Clotharius II.* King of *France*, about the Year of Christ 593. His Son *Adgill* succeeded, and after him there reigned four other Princes, who sometimes agreed, and at other times differed with the French, till the time of *Charlemagne*, who overcame *Radbod* the Second, and restored the Freezlanders to their Ancient Liberty.

Our Author in the next place makes a large Digression about the Origin of the *German* Name. He differs from *Tacitus*, who thinks that Name was given them but a little before his time, and says, it rather grew *obsolete* not long after. He is also of opinion, that the Name of *Teutons* is still much later, and derives the Name from *Togarma*, mentioned in the 10th of *Genesis*, by taking away the first Syllable, changing *Gorma* into *Germa*, and thence forming *Germanus*.

He confutes those who derive the Origin of the Freezlanders from the Hyperboreans, or from a Colony of Jews, sent to *Freezland* by *Vespasian* after the Destruction of *Jerusalem*, and says this last Fable is more applicable to part of *Pomerland*, where the Country-men at Plow constantly sing one Note, like the Cuccow, and cry, *Jera Vessa*, *Jera Vessa*, *Jera Vessa*, in remembrance
of

of their Antient Country, destroyed by *Vespasian*, as they alledge.

He likewise confutes the Opinion of their being descended from *Frisius*, Son to *Clogio*, King of *France*. and that his Posterity paid a Tribute of 260 Oxen to the French, as a Token of Homage, and thinks it rather true, that the French derive their Origin from the Freezlanders, according to *Beatus Rhenanus* and *Adrianus Junius*.

Then he attacks the Opinion of those who say, the *Frisons* are descended from *Grunius* the Trojan, the Builder of *Groningen*, and therefore writ them *Phrysi*, as nearer the Phryges their Progenitors, and at last tells us his own Sentiments, that *Fresco*, the Founder of their Nation, with his Brethren *Saxo* and *Bruno*, came from an Indian Province called *Benedicta Fresia*; where having served under *Alexander* the Great, and not daring to stay in the Country after his Death, took Shipping with what they could bring off, and landing in this Country, called it *Fresia*, after his own Name.

This he insists upon at large in his Third Book, and thinks it the more probable, because the Story of *Saxo*, the Founder of the Saxon Nation, agrees with it. He says all Authors, *Crantzius* excepted, agree, That the Saxons were some Remains of the Macedonian Army; and that before they came into *Germany*, they were called *Macedonians*; for this he quotes the German Chronicle, printed at *Mentz*, in 1482. the Annals of *Freezland*, and others.

His next Proof for this is Ancient Rhimes, Constant Tradition, and the Universal Opinion of the *Frisons*, who have entertained it from Father to Son Successively, and convey'd it to one another by Rhimes, a Custom, says he, which the most prudent Nations have made use of, as the readiest Preservative against Oblivion. He tells us moreover, that all the *Freezland* Historians he hath seen, give their Suffrage this way.

As a further Proof of this, he alledges, That the *Frisons* were constantly great Lovers of Learning, and therefore could easily preserve their Origin and Antiquities from Oblivion. He says also, that *Fresco*, their Founder, was versed in all the Learning of the Greeks, and erected a sort of Academies in many places, where Youth were instructed in Learning, and the Art of War; and that he erected one particularly at *Stavren*, near *Stavo's* Temple, and placed a great Library in the Temple it self.

In the next place, he acquaints us, that both *Frison* and *Saxon* Historians agree as to *Saxo*, and that the People of *Freezland*, *Saxony* and *Branfwick* had formerly one and the same Language, and form of Government.

Then he gives us an Account of the Arms of the *Saxons* and *Frisons*, from the Heralds Books, and says, that when *Friso* had the Defence of the German Ocean committed to his Charge, *his Arms were in a blue Field, three Silver Bars, oblique from the right to the left, betwixt them 7 red Leaves of a Water Rose, 4 betwixt the Dexter and the middle Bar, and 3 betwixt that and the Sinister.* These, says our Author, were the most Ancient Arms of the *Frisons*, and proves that they were used by their Princes, Dukes and Kings, and that the 7 Leaves signified 7 Islands, into which *Freezland* was formerly divided. *Saxo's* Coat, he tells us, was also a blue Field, divided in the middle by a cross Line, from the right to the left, under the same; at the dexter Point, there was a *Lion*, and at the sinister Point a *Draggon*, their Heads almost joined, and looking upon one another, with a pleasant Aspect. In the upper part there was an *Eagle* flying with expanded Wings, looking upon both. In this place, he confutes *Crantzius*, who says, that those are but New Bearings, and that *Wittekind*, Duke of *Saxony*, who was overcome by *Charlemagne*, carried in his Ensigns a black Colt, but when he turn'd Christian, changed it into a white one. He proves from *Methodius*, who is many Centuries elder than *Wittikindus*, that the Saxons in his time impressed a *Lion* upon their Coin. He observes, that *Wittikindus* was not King of the Saxons, but one of those twelve Princes (or Great Men) that governed *Saxony* by turns; and therefore bore the Arms of the Country, and not his own. He also quotes *Wittikind* the Monk, who in his 1st Book of *Hatthagar*, D. of *Saxony*, says, that when he encouraged his Men to Battle, he took up the Standard or Ensign (which they account Sacred) impressed with a *Lion* and *Dragon*, and an *Eagle* hovering over them, by which he would represent Fortitude and Prudence, and their Efficacy, and express constancy of Mind by the Motion of the Body.

In the rest of his Book he enquires after the Indian *Fresia*, and thinks it to be the *Pharrasii* mentioned by *Curtius*, beyond the *Ganges*. He pretends to trace *Freso's* Genealogy, as far as *Shem*, one of *Noah's* Sons, and gives an Account of the Travels of *Freso* and his Brethren, &c. all which is submitted to the Readers Censure, it being applicable to Antiquaries better than to any other sort of Men.

Qui bene conexit Vatem hunc perhibebis optimum.

Errardi

Gerardi Noodt, Jurisconsulti, de Fœnere & Usuris Libri tres ; In quibus multa Juris Civilis aliorumq; Veterum Scriptorum Loca aut illustrantur aut emendantur, Lugduni Bataavorum, 1698. 4^o. Pag. 281. i. e. Gerard Noodt of Usury and Interest, &c.

THis Work is divided into three Books. In the first, the Author explains the signification of the Words *Fœnus & Usura*. The second treats of the End and Measure of Usury, according to the difference of Men and Cases, the Agreement of Parties, the Duty of the Judge, the Opinion of Antiquity, or as Reform'd by *Justinian's* Law. He likewise examines how far Avarice hath offended against the said Law openly or clandestinely. And in the third, gives us the Causes by which Usury seems to rise or fall.

In his first Book, Cap. 1. 2. he informs us, that the Ancientest Authors call the Increase of the Principal, which the Creditor receives from the Debter, *Interest*, and not *Usury*; and proves from the Authority of *Cato*, *Plautus*, *Accius* and *Cicero*, that by *Usury* they meant the Use of any thing, but afterwards Custom prevail'd to make use of the Word *Usury* for *Interest*: that is, for the Money or Corn which the Creditor demands from the Debter, for the Use of the Principal. Usury was chiefly due for Money Lent; but it became customary at last, that if Oil, Wine, or Corn, were owing, an Interest or Increase was also due for them, according to their respective Value. It is a question, whether Usury include an Improvement or Interest of Bodies, Goods, or Substance? Our Author denies it, tho' *Lex 25. C. de Usuris* seems to be against him, which commands Lawful Usury to be paid for Gold, Silver, or Apparel, taken up on Bond; but this he says is not to be understood of the Bodies, Goods, or Substances themselves, but of their Value, from which, he says, no body doubts but Usury may arise. And therefore concludes, that Usury is due for the Quantity, but not for the Substance or Body.

In his 3d Chapter, he is larger and plainer upon the Use and Import of the Word *Usury*. He says, that taken with respect to preventing delay, it is called a *Penalty* or *Punishment*; if with respect to reparation for Damage, it seems to be a *Duty*: If with respect to Gain, it is *Usury in Specie*, but ought to be call'd Interest or Improve-

ment, which is the older and more proper Name; for *Fœnus*, or as the Ancients wrote it *fenus*, comes from *setus*, as if it signified the *Offspring of bearing or reeming Money*.

In the 4th and following Chapters, to the end of the first Book, he handles the Question, Whether *Usury* be Lawful according to the Law of God and Nations, and determines it in the Affirmative; for why, says he, if you consider the true use of it, should it be blam'd, more than Buying, Selling, Hiring, and Letting to Hire? But some will say, If we be Just, we ought to be content with what is our own, and not demand that from another which we did not give him, which looks as if we made advantage of our Neighbours Necessity, whom, according to the Laws of Humanity, we ought rather to relieve. Our Author Answers, If you make Profit of my Money, why should not I have Interest for the use of it, seeing you thereby advance your Estate? Certainly, it is as Lawful for me to study my advantage without injuring you, as it is for you to study your advantage without injuring me; and this is done by paying me Interest for the Use of my Money, of which you make your Profit, because you don't thereby give me yours but my own, for I only receive part of the Gain which you have made of my Money, for the Use of it, which I have granted you; whereas, if you refuse to make me a compensation for the Use of my Money, of which you have made your Advantage, you become thereby Unjust, and destroy the Equity of the Law. He urges further, That there's no Man who thinks it unlawful to Lett Houses or Land to another for Hire, and why may we not do the same with our Money? For Interest, if we regard the Law of Nations, is the same as Letting out or Hiring: whence it comes to pass, that Money is said to be *Lett out or Hired for Interest*; and Usury it self is sometimes called *Hire or Reward*.

But, say they, the *Mosaic Law* forbids Usury, *Exod. 22. 25. Deut. 23. 19, 20.* To which he answers, That Law was only given to the *Hebrews*, and not to the whole Universe; and that God prescribed it not as the Common Law-giver to Mankind, but only as the Governour of that Commonwealth: And that the forbidding of Usury only betwixt the *Hebrews* themselves, and not betwixt them and Foreigners, makes it plain that this was only a particular Constitution, and not a Natural Right; for whatever is so, obliges all Persons, at all times, equally and alike.

Our Author, *Cap. 11.* shews that Usury is reconcilable, both with the Law of *Moses* and the Gospel; and that it is only the Canon Law which condemns it, as inconsistent with all Honesty. Tho' Custom hath mitigated this Rigour, and brought it to the Equity of Nations, and that not without the Consent of the Interpreters of the Canon Law it self.

He comes next to shew the Names given to Usury by the Ancients, and at what Times they appointed the Payment of it, which was every Month: Whence *Ambrose* says, on the 12th of *Tobias*. *Veniunt Calende, parit sors Centesima: Veniant Menses singuli, generantur Usure.* The Calends are come, the Principal brings forth the Hundred: The Months come about, and Usury is begotten. Hence the Book, in which the Usury appointed to be paid every Month was set down, came to be call'd *Kalendarium*.

As to the Names of Usury, some were call'd *Centesima*, others *Semisses*, others *Trientes*. The *Usura Centesima* was the hundredth Part of the Principal, paid every Month, under the Name of Usury: As we are told by *Harmonopolus Preptuar.* Lib. 3. Tit. 7. *Centesima Usura est, cum ob Centum Nummos toto Anno duodecim præstantur, propterea quod pro Centum Nummis unus quoque Mense Nummus datur.* So that in Eight Years and Four Mouths the Interest equalled the Principal. The *Usura Centesima* was also called *Usura Assis*, from the ancientest Money made use of by the Romans, which was a Pound of Brass, and called *As Libralis*, or *Libra Æris*: So that when they put out 100 Asses to Interest for the hundred Part, they receiv'd an *Assis* every Month; and if they bargain'd for less, then it was denominated from the Parts of an *Assis*, because they had no other Money. Thus *Unciæ Usure* was when a hundred Asses yielded the 12th Part of an *Assis* per Month; which was One per An. And *Sextantes Usure* when they yielded a 6th Part per Month, or two Asses per Annum.

In the remaining Part of the Second Book, he treats of the End and Measure of Usury; which in brief is thus. Before *Justinian's* time, the hundredth Part was allowed by the Law, and therefore called Lawful Usury. And more than this, it was not Lawful to demand. It is not certain by what Law or Decree of the Senate it was restricted to less. Our Author thinks that the *Prætors* were the first who allowed the hundredth Part, and forbad any more when the rich Men of Rome exacted Interest according to their own Humour, contrary to the Law of the Twelve Tables. Some refer the Origine of the hundredth Part to the said Law; and others to

the *Gabinian Law* ; from whom our Author differs, *Cap. 4.* For altho', as is said, Usury was brought lower than the hundredth Part, yet there were Cases wherein it might lawfully exceed it, as by the Agreement of the Parties, or the Decree of the Judge, as in the Case of *Pecunia Trajectitia* ; i. e. Money carried over Sea, whereof the Creditor was to run the Risque ; which admitted of unlimited or infinite Usury : And in the Case, *Lib. 1. Theod. de Usuris rei Judicata*, of the Usury for Money adjudg'd to be due, the Summ of which Law was thus ; That if the Party Cast did not in two Months after Sentence, pay the Debt, he was oblig'd to pay double Interest after the Day of Sentence, because he seem'd to abuse the Benefit of the Law ; and therefore was to be more severely punish'd because of his Contumacy.

Our Author, *Cap. 9.* denies that the Lawful Measure of Usury ought to be exceeded in Cases of Mortgages, and maintains against *Cujacius*, That there is no difference betwixt a Mortgage and Usury.

In the remaining Part of his Book, he treats of the Abuse of Usury, and gives Instances of it, wherein Usurers out of their boundless Avarice, had not contented themselves with One in the Hundred, which the Law allowed, but had found out Methods to elude the Law by their Frauds : Which, he says, the Ancients always made void, if they exceeded the Limits of the Law, how plausible soever their Pretences might be.

Then he gives an Account of *Justinian's* Laws, for restraining the Avarice of Usurers, and spends his Third Book in shewing the Causes by which Usury seems to rise or fall ; which, because they contain Explications of many difficult and obscure Places of the Law, and a multitude of intricate Cases, they could not be well abridg'd, and therefore we refer to the Book it self.

Two Letters concerning the Ninth Electorate, Printed at Rotterdam, 40. 1698.

THE First of those Letters is written to a French Gentleman, and serves only as an Introduction to the Second, which is directed to an Envoy at *Ratisbonne*. The Letter contains an Account of a Conversation betwixt two Foreign Ministers; one of them the Minister of an Elector, and the other the Minister of a Prince of the Empire, who sustaining two different Parts, forgot nothing that could be said for or against the Ninth Electorate.

The Elector's Minister, after having said that the Duke of *Hanover* did not demand the Electoral Dignity, but that the Members of the Electoral College having judg'd that his Services and great Qualities merited the same, he could not refuse it. He adds, That he wonders why this Honour is envied the Duke of *Hanover*; and then passing slightly over the disadvantageous Reports that had been spread through the Empire concerning him, he examined the Reasons which some of the Princes, and those that take part with them, opposed at *Ratisbonne* to the Election of the Ninth Electorate.

He reduces the Reasons to two Heads; and under the first ranks those which are founded either upon the Interest of the Emperor, the Electors, or other Princes and States of the Empire.

As to what concerns the Interests of the Emperor and those of the Empire, he thinks there's no need of insisting upon 'em; and for those of the Princes, he says, we must believe that the Emperor judg'd concerning them with a perfect Knowledge; so that we might rest satisfied as to that Matter.

He ranks under the Second Head, the Reasons in Point of Right, and says, they consist of two Questions. One is, whether the number of Electors can be augmented? And the other, whether it be necessary to have the Consent of the Princes to augment them?

He only glances upon the first Question, as thinking that the Mystery of the Number Seven, taken Notice of in the *Golden Bull*, has no great Weight in it. Then he comes to the Question, Whether the Consent of the Princes be necessary for the erecting of a new Electorate? And gives his Opinion boldly, That their Consent ought neither to be demanded nor expected. The Reason he gives is this, That the Consent of an Inferior College is not necessary to the receiving

ceiving of a new Member into a Superior College; for when the Princes receive any one into their College, they don't ask the Consent of the Imperial Towns.

As to what the Princes pretend, That the Number of the Electors is fix'd, and that in the *Golden Bull* they are but Seven in Number, and compar'd to the Seven Candlesticks, and the Seven Gifts of the Holy Ghost. The Elector's Minister says, That this does not imply any Prohibition to augment the Number. There were but Seven Electors at the time of the *Golden Bull*, yet there were Eight at the time of the Treaty of *Münster*.

In order to make this Consent necessary, the Electors must hold their Power of Chusing from the Princes. But they don't hold the same of the Princes, but of themselves. It is true the Princes had formerly the Right of Chusing the Emperor; but they have lost it by forbearing to exercise it. This was the State of Affairs before the *Golden Bull*. When it was put into Writing, there was no Change made in that Respect. The Seven Electors have preserv'd their ancient Right, and the Princes have acquir'd no new one. It cannot then be said, That the Number of the Seven Electors was determin'd by the Princes: It was determin'd before; and the Power which the Seven Electors had to admit into their College any one of those who had lost their own Power by not exercising it, remains Intire. If for the time pass'd they have preserv'd that Right for themselves, and not communicated the same to others, that does not hinder them to do it now.

It is alledged, That the Eighth Electorate was erected by Consent of the Princes. The Answer is at hand. The Eighth Electorate was erected by a Treaty of Peace. The Consent of the Princes interven'd at that Treaty, because it was necessary to the Conclusion of the Peace in which they were interested, as well as in the War: But it was not necessary to the Election of the Electorate, in which they have had no Right for many Ages. If a War should happen about the Choice of an Emperor, and Peace be made afterwards, the Princes would intervene at the Treaty, but they should not for that have any Vote in Chusing an Emperor.

The Description and Use of the Black Purse, which is found only in the Eyes of Birds; by M. de La Hire, the King's Reader, and Professor in Mathematicks, and in the Royal Academy of Sciences at Paris, 1688.

THere is a thing in the Eye of Birds, which is not found in the Eyes of other Animals; Mr. Perrault calls it the *Black Purse*, because of its Figure and Colour. It is plac'd within the Vitreous Humour, and is join'd by its *basis* to the bottom of the Eye, where the Optick Nerve enters the same, and by its other extremity is join'd by a string to the side of the Chrystalline, towards the great Angle of the Eye. It is very black; and M. Perrault says, in the first Part of his Mechanism of Animals, that the Birds, of all other Animals, having need of a better sight, because their sight does ordinarily place the Objects, which they are concern'd to know, at a great distance, they have this thing in their Eye to render the Function of the Membrane, call'd *Uvea*, more perfect, as to the separation and reception of the thick parts of the Blood. He adds, That it is blacker in those Birds that fly high, than in those which stay ordinarily upon the Earth, as Pullets and Geese, &c.

Our Author observes, that this Reason has no place in those sorts of Birds, no more than in other Animals that have them not. He says also, That the Name of *Purse* does not suit that part of the Eye, seeing they are only little Leaves of a Triangular form, whose least side is fasten'd to a round and very hard Membrane, which takes up all the basis of the Optick Nerve where it enters the Eye, and those Leaves are fasten'd as it were upon Rays, that come from the Center of that Membrane. They are fasten'd on the other side by a String or Tendon, which coming from the Center of the Basis, fastens it self to the Chrystalline by the side of the great Angle of the Eye; the third side of those little Leaves, which is the largest, flotes upon the Vitreous Humour. All those little Leaves are mix'd with Vessels containing Blood, and look like fleshy and musculous Membranes; which is plain enough to be seen, when that part is dip't sometimes in the Water that washes the black place, with which they are cover'd again.

He says this part is absolutely necessary to Birds, to distinguish their Food, as they take it up with their Bill, for otherwise they could not perceive it. We shall soon be convinc'd of this, if we consider the position of the Eyes of Birds, for the Circle of their Eye is so placed in their Cranium, that their width and length looks

looks so to the side of the Head, that the Rays of the Objects, which are towards the point of their Bill, cannot enter the Eye but very obliquely, and only by the side of the Convexity of the Horny Tunicle; but these sorts of Rays passing cross the Aqueous Humour, cannot enter the surface of the Chrystalline but very obliquely, and only by the side, so that they can form no distinct Image upon the *Retina*, or fifth Membrane, as may be easily demonstrated by the Opticks, and which may also be Experimented by holding obliquely a piece of Glass to the Light of a Candle, for it will form no distinct Image upon an opposite piece of white Paper. But the Chrystalline being drawn towards the bottom of the Eye, by the side which answers to the great Angle, with the String or common Tendon of the Muscles, or Leaves of the Purse. It is certain, that it must take a more perpendicular Position to the Rays of the Objects before the Head, than it had in its Natural Position, both because it is made straight again by the string which draws it, and because the opposite side must be rais'd in proportion as the other is lower'd, the whole Eye being full of Liquor. So that the Rays which have pass'd a-cross the watery humour, meeting the Chrystalline directly, will form a distinct Image upon the *Retina*; whence a distinct Sight will follow.

It is evident, that this Purse is only a Muscle compos'd of so many Parts as there are Leaves, and have all one common Tendon which fixes it self to the Chrystalline, to draw it towards the bottom of the Eye, where it is fasten'd for the use just now mentioned, which will appear in examining those Leaves attentively. It appears also, that this Muscle could not have a situation more proper for its use, which is to turn the Chrystalline before the Head; and the Ciliar Ligament, which holds up the Chrystalline within the Eye, easily turns from one side to the other. But further, seeing 'tis necessary that this Muscle should be fix'd to some part of the *Retina*, and that there could be no Vision in that part, the *Retina* being cover'd, Nature hath put it in a place where there is no sight.

If Birds sometimes look on one side, when they seem to give heed to an Object, it is not to be doubted but they see very distinctly, the Chrystalline being in its Natural Situation; but as they see only with one Eye, their Sight is not so strong as that of two Eyes together. It is also necessary, that they should see what they chuse for their Food more distinctly, which is ordinarily small Grains of Corn or Seed, than that which they have no occasion to see but at a great distance. The different directions which they are oblig'd to give to the Chrystalline, and the whole Globe of the Eye, to see the Objects which are before their Head distinctly, may also serve 'em to determine the distance.

A Commentary upon the Fourth Book of Moses called Numbers, by the Right Reverend Father in God Symon Lord Bishop of Ely. London, Printed for R. Chifwell, 1699. in 4to. Pages 680.

THE Character, which this Reverend Father of our Church bears in the Eye of the World, is so conspicuously and deservedly *Great*, that nothing can be said to advance its Esteem. That Learning, Piety, and truly Primitive Spirit, which appear in all his Writings, are so Shining, that 'tis in vain to pretend to add any thing to their Lustre. Whoever has perus'd his Excellent Pieces now in print, and particularly his *Commentaries* on the Books of the Old Testament, which he has already publish'd, must needs acknowledge what is here said to be no Flattery, but a real Truth: Nor are we under any apprehensions of retracting, or Repenting what we say, since we are sensible an higher *Encomium* is justly due to the Merits of so Great a Divine, and so Good a Christian Bishop.

His Paraphrases of the Books of *Job*, the *Psalms*, *Proverbs*, *Ecclesiastes*, and the *Canticles* were first publish'd, and may very well be reckon'd as so many short *Commentaries* on them. Then he began his Commentaries on the *Pentateuch*, and in his Preface to that of *Genesis* tells the World; "That Understanding that a very Learned Friend and Brother (Meaning the Bishop of Bath and Wells) had put into the Press, *Annotations* upon all the Five Books of *Moses*, yet he did not think fit to desist from his Undertaking. For by Communicating some of their Papers to each Others, they found there would be no Reason, that Either of them should lay aside their Design; but go on, in their several Ways, to make the Scriptures better understood by all sorts of Persons. For (as he there adds) *All helps are little enough in this Age; which seems to take pleasure of being Ignorant of the most important Truths.*

We have nothing to do at present with his *Commentaries* on the first three Books of *Moses*; 'tis that on the Book of *Numbers*, which we are now to give the World an Account of. But here it cannot be expected that we should give a particular Extract of it, since the Nature of this Treatise is such as will not bear it. 'Tis enough to tell you, that in this he observes the same Method he did in the Preceding Commentaries; First he makes a short Introduction to the whole, wherein he gives us the Reason why 'tis call'd *Numbers* in our Lan-

guage, viz. because it begins with an Account of the Numbering of the People of *Israel*, in the beginning of the second Year after they came out of *Egypt*: Then he tells us, that this Book comprehends an History of about 38 Years, the most of the things related in it fell out in the first and the last of these years: And it does not appear when those things were done, which we read of about the middle of the Book, from the fifteenth to the twentieth Chapter. After this, he proceeds to Comment on each Verse, and on its several parts that are most Considerable, in each Chapter. For the Benefit of the Reader, the Chapters are set down in the Margin on the head of every Page, and the Verses are likewise distinctly ranged in the Margin.

All we need add, is to remark, that in this as well as in the former Commentaries, he has collected what was most material out of the Writings of the *Jewish Rabbies* both Ancient and Modern; he has illustrated the Text, by quoting several Passages out of the *Greek* and *Latin* Writers, whether *Heathen* Philosophers and Criticks, or Fathers and Commentators of the *Christian Church*. The Choice he has made in the Use of these Helps, shew him to be of a sound Judgment and a Clear head. He has, as it were, gather'd the Choicest Flowers out of their Gardens, and transplanted them into his own Plat, which with those many and excellent Additional Remarks and Notes of his Own, make a Compleat and Curious Piece. It cannot but be wish'd that as he has begun, so he would carry on his Design through the Remaining part of the Old Testament. Which if his Life, Leisure, and Inclination will allow him to do; we may with a modest Assurance say, that it would prove one of the most Useful, Practical and Compendious Commentaries on the *Bible*, which any Age has hitherto produc'd.

Voyages and Descriptions, Vol. II. in three Parts, &c. By Captain William Dampier. Illustrated with particular Maps and Draughts. To which is Added a General Index to both Volumes. London, Printed for J. Knapton, 1699. Part 1st contains pag. 184. Part 2d pag. 132. Part 3d pag. 112. in 8vo.

AS for the Captains Design, Method and Stile of those Relations of his Travels, for these he tells you he accounted in the Preface to his former Volume. And in his Preface to this, he gives the Reason why he changed his former Method, and divided it into distinct Parts, viz. *Because the Matters it treats of are Different from one another in point of Time, or other Circumstances.* This

This Volume then is divided into three parts: The first of which is a *Supplement of his Voyage round the World*: The second relates his two Voyages to *Campeachy* in the *West-Indies*: And the last is a Discourse of Winds, Storms, Seasons, Tides and Currents in the *Torrid Zone*. Of each of these we think fit to give the Reader a general Idea, without running out too much into particulars, for that would be too tedious.

The first part, which is a Relation of the Author's Voyage from *Achin* in *Sumatra*, to *Tonquin*, and other Places in the *East-Indies*, is divided into nine Chapters.

In the first Chapter, having connected this Relation with his former Discourse of the Voyage round the World, and told us the Motives which induc'd him to go in company with Captain *Weldon* to *Tonquin*, he then sets upon his Voyage. As he sails along he describes in short the Islands, Rivers, Streights, Bays, &c. by which they sail'd. At last they enter the Mouth of the River *Domea*, which leads to *Cachao* the Metropolis of *Tonquin*; And about 20 Miles off the Sea left their Ships at Anchor, and went up to *Cachao* in the Country Boats.

The three next Chapters contain a Description, (1.) *Of the Natural State of Tonquin*; and herein our Author gives an Account of its Situation, Soil, Waters and Provinces: Of the Product, Markets, Provisions and Cookery of that Country; Of the Temperature of its Air, of the Yearly Land-floods, and of the Storms that happen there. (2.) *Of the Natives of Tonquin*: And herein he treats at large of their Form and Disposition, of their Buildings and Customs, of their Religion and Trade, of their Language and Learning, and is particular in describing *Cachao*, with the Kings Palaces, and the *English* and *Dutch* Factories that are settled there. (3.) *Lastly of the Government of Tonquin*: And here the Captain is very exact in the Account he gives of the Original of the Present Constitution of *Tonquin*; of the two Kings *Bona* and *Choua* now in Being; Of the Treasure, Soldiers, Naval Force, *Mandarins* or Chief Ministers of State; and as to the Last tells us; that none are so highly promoted at Court, as the *Eunuch Mandarins*: So that tis common for one who has Aspiring and Ambitious Thoughts, in order to attain his End in being advanc'd above the Rest, to send for a Skilful Gelder to Castrate him.

What is most remarkable in the fifth Chapter, is our Author's Journey to *Cachao* by Land, where by the Way at *Hean* he fell into Discourse with one of the Missionary Priests. And takes notice of the Obstacles to Christianity among the Idolaters. *As things stand at present,*

sent, says he, it seems very Improbable that Christianity should fructifie there: For as the English and Dutch in these parts of the World are too loose Livers to gain reputation to their Religion, so are the Other Europeans, I mean the Missionary Priests, especially the Portuguese, but very Blind Teachers. This is a very useful and just Observation, enough to put our English Merchants in Mind, that they ought to have regard for some thing else besides their Trade in those parts to which they Traffick, and from whence they reap so much Advantage. But to return, Our Author leaving *Cachao* falls down again to their Ships; where weighing Anchor they set sail out of the Bay of *Tonquin*, arrive at *Malacca*, and from thence came to *Achin*, where the Captain parted from his Company and stay'd behind at that Place. In his Return from *Tonquin*, he describes the River and Country of *Cambodia*, and relates the Story of Captain *Johnson's* being Murder'd by the *Malayans* at *Bancalis*.

In the seventh Chapter he describes the Country of *Achin*, and gives us what Observations he had made upon it during his Stay there. He informs us of its Situation and Extent, of the Adjacent Isles, of its Natural Produce, of its Natives, with their Temper, Habits, Buildings and Trade; and Lastly of the Government of *Achin* by a Queen, with an Account of the Civil War that then happen'd upon the Choice of a *New Queen*; and which was happily made up before his departure.

In the Next Chapter our Author acquaints Us of his Intended Voyage to *Pegu*, and how he came to be disappointed therein; and that in stead of it he was sent to *Malacca*. He herein gives us likewise a particular relation of that Voyage, describes the Coasts by which they pass; with the Town and Forts of *Malacca* when he arriv'd there; tells us how it was conquer'd by the *Dutch* from the *Portuguese*, what Merchants do at present Reside there, and what the present State of Trade at *Malacca* is.

The last Chapter treats of his Departure from *Malacca*, of their putting into *Pulo Dinding*, which Island, with the Fort, our Author describes: Of their Arrival at *Achin*; of his going thence to *Fort St. George*; and from thence to *Benccan* in *Sumatra*, with the particular Description of which place he concludes the first part, which he intended as a Supplement to his Voyage Round the World.

The Second Part of this Volume, which is divided into five Chapters, contains Mr. *Dampier's* Voyages to the Bay of *Campeachy* in the *West-Indies*, which place, with the Islands and Parts Adjacent, he very Notably Describes. He tells us of his first setting out to Sea, of the
 Rambles.

Rambles he made to *France*, to *Newfound Land*, and to the *East-Indies*: And then more particularly of his Going to *Jamaica*; from whence he made two Voyages to *Campeachy-Bay*. He informs us of his Station in that Country as a Log-Wood-Cutter, or as a Trader to them. He acquaints us of the Observations he made of the Islands and Places by which he passed in these two Voyages: Tells us what Fish, Fowl, Insects and Beasts are in those parts, and describes their manner of hunting for Beefs in *Canoes* in *Beef-Island*, and what danger there is in that sort of Game: With many other Curious particulars; which are too long to insert in this short account we are oblig'd to confine our selves to.

His third part is a Curious Piece, and we had design'd to give it a larger place here, but we find the Author himself has given the World a *Scheme* of his Design in that Treatise just before it: Which shewing at one View the Subject of his Discourse, we think it more proper to refer the Reader to the perusal of it; only we shall beg leave to give the Transcript of it for publick Satisfaction.

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	Currents, 100.	
	To which is added an Account of the Country of Natal, 108.	

Let this suffice for to give the World a taste of the Ingenious Author's Design, which cannot but be acknowledged to be of great Use to all, who only desire to be acquainted with the different Customs, Trade, Manners, and Religion, of other more remote Countries of the Earth. What has Cost the Captain so much Time, Fatigue, and Dangers, this useful Companion will inform the Curious of, and at the same instant please even the *Sedentary Traveller* with the variety of Descriptions, and the surprizingness of the Incidents therein contained. But if the Man has a mind to step abroad himself, he has in this Treatise a Guide and Director, which will prove of great Benefit to him in his Travels and Voyages to Foreign Parts.

The Art of Glass; Shewing how to make all sorts of Glass, Crystal and Enamel, &c. To which is added, The Method of Painting on Glass and Enameling, &c. With an Appendix, Containing exact Instructions for making Glass-Eyes of all Colours. Translated from the French Original of Monsieur H. Blancourt. London, Printed for D. Brown, T. Bennet, D. Midwinter, and T. Leigh; and R. Wilkin. 1699. In Octavo. Pages 355.

There is scarce any Curiosity in the Works of Nature, but may in some Measure be apprehended and penetrated by Men of Parts and Industry. What Improvements have been made in *Natural Philosophy* within this last Century, is Evident to all who have any acquaintance with the Learned World. How many notable and useful Experiments have of late been made in *Chemistry, Anatomy, and Physicks*? By this means, things in Nature, that have passed for Mysteries, have admitted of clear and distinct Solutions; and the Jargon of *Substantial Forms*, and *Occult Qualities*, is now laid aside. By this means, Arts and Sciences have been restor'd, and advanc'd to an higher Pitch than formerly.

The Ingenious Author of this Treatise now before us, Endeavours chiefly to revive the Art, which is supposed to be Lost, of giving all those Curious and Rich Colours to Glass, which the Antients did: And assures us, that he has traced and recovered this Secret from the Obscure Tracts of Antient Authors, confirm'd it by his own Experiments, and augmented what was delivered by them, in Preparations of several Rare and Precious Matters, that cannot but appear very Extraordinary. This is his Design in General, and the whole Work contains many Secrets and Curiosities never before discovered. We shall

shall not enter into the Detail of this Tract, which is divided into twelve Books, for then we must transcribe either the greatest part of it, or at least the *Index*; which can be no great Pleasure to Us, nor give much Satisfaction to the Reader. We shall only content our Selves with giving a Short and Summary Account of the Performance, referring the more Curious to the Work it self.

At first he treats of the Original, Antiquity and Use of *Glass*; and says, that 'tis highly Probable, that *Tubal-Cain* the Son of *Lamech*, was the first Inventor of it, since he being the first *Chymist*, that found out the Way of Melting Metals, and the Uses of Iron and Brass, whereof he forged Arms for War, as is noted in the 4th Chapter of *Genesis*, it is not improbable, but that he might be the first Inventor of *Glass*, because (as our Author argues) *one can scarce avoid reducing calcin'd Metals into Glass, especially when the Fire is more than Ordinarily violent, and the Matter remains longer in it than it ought.* Let this be how it will, 'tis certain, the Origin and Use of *Glass* is very Antient, tho' it did not arrive to that Perfection, nor was reduc'd to such Various Uses, as in latter times.

After this, Monsieur *Blancourt* proceeds to give Instructions for Building of several sorts of Furnaces for the Making of *Glass*, describes the Methods us'd in Blowing it, and the Instruments made use of in Blowing, Polishing, and Finishing the Work. Next, he Discourses of the Materials of which *Glass* is made, and the manner of preparing them, and of Extracting the several Sorts of Salts for this Use. Then he shews the way how to make very fine and perfect *Chrystal*; lays down General Observations for the Tinging *Glass* with any Colour; and tells us how to prepare *Zaffers*, *Manganese* or *Magnese*, with the several Ways of making *Ferreto* of *Spain*, *Crocus Martis*, *Crocus Veneris*, and of Calcinig *Copper*, for the Tinging or Colouring of *Glass*. At length, our Author gives particular Instructions or Rules for the Making *Glass* of any Colour whatsoever; and concludes the Whole with the Manner of Making, Polishing, &c. of Looking-Glasses. There are likewise Tables inserted in their proper Places, with Explications of what is Exhibited in the several Sculptures. Beside the Directions which immediately relate to *Glass*, there are a great many other Useful Observations relating to *Chymistry*, and the Preparations belonging to that Art.

That little we have here said of this Undertaking, is enough we presume to recommend this Piece to the Perusal of those Artists who are willing to advance the *Art of Glass* in our own Country, to a higher Perfection than that of making only Bottles and other Inconsiderable
Glass-

Glass-Wares. And 'tis farther presum'd, that if our *English* Workmen had due Incouragement to carry on such a Design, they might with the help of such a Light as this, joyn'd to their own Native Ingenuity and Industry, Excel the rest of their Neighbours in this Art.

Observations concerning the Present State of Religion in the Romish Church: With some Reflections upon it, made in a Journey through some Provinces of Germany in the Year 1698. As also an Account of what seemed most Remarkable in those Countries. By Theophilus Dorrington. Printed for J. Wyat, 1699. Containing 396 Pages. Octavo.

MR. Dorrington in his Preface, informs us, how he came by the Materials which he hath here put together in this Book; tells us why he did not think fit to publish them before, and for what Reasons he now Resolv'd upon publishing them, after his Observations had received such a considerable Improvement by this his last Journey. The time allotted for his Travel was but short, he husbanded it to the best Advantage, and visited as many Places as he well could within so narrow a Compass. In all those *Popish* Cities he came to, he found the same Superstition practis'd, as he had formerly observ'd in One City of the *Roman* Communion, where he lately had Occasion to Sojourn almost two Years together.

The Method our Traveller took in pursuing his Journey was Various; Sometimes his Passage was by Water on board a Ship, or in a Boat drawn with Horses; at other times he went by Land in a Wagon, or in a Charrette; But what way soever he took, he describes what is most remarkable in the Places through which he pass'd, and takes notice of all that fell within the Compass of his View which deserv'd a Remark.

The first Place of Note which he Visited was ANTWERP, of which he gives a large and particular Description, as being a City he was best acquainted with. He informs us of its Original, Situation, Extent; of its Commodiousness; of its former Prosperity; and of the Reason of its present Decay. He tells us, that the Virgin *Mary* is reputed and honoured as the Patroness and Protectress of that City; That her Images are very frequently to be seen about the Streets, many over the Doors of Private Houses on the Outside; and that there are very few that have not one at least within; and then he sets down at length a Form of Prayer which they make use of in Consecrating the Images

Images of the Virgin *Mary*, upon which he bestows a short Remark.

The Parish Churches of *Antwerp* are next considered by him; Of *S. Walburgh*, the meanest tho' the first of the City, he says but little, only observes, that there is a very good Piece of Painting over the Altar, done by *Rubens*, with some other Pieces about that part of the Church. *S. George's* Church, he says, is not very fine nor much frequented. They there want a fine thing, (which our Author calls a *Remonstranter*) in which they expose their *Host* to the View of the People, when 'tis only to be seen and ador'd. In the Yard of this Church is lately erected an Imitation of Mount *Calvary*, which seems to grow much in Esteem and to be well frequented; of the Devotion paid to this new Invented Foppery he gives a pleasant Relation. *S. Andrew's* Church, he says but little of, but on that dedicated to *S. James* he is more particular. In speaking of this Church, he takes an Occasion of discoursing concerning the Invocations of the Saints practis'd by the *Romanists*. And herein he Argues against the Bishop of *Meaux*, and says, That the Erecting and Dedicating a Church to the Honour of a Saint, wherein he is to be invocated and applied to with Offices of Worship, does not look so much like an Exercise of Charity, as of Devotion. Then he sets down a Transcript of a Printed Paper, giving Notice what Indulgences are to be granted at this Church upon the Festivals of this Saint, and what Devotions are to be performed on that day, on which Practice he gives a short Descant. After this, he describes the Building, Altars, Images, and Painting of this Church; and tells us of the *Chapel of the Dead*, and of the Fraternity belonging to it.

At last, he comes to the greatest of the Parochial Churches, *viz.* the Cathedral dedicated to the Virgin *Mary*. This is a magnificent, large and curious Structure, worth admiring (says our Author) both without and within, and worth the Staying a while about it to take notice of what is here Observable. Of all the Rarities therefore of this Church he gives a particular Narrative; tells us of the Fraternities belonging to it, and upon what Days Indulgences are granted to those who perform such and such Devotions in it.

Next, he treats of the Religious Houses belonging to *Antwerp*; Of the Orders of the *Minorites*, *Carmelites*, *Norbertines* and *Jesuits*; Of the Indulgences Granted on particular Days by these Orders; Of their several Festivals and the Processions made on them, and particularly of the Great Festival observed by the *Minorites*, which they call the *Feast of Portiuncula*, founded upon a Ridiculous Story. Upon this

he gives us a Pleasant Account of the Occasion of this Feast, and how *S. Francis* the Founder of this Order procur'd the Grant of Indulgences from Pope *Honorius III.* which for a long time were only to be obtain'd in *S. Francis's* Little Church, call'd *Portiuncula*; but afterwards might be had in all and every of the Churches of the *Minor Friar's* Order. To this Order is annex'd the Fraternity of the Cord of *S. Francis*, of the Institution of which, together with the Benefits and Privileges they pretend to by being of this Fraternity, our Author gives a particular Account. After this, he shews the Rise, Occasion and Meaning of those Indulgences, oppugns the Popish Doctrine about them, about Purgatory, and other of their Superstitious Rites and Ceremonies. Of the Festivals they give Notice some days before, by Printed Papers posted up about the Cities. "And these, (*says Mr. Dorrington*) "like our Play-house Bills, give an account what Devotions are to "be performed on those days, what Indulgences are granted to Encourage them, and where these are to be obtain'd.

From *Antwerp*, Our Author went to *BRUSSELS*, of which City he gives as particular a Description as the time he staid in it would permit. Here he observ'd the same Superstition to reign as did at *Antwerp*: But more particularly Treats of the Worship they paid to *S. Michael*, the Reputed Guardian of this City; and herein he takes occasion to speak of the Fraternity erected in Popish Countries of the Guardian Angels, with a Summary of the Romish Doctrine and Practice in this matter, and some Reflexions of his own upon them. What is most remarkable in the Account he gives of the present State of Religion in this City, is what he informs us of the *Dominicans*, and the *Rosary*; of the first establishment whereof by *S. Dominick*, he tells us a Merry Story taken out of their own Legends; and makes his Remarks upon it as he goes along. And lastly, he gives an account of the *Brotherhood of the Rosary*, with the manner of being admitted into it, and the Rules they are to observe.

After one days stay at *Brussels*, *Mr. Dorrington* took place in a Wagon for *LOUVAIN*: In his Passage to which City he takes notice of *Mechlin*, which he thought to be too Considerable to be pass'd over in silence in this Relation. He tells what he had learnt of its Situation, Government, and Trade; That 'tis the Seat of an Archbishop, and that the Cathedral Church is dedicated to *S. Rumbold*, whom the Legend makes to have been the Son of *David King of Scots*, and of whom they tell us a pleasant Tale. Being arriv'd at *Louvain*, after a Short Description of it, he proceeds to speak more particularly of the University established there by *John Duke of Brabant*, in Concurrence with Pope

Martin V. of the Faculty of Divinity, and therein takes an occasion of giving an account of the People call'd *Jansenists*. Then he proceeds to account for their Colleges and Schools, for the Jesuits that are Settled in this City, and for the five Parochial Churches, the Chief of which being dedicated to *S. Peter* he particularly describes, still keeping to his Method of making some Remarks on the Superstitions which he here observed.

Leaving *Louvain*, our Traveller went in a Charrette to *MAESTRICHT*, and in his way thither takes notice of *Thienen* or *Tilmont*, a little City situate on the River *Gheet*; of the Image of *Notre Dame de Pierre*, to which frequent Pilgrimages are made; of the City *Lecume*; of *St. Tryden* where they lodg'd, and of the Cities *Borchloen* and *Tangeren*. Being come to *Maestricht*, he proceeds to inform us of its Situation, of its Government, Fortifications, and Garison consisting at that time of 10000 men. " This is altogether (*says our Author*) a fine City; " the Buildings are Good, after the common manner of those Countries, and really all things look in a thriving flourishing Condition; " the Streets are generally very Broad. After this Description, he goes on to give an account of the Popish Churches in this City, one of which is dedicated to *S. Servatius*, another to *S. Nicholas*, and the other to the Virgin *Mary*. He lets us know, that there are several Convents of Friars and Nuns in this City, and that the Jesuits have a College and Chapel here. Tho' the *Romish* Religion be allow'd, yet *Calvinism* is that which the States establish and encourage here, and which their Magistrates profess. They have in Pay here six or eight of their Ministers, but only two Churches, *S. Martin's*, and *S. John's*. Beside these, they have another Church belonging to those Protestants, who are call'd *Lutherans*. Whilst *Mr. Dorrington* was at this place, he visited the Quarries on the South-East Side of this City, in which, with the help of a Guide, he took half an hour's Ramble, and gives a Description thereof.

From *Maestricht* he went on Board the *Marckt-Schip*, as 'tis call'd, to *LIEGE*, the Situation, Soil, Air and Natural Product whereof he in few words describes. After this, he briefly accounts for the Bishops of *Liege*, and tells us how, and upon what occasion the Episcopal See was translated from *Maestricht* thither. Then he describes the Bishop's Palace, the Streets and Buildings of the City, and takes a View of the Cittadel. He acquaints us, that there are in *Liege*, 8 Collegiate Churches, 34 Parochial Churches, and a great many belonging to Religious Houses. Of the Great Church dedicated to *S. Lambert*, the Reputed Patron or Protector of this City, he gives a very large and

neat Description; as also of the Church of *S. Andrew*; with an account of the Painting, Altars, &c. in each of these Churches. After this, he visited the House of the *English Jesuits*, one of whom receiv'd him very Civilly, and shewed him all the Rarities of the Place; and particularly their Library, which he says was more Useful than fine.

From *Liege* our Author went in a Charrette to *AIX-LA-CHAPELLE*, but meets with nothing in his Way thither remarkable, only the small City of *Viset* on which he bestows a Word or two. But being arriv'd at *Aix*, he begins to particularize on its Original, Extent, Situation, Buildings, Baths and the like. Its Chief Manufacture is that of Needles which as they say pass from first to last through 60 hands; and a particular Account of their Working them he there gives us. Besides the Chapel of *Charlemagne*, he tells us there are four Parish-Churches; In one of which, *viz.* *St. James*, there was held a *Kermis* on the 25th of *May*. "This Word, says our Author, "is a Contraction of *Kerk-Messe*, which signifies a *Church Mass*, or "a Mass Celebrated to commemorate and give thanks for the furnishing and Consecration of a Church; of which Solemnity he was then an Eye-Witness, and makes a Narrative of it. Afterwards the same day he visited the Chapels of the Religious Orders, and in the Evening fell into the Church of the *Carmelites*, who call themselves the *Brothers of our Good Lady*; and in speaking of them he treats at large of their *Scapulary*, of the Devotions paid upon that Occasion at that time in this Chapel, and of the Musick and Ceremonies perform'd there. He gave the Jesuits at *Aix* a Visit, took a View of their Chapel and of the Impious Altar-Piece therein, after that went to see their House, (In one of the Galleries of which he saw the Picture of *Tho. Harcourt*, made a Martyr there, tho' Executed here at *Tyburn* for a Traytor) and their Library which was but Mean. Next he informs us particularly of *Charlemagne's* Chapel, and of what was most worthy of Note therein, and what precious Relicks they have there to expose once in 7 years to the View of the silly Multitude. In the Last place, he tells us of the hot Springs in and about that City, of the Repute they are in, and that those of *Porcet* are the hottest and most frequented, especially by such as Consult their Pleasure most.

Our Traveller left *Aix* it seems before he was weary of so pleasant and diverting a Place, and went to *Juniers*, Of which place he gives but a very short account. He says when he came into Town the Bells rung, and upon this takes occasion to remark something on the

Romanists

Romanists Consecrating of Bells, the form of which Solemnity he sets down at large. Besides this, he only takes notice of their Collegiate Church, and of the Story that they tell of the Martyrdom of the famous *Crispin* and *Crispianus*. From this place therefore without any stay he goes on to *COLEN*, where being arriv'd, he tells us of the Original, Government, Bishops, Chapter, Streets, Buildings, &c. of that City. After this he proceeds to inform us of the Processions us'd there on the Festival of the Holy Sacrament; describes the *Dome* their chief Church, with all the Fineries therein contain'd, particularly the Altars dedicated to *S. Engelbert*, to *S. Anna* the Mother of the B. Virgin, and one to our *Saviour's Humanity*, (a piece of Superstition and Idolatry which our Author here condemns.) The *Minorites* have here a very large and fine Church, and some *Lutherans* reside in this City, tho' not allow'd the publick Exercise of their Religion; but forc'd to Cross the River *Rhine* to the City of *Mulheim*, when they will go to publick Worship.

From *Colen* he went to *DUSSELDORP*, a short description of which he gives us, and then treats of the Family of the Dukes of *Neubourg*, how they came to be Electors Palatin; of the present Elector's Palace, Attendance and Guards. In speaking of the Popish Religion here he descants a little on the *Immaculate Conception of the B. Virgin*, which he says is still a Controverted Point between the *Franciscans* and *Dominicans*. That which pleas'd him most in this place, was the Opportunity of going to a *Lutheran* Congregation, whose Church was neatly adorn'd with only three Pictures, and those without any marks of Superstition. He was transported with pleasure to hear them sing the Praises of the Great and Good Being; thought himself in a place resembling Heaven, and blessed himself to find that he was then amidst the pure Praises and true Worshipers of God. He had in the Afternoon some Conversation with the Minister of that Congregation, and his Conference with him being somewhat extraordinary, we beg leave to repeat a little of it. "He was mightily pleas'd," says Mr. *Dorington*, to see a Priest of the Church of *England* in his Church and in his House, and expressed a great Veneration and Esteem for our Church. He ask'd several important Questions concerning it, and rejoyc'd at every thing I could tell him which look'd well, and in favour of it. He positively condemn'd those of Our Nation who separate so needlessly from a Church so Wisely and Justly reform'd, but spoke this with a Spirit of Compassion and Tenderneis becoming a Christian; and he discover'd, that he heartily lamented it, as a thing of mighty Prejudice to the Progress and Prosperity of the Reformation. But.

But to Return from *Dusseldorp*, our Author went to *CLEVES*, from thence to *NIMINEGUEN*, and from that Place to *ROTTERDAM*, from whence he first began his Travels. Of the two former Cities he gives us a short Account, together of the Places through and by which he pass'd; but they being not so material as the things already mentioned, we shall not at present be particular upon them.

Thus have we trac'd our Author through all his Progress, and hope our being so Large in the Extract of this Excellent Piece will be excus'd for the same Reason for which he tells us in the Preface he publish'd it, *viz.* to let some Men know what is the present State of the *Romish* Religion, and how unjustly Our Church is charg'd with any of their Superstitions. His Style (as may be observ'd from that little we have quoted) is Pleasant and Diverting: His Observations are true, just and natural; and his Reflexions carry Weight and Conviction in them. In short, he has in this as well as in his other Tracts shown himself to be a Real and Impartial Christian, One who deserves the Encouragement already given him, and who may modestly expect greater favours in time to be conferr'd upon him.

Analeceta Musarum Anglicarum: Sive Poemata Quaedam melioris Notae, &c.]

A Collection of the English Muses; or Choice Poems some not hitherto publish'd, Others collected out of other Books digested into 2 Volumes. Vol. II. Oxon. printed for T. Child in 8vo. containing 306 Pages.

WHAT an Excellent Choice the *Editor* of these Poems has made, appears by the kind acceptance the World gave to the first Volume of them, which has already pass'd a second Impression. And whoever peruses the Collection now publish'd with a true Genius and Air of Poetry, must needs acknowledge that these Pieces excel in their Kind; let the little, ill-natur'd (who are not always the best) Criticks pass what Censures soever they please upon them.

As there is great Variety of Subject, so there is as great a diversity of Thought, Expression, and Style in this Collection. The Poems were made by several hands, and upon different Occasions, as the *Index* of them sufficiently informs the Reader. Some of them were rehears'd publickly in the Theatre by Persons of known Worth and Parts; Others were penn'd and printed in former Collections of the *Oxonian Muses*. It would be too invidious a Task to descend to the

Particu-

Particulars contain'd in this Volume, and to turn Commentator or Criticise upon them. They sufficiently declare their own Excellency, and whoever reads them, will be apt to think they hear a *Virgil*, an *Horac*, an *Ovid*, or some other old *Roman* Bard chanting forth one of their Melodious Strains to them. Nor shall we pretend to make any Comparifon between them, or declare which we think the moft Excellent of them; for Comparifons of all forts are faid to be Odious, and we believe none can be more ungrateful and improper than in fuch a Cafe as this.

All that we Conceive proper to be done, is, to give you a Taſte of ſome few of theſe Poems, the Subjects of which may juſtify our Selecting them out of ſuch a Variety of Curious Pieces; and hope the Other Gentlemen concern'd will not be offend'd, that we are not ſo particular upon theirs.

The firſt Poem, compos'd by Mr. *Addiſon*, the Ingenious *Editor* of theſe *Muſes*, is upon the Peace which *Europe* at preſent Enjoys. He addreſſes himſelf (as he ought) in the firſt place to the *King*, whom he juſtly ſtiles *Ceſar*, and cloſes this Addreſs with thoſe Paſſionate Words.

——— *O tandem abſiſte triumphis*
Expletus, penitusque animo totum excute Martem.

Then he proceeds in ſhort to give the Deſcription of Peace; next, he paſſes to the Heroes of the Army, and in particular takes notice of the Duke of *Ormond*, the Lord *Cutts*, and Colonel *Codrington*, on whom he beſtows ſhort Encomiums. But the Perſon he more eſpecially aims at, is his Chief Hero King *William*, and in ſpeaking of his Great Actions, runs out into the Deſcription of the *Czar* of *Muſcovy*, whoſe Curioſity led him not only to Viſit the *King*, but likewiſe the Kingdom of *England*. After this, he enters upon the Deſcription and Praises of the young Duke of *Gloceſter*, and ſhuts up the whole with an Ingenious application to the Guardian Angels, for the Preſervation of His Sacred Maſteſty, and particularly to the *Manes* of the late Queen *Mary* of Bleſſed Memory, whom he addreſſes in theſe excellent Lines.

Tuque, Maria, tuos non Unquam oblita Britannos,
O Dea, O Patiens magnum expectare Maritum,
Ne terris Dominum invidetas, quanquam amplius illum
Detineant, Longumq; agitant ſub Vindice Pacem.

Which

Which we venture to English, thus :

*Blest Queen ! We're still the Objects of thy Care,
Be Patient till HE comes, who is so Dear*

To Us, to Thee :

*Oh ! Envy not on Earth his longer Stay ;
Let us Our Peace, and Him an Age Enjoy.*

Sir *Richard Vernon's* Ode on the Administration of the Government by the late Queen *Mary*, in the Absence of her Royal Consort, is an admirable Piece, wherein he shews great flights of Fancy, neatness of Invention, and a sprightly Genius ; and withall, how exactly he can Copy after, and Imitate his great Master *Horace*. That of Mr. *Altop's* in the same *Lyrick* strain on the Death of that Excellent Queen, and Mr. *Sacheverell's* on the same sad Occasion in *Heroick* Verse, are two Curious Poems, full of fine thoughts, and nobly design'd.

We could not read over Mr. *Percival's* Relation of the Battle at the *Boyne*, without a great deal of Satisfaction. He therein takes upon him the task of a *Zeuxes*, and in his Tablet describes the Fight in lively Colours. In the middle he draws his Chief Hero, King *William*, Round about him his Chief Officers, and particularly the Duke of *Ormond*, and the Good old Duke of *Schomberg*, whose Death he very pathetically laments ; and in drawing *Ormond's* Picture, he gives a short but neat account of the Noble Family of the *Ossory's*.

We shall not enter into any more particulars, but only beg leave to observe that the Wits of *Christ-Church* have the Greatest share in this Collection ; which shews how much the *Muses* thrive in that Seat, where such an Encourager and Admirer of them is *Master*. The *Editor* promises in his Preface a third Volum of the *Oxford Muses*, of which we shall give an Account, when publish'd.

Comes Comercij : Or, the Trader's Companion, &c. To which is added a Supplement concerning Simple and Compound Interest, &c. By Edw. Hatton. London, Printed for C. Coningsby, J. Nicholson, D. Midwinter, and T. Leigh, 1699. in a long 8vo. Pages 326.

THE World stands indebted to the Ingenious Author of this Treatise for another Book of the like Nature call'd the *Merchants Magazine*, which has lately come to a third Impression with several

veral Improvements. But for as much as the Reader has had an account already of the Usefulness and Excellency of that Work, by our Predecessors, *the Authors of the Works of the Learned for the Month of February*, 1695. We think our selves excus'd from saying any more of it after them; only we must remark, that if at that time it deserv'd so great a Character as they gave it, when it was publish'd first and more imperfect than at present, it deserves a greater after those Considerable Improvements that have been since Made. And this we might abundantly make out, did we not confine our selves to speak only of this his last Piece.

His Design herein is largely represented in the *Title Page*, where at one View you may see what he aims at in the Body of his Treatise. In his Preface he accounts for the Subject he treats on, and for the Method wherein he handles it. The whole Work, besides the *Supplement* (of which in its proper Place) is divided into four Chapters.

In the first of these Chapters he sets down a Large Table of the Value of any Quantity of Merchandize, whether sold or bought by the Pound, Ounce, Ell, Yard, &c. from half a farthing to Nineteen Shillings and Six pence Price, and from two to several thousands in Quantity and Number. The Use of this Excellent Table he afterwards shews in fourteen Examples, and he might if he had pleas'd added to them fourteen Millions more; but those he produces were sufficient to shew the Reader what Benefit might be reap'd from the foregoing Calculations. At the end of this Chapter he adds another Table calculated for Universal Use.

In his Second Chapter therefore he proceeds to demonstrate of what Use this Universal Table is in *Multiplication*, in *Division*, in *Reduction*, both descending and ascending, in *Merchandizing*, in *Measuring*, either the *Superficies* or Surface of things, or Solid Bodies. In treating of this last Use, he shews how to measure the *Area* of any figure whatever, and Solids of any manner of Form and Dimension; and particularly tells us of the Use of this Table in Gauging Vessels, and Casks. All these things he illustrates by very plain and familiar Examples, setting down a Table of all sorts of Figures relating both to *Superficies* and *Solids*.

The third Chapter is taken up with shewing the various Methods which several Artificers make use of in Measuring their Work: *Glasiers*, he says, make no Allowance for the Arching of Windows, but measure both Oval and Circular Windows as they would Squares, and they reckon the Price of their Glass by the Foot, the Rates

whereof he sets down. Next, he tells us, how the *Joyners* take the Dimensions of their Work, whether Cornices, Wainscots, Window-Shutters, Doors, &c. and what the Common Price of their Work is: Of the several Methods us'd by *Painters, Plaisterers, Bricklayers, Masons, and Carpenters*, in taking the Dimensions of their Works, he treats particularly in distinct Sections, and sets down what is the Usual and Common Price which they Value their Work and Materials at.

His fourth and last Chapter, relates chiefly to *Merchant's* Business, and is Subdivided into five several Sections. In the first Section, he treats of Entring Goods at the *Custom-House*, whether Outward-Bound, by Certificate, or Inward-Bound, with the Forms and Methods to be observed in doing it, and a Table of Fees to be paid for the Entry. The second Section, contains several Clauses taken out of the Acts of Parliament relating to Goods Exported and Imported, with others relating to such Goods as are by Law prohibited Exportation or Importation. In his third Section, he gives us a Particular account of *Wharfage, Carriage, Lighterage, Portorage, and Cartage*, with the Rates due to *Carmen, Watermen, and Coachmen* for their Fare. He tells us the Stations, Owners, Managers, Accomptants, Clerks, &c. of the several Wharfs or Keys, and what the General Rates of Wharfage are; Next he speaks of the several sorts of Porters employ'd at the *Water-side*, the business they do, and sets down a Table of the Rates taken by them for several Sorts of Works. In the fourth Section, you have (as Mr. *Hutton* tells you) a Practical Account concerning Freight of Ships, Bills of Lading, &c. And for what the Common and Statute-Law says of these Matters, he refers us to *Molloy de Jur. Mar.* and to *Lex Mercatoria*. The last Section is, concerning the Insuring of Ships, Merchandize, Houses, &c. wherein our Author tells us of the first Inventor of this Custom, what the Rates of Insuring amount to, and of what a great Advantage it is in all respects.

Thus have we given you a Short Draught of this Piece, so useful to all who are concern'd in Trade or Merchandizing, and not altogether Useless to others who would be acquainted with, and desire to have any Insight in these Matters. To the *Comes Commercii*, he has added a Curious Supplement concerning Simple and Compound Interest of any Sum for any Number of Days, Months or Years; together with Rules for making up Accounts of Mortgages, where the *Mortgagee* has received the Rent: Calculated for the Use of Merchants, Lawyers, Scriveners, and all such as Lend or Borrow Money at Interest, or Discount for Prompt Payment.

We shall not descend to any more particulars, since we hope what has been already said enough to recommend this Treatise to those especially whom it more immediately Concerns. The Ingenious Author has bestow'd a great deal of Pains in his Calculations, and endeavoured to render the Business of Trade Easie, Familiar and Short to all that are pleas'd to make use of this Excellent Companion.

The Certainty of the Christian Revelation, and the Necessity of Believing it, Established. In Opposition to all the Cavils and Insinuations of such as as pretend to allow Natural Religion, and reject the Gospel. By Francis Gastrell, B. D. and Student of Christ-Church, Oxon. London, Printed for T. Bennet, 1699. in 8vo. Pages 357.

OUR Learned Author took occasion in a former Treatise to establish the Certainty and Necessity of Religion in General, in opposition to the Worf of Infidels, the Profest Atheists. This he did in those Excellent Discourses delivered by him at Mr. Boyle's Lecture for the Year 1697. In the Prosecuting of that Design he avoided as much as Possible all Nice and Philosophical Reasonings, and with a great deal of clearness, force and conviction, demonstrated the Truths contain'd in the Propositions which he there laid down. And since the Discourse which he has just Publish'd, has a great Dependence on that former Treatise, we think it very proper to give you a short View of his Design in that, before we descend to particularize on this, which now lies before us.

In the Opening of his Discourse, he thinks himself oblig'd to give an Account what he means by Religion, and tells us, that by Religion in General, he means all that Worship, Service, or Obedience, we who call our selves Men are to pay to God; or whatever we are, in any respect, oblig'd to upon the Prospect of his Favour, or under the Penalty of his Displeasure in this or a future State. Having thus Stated and Settled this Matter, he then lays down the Method which he intends to pursue in the Sequel of his Discourse.

First, He proposes to give some account of the Nature of Man, the Nature of God, and that Relation there is between them, so far as is necessary to Establish the Notion of Religion.

Secondly, He proceeds to prove, that there is a God, or a Being of such a Nature as he before Suppos'd him to be: And in his Arguments to prove this great Truth, he is very large, and shews clear-

ly, that 'tis not only Possible, and Probable, but also a thing Certain, that there is such a Being, as he had before under the first head described God to be.

Thirdly, from the Knowledge which he has shewn that we have, or are capable of having concerning the *Humane* and *Divine* Natures, He goes on to deduce a positive and direct Proof of the Certainty and Necessity of Religion from several Weighty Considerations. Speaking therefore to this Head, he proves That Man is oblig'd to Order his Life according to the Will of God, and is oblig'd to be Religious: (1.) From the Natural Judgments we our selves make concerning our own Actions. (2.) From the End and Design of God in making us. (3. From the Nature of Religion it self. (4.) From the Certainty of a Future State: which last he proves, (1.) From the defect of a general and regular Practice of Religion here, and (2.) From the General Wants, Necessities and Imperfections of our present Nature.

Fourthly, He proceeds farther to Evince the Truth of *Religion*, from a Comparison of it with *Irreligion*, and the necessary Consequences arising from thence; and this he performs in a long Train of Excellent Argumentations.

Fifthly, He considers the Grounds and Pretences of *Irreligion*, what can be alledged in the Defence of it, and what are the Usual Pleas for it; and from thence shews the Absurdity and Folly of those Principles and Actions. But in the prosecution of this Point he proposes to observe these Steps or Measures: (1.) First to Enquire how far *Irreligion* is capable of being proved, and what kind or degree of Proof it admits of. (2.) To consider the Common Ways and Methods of Defending it. (3.) To Answer the Principal Objections made Use of against Religion. (4.) To make some General Reflections upon the different Grounds and Foundations, Religion and Irreligion stand upon, and the different Conduct of those who act under the Influence of the One and the Other.

Sixthly and Lastly, He proposes to give some Account of the Causes of all *Atheism* and *Irreligion*, or the Reasons that induce Men to take up such Opinions: And the Causes he alledges are these two, (1.) *The Fear of an After-Reckoning for a Wicked Life*: And (2.) *The Pride and Vanity of appearing Greater and Wiser than other Men*. Then he shuts up the Whole with a short Explication of the different Notions of *Atheism* and *Deism*. f

This is the *Scheme* in short of Mr. *Gastrell's* Noble Design in his first Treatise, to prove *the Certainty and Necessity of Religion in General*, which he has prosecuted throughout with the utmost Strength and Perspicuity of Argument. He himself has accounted at large for this Piece in his Learned Preface before it, to which we refer the Reader : And shall now proceed to give a more particular, and larger Account of his last Treatise *concerning the Certainty of the Christian Revelation*.

Before this Work our Author has prefix'd a large Preface, wherein he tells us upon what Motives, for what Ends and Designs, for whose sake, and in what method he penn'd and drew it up. In the Body of his Treatise having shewn us the Connexion which this Discourse has with the former, he then lays down the Scheme or Method which he would follow in his intended Design of establishing *the Certainty of the Christian Revelation*: And this we beg leave to give you in his own Words.

I. " Having Premised (says he) some things concerning those
" Particular Facts I design to insist upon, I shall give a short *Abstract*
" or *Summary* of the *Christian Scheme*, as we find it delivered in the
" *New Testament*.

II. " I shall prove by such direct Arguments as Matters of Fact are
" proveable by, that all the Principal Matters of Fact related in the
New Testament, are true.

III. " I shall endeavour to make Good the same Proposition indi-
" rectly, by shewing the Absurdity of a contrary Supposition, and
" the weakness of all those Difficulties and Objections raised against
" the Truth of those Facts, or of *Revelation* in general.

IV. " I shall shew the sufficiency of such a Proof as shall be given
" under the former Heads, to induce us to believe *the Christian Reli-*
" *gion*, and to render us inexcusable if we do not.

This is the Method which Mr. *Gastrell* proposes to himself in his whole design ; let us now examine more particularly how he has acquitted himself in the prosecution of it in its several parts.

I. By way of Introduction to his first Head, he says, three things are necessary to be observ'd : (1.) He takes some things for granted, *viz.* That there are such Books as those called the *Old* and *New Testament*, that they are in the hands of a great Number of People of different Countries in the World, and are with a very little variation the same every where ; with the like. (2.) He tells us that he insists wholly upon the Proof of those Matters of Fact which are Recorded in the *New Testament*. (3.) He distinguishes all the Matters of Fact observable by us in the *New Testament*, into *Common* and *Extraordi-*
nary,

nary, tells us the Difference between these two sorts of Matters of Facts; and subdivides those which he calls *Extraordinary* into two Kinds, such as were immediately perceivable by some of the *Senses*, and such as were knowable only by *Reasoning* from the Natures of things, and other Concurrent or Consequent Facts. Of the first Kind, are *Prophecies* and *Miracles*; of the second, are Divine *Assistance* and *Revelation*.

Having premis'd thus much, he next proceeds to give a short *Abstract* or *Summary* of the *Christian Scheme*, as deliver'd in the Books of the *New Testament*: And this being so Excellent in its kind, and of universal Use, we desire to be more than usually particular upon it.

He herein considers, (1) *the Matter and Subject* of these Books, and (2.) *the Manner* in which they are Writ; with all the Important Circumstances that occur upon a Careful and Impartial Reading of them.

As to the first particular he tells us what is contain'd in the four *Gospels*, viz. an Account of the Birth of *Jesus Christ*, and the Circumstances attending it; of his Baptism; of his Disciples and Apostles; of his Preaching and Discourses; of his Miracles, Predictions, Sufferings, Death, and Resurrection. Then he informs us what is contain'd in the *Acts of the Apostles*, viz. The *Eleven's* Beholding the Ascension of their Master, their choosing another Apostle in the Room of *Judas*, the Descent of the *Holy Ghost* upon them; their preaching to and converting Multitudes of People first of their own Country-Men, and afterwards of the *Gentiles*; the Miracles they Wrought; the Progress which the Gospel made; the Oppositions made against it; the Persecutions rais'd against the Apostles and others; with a more particular Relation of the Conversion, Travels, and Sufferings of *St. Paul*. Lastly, he acquaints us of what sort of Doctrines, Exhortations, and Truths the other Writings call'd the *Epistles* do consist.

After this general Survey of the Contents of the *New Testament*, he adds some farther Considerations in order to form a Juster and fuller Idea of the Subject matter of this Book. He insists largely on the Characters of *Jesus Christ* and his Doctrine; on the Characters of those who believed in him, and assisted him in the publishing and propagating his Gospel; and lastly on the Characters of those that persecuted him. and all that bore Testimony to him, and yet oppos'd the Establishment of his Religion.

The second particular under this General Head, which he propos'd to be consider'd, is *the Way and Manner* in which the several Matters before mentioned, are related in the Books of the *New Testament*, with such other Circumstances as refer to the *Form or Composition* of the whole Book, and the several parts of which it consists. And here he accounts for the several Authors and Penmen of these Books, for the Stile they writ in, and upon the whole makes very curious and useful Remarks.

This is the Sum and Substance of what he treats on in his first General Head, and which is enough (as he observes in the beginning) to give us such an Idea of the *Christian Religion*, as if carefully weigh'd and attended to, would render any further Attempts to, prove it, unnecessary: But to proceed.

II. What our Author propos'd next to do, was to prove that *all the Principal Matters of Fact*, related in the *New Testament* are really true; that is, did really happen out at the Times, and Places, and in the Manner they are there Recorded to have happen'd. This he endeavours to make good by a *direct Proof*, according to the Distinction of the several Facts, *viz. Common Historical Facts, Prophecies and Miracles, Divine Assistance and Revelation.*

As to the first of these, *viz. Common Historical Matters of Fact*, mention'd in the *New Testament*; he proves them to be true in the following Method. (1.) He takes an Account of the Original of Christianity in the times of *Tiberius, Caligula, Claudius Caesar*, and *Nero* Emperors of *Rome*, and shews that this Religion must have came first into the World at the time assign'd for this Event in the *New Testament*. (2.) He considers the State of Christianity at another Period of Time, *viz. under Constantine the Great*, when it will be certainly allowed, that all the Principal Matters of Fact that stand now Recorded in the *New Testament* were generally believ'd, and here he takes Notice of the *first General Council* of Christians call'd by that Emperor at *Nice*, and makes several Useful Remarks on the Calling of that Council. (3.) Then he proceeds to prove, That the same Matters of Fact were likewise believed at, and immediately after the Times in which they are said to happen, and so continually down to the *Council of Nice*. This last Assertion he endeavours to make out at large. (1.) From the Constant Tradition of such a Belief, together with many sensible and infallible Effects of it. (2.) From many other Extrinsic Signs and Monuments remaining at that time, such as: Several Customs and Usages, Relicks, Buildings, Books, and Written Records of several Kinds, *viz. Copies of the Scriptures of the*

the *Old and New Testament*, Publick Acts and Records belonging to Societies, Genuine Writings of Orthodox Christians, Books written by Hereticks, Jewish and Pagan Books, and Forged Suppositious Writings of uncertain Authors.

As to the second sort of Matters of Fact which he Stiles *Extraordinary*, viz. the *Miracles and Prophecies* Recorded in the *New Testament*; he proceeds in the next place to prove the Truth and Reality of them, according to the Relation there given of them. And that the Strength and Validity of what he had to offer upon this Head, might be better and more clearly perceiv'd, he thinks fit by way of Introduction to shew, (1.) What he means by *Miracles and Prophecies*, which he very plainly and briefly declares: And then (2.) What Kind of Evidence these Facts are capable of, and which way they are to be proved. This being premis'd, he proceeds to prove the truth of those Matters of Fact in the following Method. First, he considers the *Miracles* distinctly by themselves, and this according to the different Periods of time in which they were done, and the different Persons they were done by whether by *Christ* himself, or by the *Apostles* and his other Immediate Followers. Secondly, he considers the *Prophecies* apart, according to the same distinction of Times and Persons, as he observes in Treating of *Miracles*. Thirdly, he makes some General Reflections with Relation to the Proof of the *Christian Miracles and Prophecies* taken altogether.

The third particular he undertakes to make Good under his second Head, is to shew that what is said in the *New Testament* concerning *Divine Assistance and Revelation*, is likewise true. And here he tells what kinds of Proof these Matters of Fact are capable of, either the Testimony of those who did or said them, or the Nature of the things said or done by them. He says little of the first, but insists chiefly on the latter kind of Proof: And here shews that the things were such as neither they themselves who said and did them, nor those who saw and heard them, nor any Body else, who is any other way convinc'd of the truth of the Appearances, could be deceived in thinking they proceeded wholly from God. That the Persons themselves, who appear'd to be the Immediate Authors of the Matters of Facts, (viz. the *Miracles, Prophecies and Doctrines* related in the *New Testament*) were infallibly satisfied, that whatever of this kind they said or did proceeded from God alone, and not at all from their own Power or Skill, he abundantly demonstrates by the highest kind of Evidence, which the Nature of things can bear. And that others might be satisfied of this great Truth, he goes on with his Argument in this Method. (1.) He endeavours to shew, that *Christ* and his Apostles, consider'd

as *Meer Men*, unassisted by any higher Power, could not be the Authors of the *Miracles, Prophecies* and *Doctrines* Recorded in the *New Testament*; and this he illustrates in several Instances. (2.) He makes it appear, not only that God might be the Author of them, but that they have such certain Marks and Characters of *Divinity* stamp'd upon them, that we cannot be mistaken in attributing them to God: This he makes out by several Curious Reflections worth the serious Perusal of those who would be farther satisfied as to this Matter. (3.) Thirdly, he proves in short that 'tis very improper and absurd to ascribe these things to *Evil Spirits*.

This is the Sum and Substance of what he offers under his second General Head, which he says is the Main Point which he had to prove.

III. The third General which Mr. *Castrel* propos'd at first, was to make good the same Proposition *indirectly*, by shewing, (1.) The Absurdity of a contrary Supposition; and (2.) the Weakness of all the Difficulties and Objections rais'd against the Truth of those Facts, or of *Revelation* in General.

The Infidels Supposition which they make use of, is that the whole Body of the Scriptures of the *New Testament* are Forged and Supposititious, and that all the Principal Matters of Fact there Recorded, were purely the Inventions of Men, and not the Revelations of God. But the Absurdity and unpresidented Folly of this Plea, he proves first from what he had already offer'd upon this Argument, and then by these two Considerations, *viz.* (1.) That there is no End or Design imaginable sufficient to have determin'd the suppos'd Author of the *New Testament* to undertake such a Work. And here, he says, that "all the Ends we can Imagine the Author of this Extraordinary Performance acted upon, must be either *the Good of Mankind, his own Particular Interest, or Reputation in the World, or purely the Pleasure of Deceiving*; but that none of these could have Influence enough to produce such a Work, he proves at large. (2.) His next Consideration to shew the Folly and Absurdity of the Infidels supposition concerning the Forgery of the Holy Scriptures of the *New Testament* is, That if the Principal Matters of Fact contain'd therein, both *Common* and *Extraordinary*, had not been true, it would have been utterly Impossible, that the *Christian Religion* should ever have been believed and propagated in the World in the Manner we find it is at present.

The Sum of what the Enemies of *Christianity* have to Object against it, besides what our Author has already particularly consider'd, tends to shew that the Miracles and Prophecies mention'd in the Scriptures,

(allowing the Account of them true) are no Proofs of a *Divine Revelation*; and that there are a great many such Faults observable in the other parts of Scripture, as prove the whole to be a pure *Humane Imposture*. The force of each of these Objections he fully sets down, and then as fully Replies upon them. He shews that it does not Derogate from the Nature and Perfection of God to Work Miracles; and he clears the Scriptures from all those faults with which they Charge them. 'Tis too long to insert the whole Dispute fairly on both sides, and therefore we may be excus'd from it, only referring the Curious Reader to the Treatise it self.

IV. The Last Point which our Author at first propos'd was, to shew the *Sufficiency* of such a Proof as has before been given by matters of Fact, to induce us to believe the *Christian Religion*, and render us inexcusable if we do not. This he makes out by all the undeniable Proofs which those things are capable of. He demonstrates the Truth of them first by *Human Testimony*, and shews that we have these Facts attested to us by a Cloud of Witnesses of unquestionable Characters, and handed down to us by a Tradition never controverted and call'd in question by either *Jew or Gentile*, the Ancient Enemies of the *Christian Faith*. Secondly, he proves the same, from that Connection there is betwixt the present State of *Christianity* in the World, and the Ancient History of it, of which he gives a very clear Account. Thirdly, he farther shews the sufficiency of the Proof already given of the *Christian Matters of Fact* from the *Nature of Things* either in General, or the Particular Facts in Question. And on this Head, having shewn at Large that the Arguments drawn from thence are as just and concluding in the Case of the *Christian Religion*, as any other Arguments drawn from the Nature of things can be, he thence deduces these following Conclusions. (1.) "That there never was
 " any thing discover'd, or so much as suspected to be an *Imposture*,
 " that had so many Marks and Characters of Truth upon it, as the
 " *Christian Religion* has. (2.) That there never were any true mat-
 " ters of Fact so well attested, or that were capable of such a Proof,
 " as the *Christian Facts* are: There being no Ancient Facts which
 " have so many sensible Monuments and Effects of them Left, and in
 " the proof of which Mankind was so nearly and necessarily con-
 " cern'd. (3.) That 'tis impossible to Conceive, or frame any Noti-
 " on how, or in what manner the *Christian Religion* might possibly
 " have been an *Imposture*, notwithstanding all the present Appear-
 " ances of its being true.

After this he further tells us, that the sufficiency of the proof before given is such, that God may justly condemn us for not believing the *Christian Religion* upon it, and that for those two plain Reasons: (1.) Because we believe other Matters of Fact upon less evidence, and (2.) Because we are obliged to believe such Facts as have those Appearances of Truth, which the *Christian Religion* has, though they should be really false.

Thus have we drawn an entire Abstract of this extraordinary Treatise. We have done it as near hand as we could in the Author's own words, to do him the more justice by fairly representing the Exactness and Accuracy of his Style, the Compass and equity of his Thoughts, and the Force and Weight of his Arguments in their own Genuine, and proper Light and Colours. He has demonstrated the Truth and Certainty of the *Christian Religion* with such clearness and conviction, as might prevail over the Prejudices of all those, who are not as yet judicially abandon'd by God to that Gross Spirit of *Declusion*, *Always to believe a Lye, always to gainsay and resist the Truth*, though to the Eternal Ruine of themselves both in Soul and Body. To such hardened Wretches as these may very reasonably be apply'd the important words with which Mr. *Gastrel* concludes his Discourse. This Conclusion being so pertinent, and of Universal use, we beg leave to insert it here at large, "They are utterly inexcusable (says he) who believe *there is a God, and that he is a Rewarder of all those that diligently seek him*; and yet reject so plain and evident a *Revelation* of himself, as the *Christian Religion* is. But (as he further adds) there are very few, he believes, of this Character to be found in the *Christian World*: 'Tis more reasonable to think, that those among us, who *will not have the Son of God to Reign over them*, have as little regard for *the Father that sent him*; and that if they will not hear *Moses and the Prophets*, nor be perswaded by one that *Rose from the Dead*, neither will they understand the *Eternal Power and God-head* by things that are made. And if this be the Case of our Modern *Deists* and *Unbelievers*; if their Minds are Blinded, and their foolish Hearts Darkened to such a Degree, that they cannot perceive God in any of the other ways he has took of Revealing himself to them, we must leave them to be convinced by the last *Revelation* that will be made of the *Right Judgment of God*, when they shall be forced to *Believe and Tremble*.

THE
State of Learning.

IN ITALY.

AT ROME there is lately Published *Pentateuchum Coptico-Arabicum, cum Prolegomenis & aliis Lucubrationibus.* By Father Bonjour. He is also upon Publishing an *Egyptian Grammar*, with several *Egyptian Works* thereto annexed.

AT MODENA there is lately Printed, *Dissertatio Epistolaris Triceps circa Mercurii Motiones in Barometro, in qua Clariss. Virorum D. Pudolphi Jacobi Camerarii, P. D. Cajetani Fontane, & D. G. C. Schelhammeri Quæsitæ, Objecta, Cogitata, explentur, diluuntur, Expenduntur a Francisco Fosto. &c. 1698. in 4to.*

AT URBINE There is in the Press: *Specimen Mechanicum de Febris, conscriptum Necessitati Equitum ruri degentium sine Medico, quorum Gratia Simplicia Medicamenta proponuntur. Accedit pro Medicis Junioribus, juxta Leges Mechanicas, Idea Theoretico-Præctica, de iis, quæ vel Criticè, vel Symptomaticè evenientia in Febris, roborantur casibus in Epidemiis ab Hypocrate descriptis. Authore Jo. Baptista Scaramucci, Primo Medico Urbini.*

IN FRANCE.

AT PARIS, *Sancti Athanasii, Archiepiscopi Alexandrini Opera Omnia, &c. ad MSS. Codices, Gallicanos, Vaticanos, &c. necnon ad Commenianas Lectiones Castigata, multis aucta, Nova Interpretatione, Prefationibus, Notis, Variis Lectionibus Illustrata: Nova S. Doctoris Vita; Onomastico, & copiosissimis Indicibus Locupletata, Opera & Studio Monach. Ord. S. Benedicti, & Congreg. S. Mauri, in 3 Tom. Folio, Græcè & Latine, by the King's Printer, 1698.*

Father

Father Bouret hath presented to the King of France *Portrait Historique de l'Empereur de la Chine*. i. e. *The Historical Portraiture of the Emperor of China*, whom he represents as a most accomplished Prince, and almost a *Christian*.

Father Gobien hath published the *History of the Edict of the Emperor of China in favour of the Christian Religion*, with an Account of the Honours which the *Chinese* pay to *Confucius* and to the Dead: In 8vo 1698.

The Third Edition of *Terence's Comedies*, translated into French by Madam Dacier is likewise Published there in three Vol. 8 vo. 1699. And Monsieur Pitto Tonneseff's *History of the Plants growing about Paris*, in Folio.

At LIONS, there is lately Printed in Folio, *L'Art des Armes Navales, ou Traite des Evolutions Navales, qui contient des Regles utiles aux Officiers, & des exemples de ce qui est passé depuis 50 Ans Sur la Mer*, Par le Paul Hoste Jesuit, & Professeur en Mathematique a Toulon. To which is added, *Une Theorie de la Construction des Vaisseaux, &c. par le même Auteur*.

There is also Printed *Les Fastes de Rois de la Maison d'Orleans, & de Celle de Bourbon depuis 1497. jusqu'a 1697.* by Father Londei. 'Tis reckon'd very exact, and Corrects the faults of most of the other French Historians.

IN GERMANY.

At HAMBURGH, in 12 o. *Joannis Ludovici Hamman D. Philosophie Natural. Professoris, &c. Mysterium Papali Corona adscriptum Non Ens. Cui Commentarius in Cap. xvii. v. 5. Apocalyps. Quo demonstratur Papali Corona Mysterium nunquam fuisse Adscriptum. Juncta Epistola Poggii Florentini de Exustione Hieronymi Pragensis.*

At JENA, *Instructorium Forense Lynkerianum, ad Universum omnium Scientiarum Complexum, & cum primis Solidam cujusq; Juris, omnemq; reliquam Prudentiam, quâ Rebus publici prospicimus, directum, &c. 1698. in Folio.*

IN HOLLAND.

There is lately Printed, *The Life of the Great and Famous States-man, Cardinal Mazarine, Chief Minister of State to Lewis XIII. and XIV. King of France*, containing an Account of his Subtile Maxims, and Intrigues, and of the most remarkable Transactions that happened during

during his Ministry. Also a Curious Relation of his Master-pieces of Policy, his secret Advices and wonderful Success: From a *French and Italian Manuscript*. By a Person of Quality, 8vo. 2 Tom.

The Lives of *Gustavus Adolphus*, and *Charles Gustavus* Kings of Sweden, with an Account of their Government, Great Actions, Subtle Intrigues and Secret Transactions from a *Swedish Manuscript*, containing many things never before in Print, in 8vo.

Histoire de l'Eglise, i. e. The History of the Church from the Birth of our Saviour to this present time, in 4 Parts, by Monsieur *Basnage*. 2 vol. Folio.

AT LEYDEN there is Printed a Book intituled: *De Eruditione acqui-
renda, in Humanioribus, Vita, Studio Politico, Cognitione Autorum Eccle-
siasticorum, Historicorum Politicorum, ac Militarium, item Peregrinatione
Tractatus Joach. Camerarii, Jo. Fuggeri, &c. Quos Crenius Collegit,
recessit, emendavit, in Incisa sive Commata distinxit, & notis suis ac locis
Autorum, ubi e re fuit, additis, accuratoque indice auxit.* 1699.

At the same place is likewise Printed in 8vo. *Crenius's* fourth part of *Philological and Historical Animadversions*. With several excellent Letters of *Grenovius*, *Lipsius*, &c. never before Published. To which is added the Speech of *Christina* Queen of *Sueden* upon her Abdicating that Crown

AT AMSTERDAM is Printed the first Part of *William Surenhusius's* *Misna*, in Folio, containing XI. Treatises. The second part is in the Press, and will be finished in four Months or thereabouts.

O X F O R D .

The Learned Mr. *Grabe*, whom we had occasion to mention last Month, on Account of his valuable Collection, entitled *Spicilegium Patrum*, &c. having bestowed a great deal of Labour in preparing an Edition of *Irenaeus* for the Press; they have some thoughts of beginning to Print it here. Of the large Additions and Emendations upon this valuable *Father* we intend to give a more particular Account in our next.

C A M B R I D G E .

Both the Presses at this Place are now at Work. The *New Press* is busie in Printing off the Books mentioned in our former Account, and when they are finished, they talk of going on with a great many more very curious Pieces, such as *Tullius's* Works, and some *Greek* Authors

thors: When any of these will come to the Press is uncertain; when we can get further Intelligence about it, the *Learned World* may expect we shall communicate it to them. At the *Old Press* they are Reprinting Mr. *Leng's Select Oration*s out of *Tullies Works*; he adds two more to the former Number: And Mr. *Leeds Greek-Grammar*.

L O N D O N.

Sir *Theodore de Mayerne's* Treatises are now in the Press, and will be finished by *Easter-Term* next. The whole will be divided into two Books containing 400 pages each. The first will consist of the Authors most select *Consilia, Epistole, & Observationes*, from the year 1605 down to 1652. Wherein the Reader will have the learned Consults with *Riverius, Lansbergius, Fabritius* the famous *Dee, Bavo* and *Cunningham*, and our own Eminent *Harvy* and *Bates*, with several others both Foreign and Domestick Physitians of greatest Note at that time: He will have that remarkable Case of Prince *Henry*, as examined and attested by our Author, Dr. *Hammond, Butler*, and *Atkins* the Kings Physitians, and by *Gifford* and *Palmer* called in to their Assistance; together with the whole Process in King *James I.* Sicknes managed by Dr. *Mayerne* with Six more of the most Eminent Physitians of the Kingdom. Second Book will take in, his *Pharmacopæia* into two Parts, 1. A The Description of the Medicines of his own Preparation; 2. A *Pharmacopæia* of his usual Medicines: His Treatise of Chirurgical Medicines: A practical Treatise Writ for the Use and Service of Queen *Ann* Consort to King *James I.* with several other Tracts. For this Account of the Author's Design in this Treatise, we are obliged to the Ingenious and Industrious Editor of it Dr. *Brown*.

The Royal French Dictionary for the use of his Highness the Duke of *Gloucester*, put out by Mr. *Boyer* is near finished, and will be Published in a few Weeks, and contains many Thousand Words more than any *French Dictionary* yet Publish'd in *England*.

A Small *Dictionary* is likewise Preparing by the same Author which will be Published soon after the large one.

Mr. *Burscough* has a Book in the Press entituled *A Discourse of Schism*, address'd to those *Dissenters*, who Conformed before the *Toleracion*, and have since withdrawn themselves from the Communion of the Church of *England*.

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With a Particular RELATION of the

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In each COUNTRY.

For the Month of March. 1699.

Done by several Hands.

Vol. I.

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Works of the Learned, &c.

For March, 1699.

Dissertation Preliminaires ou Prolegomenes sur La Bible :

i. e. *A Preliminarie Dissertation ; Or, Prolegomena*
upon the Bible. By Messire *Ellies, Du Pin*, D. D. of the
Faculty of *Paris*, and the King's Philosophy Professor.
Tom. I. upon the Old Testament. Printed at *Paris*
in 8vo. 1699.

OF all the Works that have been wrote upon the Ho'y Scriptures in our Age, there's none wherein the Authors have proposed to include so much different Matter, and to treat of them in such a Method and Extent, as is promised in this Work undertaken by *M. Du Pin*, whereof he hath given us the first Tome already, containing General Questions upon the Old Testament. It is divided into Eleven Chapters.

In the First he treats of the Canon of the Sacred Books in General, which the Ancients call'd the *Holy Bibliothèque*, and we commonly call the *Bible*, consisting of the Old and New Testament. The proper signification of the Name *Testament*, as far as it is applied to the Sacred Books, is not so difficult to discover. The Greek and Hebrew Words signifie *Alliance*; and the Latins have made use of this Word [*Testament,*] to signifie the Solemn

Declaration of the Will of God towards Men, which contains his Laws, Commandments, Promises, and the Alliance he hath contracted with them.

The Catalogue of the Sacred Books made by Authority, is call'd the *Canon*, from whence the Books contained in the same, took the Name of *Canonical*, in opposition to those that are Apocryphal. Mr. *Du Pin* makes Curious Remarks upon the Origin and Use of the Name, and explains a difficult Passage of *Epiphanius* upon the Subject. Then he treats of the different Canons of the Holy Scripture; and first of that of the Jews. He says 'tis not to be doubted but the Five Books of *Moses* were collected into one Body, a little after his Death: This is the most Ancient Canon of the Sacred Books; and, it's probable, the Jews made no other until the Division of the Ten Tribes; or even until their Return from the Babylonish Captivity. It was then, he says, the Canon was form'd of those Books, which the Jews acknowledged as Sacred and Genuine. It is commonly ascrib'd to *Ezdras*. M. *Du Pin* acknowledges no other amongst the Jews. Then he enquires what Books were contain'd in that Canon, according to the Testimonies of *Josephus*, *Origen* and *St. Jerome*. From the Jewish Canon he passes to that of the Christians, and relates all the Ancient Catalogues of the Sacred Books of the Old Testament; by which it appears, That there are some which were always accounted Canonical, by all the Churches, and others which were not inserted, but in the Catalogues of the Council of *Carthage*, about the Year 397. and in a Letter of *Innocent* to *Exuperius*: Those are call'd *Deutero-Canonical*; and, according to some, the Book of *Esther* is of that number, but, according to others, it is *Proto-Canonical*, all but the Six last Chapters, which *Sixtus* of *Sienna* would not acknowledge as Canonical, even since the Council of *Trent*: But M. *Du Pin* is of Opinion, that they ought to be admitted into the Canon upon the Decree of that Council, though they be wrote by another Author. He says, the Prophecie of *Baruch* was not acknowledged as Canonical by the Hebrews; and that 'tis not to be found in some Ancient Catalogues of the Christians: But the Fathers quoted it often under the Name of *Jeremy*, as judging it part of that Prophecie. The Books of *Tobit*, *Judith*, *Wisdom*, *Ecclesiasticus*, and the Two *Maccabees* were never in the Canon of the Jews, nor in any of the Ancient Canons of the Christians, except those of the Church of *Rome* and *Africa*. But the Ancient Fathers have quoted them often. He gives an exact Account of all that is to be found in this matter from Antiquity. At
last

last he comes to treat of the Authority of the History of *Susanna*, of the Idol *Bell*, and of *Daniel's* being thrown into the Den of Lions, as related in the Additions made to *Daniel's* Prophecy. The great difficulty he finds in that matter, is to explain how the Books which were not at first in the Canon of the Jews, and diverse Churches, and whose Authority Men were permitted to reject, could afterwards become Canonical. *M. Du Pin* resolves this, by alledging, That the Church might have Lawful Grounds, and Sufficient Tradition to acknowledge those Books as Canonical, whose Authority was call'd in Question.

He next treats of the Divisions and different Orders of the Sacred Books, which have been in use amongst the Jews and Christians, and of the Books of the Old Testament said to be Lost, Apocryphal or Supposititious, wherein he pretends to great Exactness. The Question which he examines, Whether the Books quoted in the Old Testament, were writ by Inspiration, or not, appears to be of a greater Consequence. He resolves it according to the Principles of *Origin* and *St. Augustin*, saying, that some of those which were divinely inspired, may have been lost; and that 'tis not necessary that all the Books quoted by an Author divinely inspired, should also be of Divine Inspiration. He alledges some Reasons for the loss of those Books taken Notice of by *St. Chrysostom*, and considers what we ought to think of those two Passages quoted in the Gospel of *St. Matthew*, as being of those Prophets which are not now to be found.

In his Second Chapter he treats of the Authority of the Holy Scripture, of the different sorts of Revelations and Prophecies, of Inspiration and the Infallibility of the Sacred Books. This is the most considerable Chapter, both because of the Importance of the Matter, and also of the manner wherein he treats of it. In the first place he establishes the Truth of this Principle, upon which the Authority of the Holy Scripture is founded; *That God cannot deceive us*. This Principle being certain, it follows that every thing he hath revealed is true, and by Consequence the Matter is reduc'd to this Question of Fact, Whether that which is contained in the Holy Scripture be revealed by God. To prove this, he examines in how many Ways, when, now, and wherefore, God hath spoken to Men. The Apostle *St. Paul* comprehends in few Words all the Revelations which it hath pleased God to make unto Men, when he says, *That God spoke formerly to our Fathers on diverse Occasions, and in diverse Manners by his Prophets; and, in fine, that in those*
last

last Days he hath spoken unto us by his Son. Here are two Periods of Revelation plainly remark'd ; the first made at different times to the Patriarchs, *Moses*, and the Prophets ; and the last made by the Son of God. He distinguishes four Periods of the Revelations made under the Old Testament ; the first from the Creation of the World to *Abraham* ; the second from *Abraham* to *Moses* ; the third from the time of the Law given to *Moses* ; the fourth from the Death of *Moses* until the time of Jesus Christ. He distinguishes also four Manners of God's Revealing himself to Men. First, By Discourse in the day time. Secondly, By Visions of the Night. Thirdly, By a Voice. Fourthly, By Inward Inspiration. In fine, God hath sometimes appear'd in external Forms, and hath spoke himself ; sometimes he hath made use of Parables, Dreams, Visions, and Signs to manifest his Pleasure unto Men. These are the ways by which God spoke under the Old Testament, of all which *M. De Pin* brings Instances from the Sacred History.

Then he treats of the *Urim* and *Thummim*, which he takes to be no thing else, but the Inspiration of the High Priest, clothed with an Ephod. He gives us the Train of the Revelations made to the Jews, and maintains, that all that God would have conveyed to us of those Revelations, is contained in the Books of the Old Testament ; and that the Oral Law and pretended Traditions of the Jews, have no Foundation.

In his third Paragraph he treats expressly of Prophecie, and after explaining the Word *Rcé* or *Scer*, the Name formerly given to the Prophets, he says, Prophecie is not only the Knowledge and Foretelling of things to come by Revelation ; but also every thing which God reveals and makes known to Men by special Ways. In this Sense all those to whom God reveals and inspires Truths to be taught unto Men, may be call'd Prophets : He adds, *to be taught or told unto Men*, because particular Revelations, which God makes to some Persons, and the Notices which he may give them once or twice in their Lives, cannot be call'd *Prophecies*, and those who have them don't deserve the Name of *Prophets*. In a word, he subscribes to *St. Augustin's* Definition of a Prophet ; that he is such an one as declares unto Men the Word of God, which they cannot or don't deserve to hear. Prophecies are Mediate or Immediate ; Mediate, by the Ministry of Angels ; Immediate, are external by the Voice which God makes us to hear, or by Representations and Images which he forms without, and Interior Revelations are made during Sleep, or Extasies. Those Extasies sometimes put a
Man

Man besides himself, but never make him speak extravagant things. There are some Prophets who prophesie without knowing it; Some make known to Men the Truths which God hath revealed to them, *viva voce*, others make them known by Signs and Symbols, and some by putting them in Writing; some prophesie of things to come, others write of what is passed, and some write concerning things present. There are some Prophecies Historical, some Dogmatical, and others Moral, and those contain either Instructions, Consolations, Exhortations or Threatnings. After explaining those things, M. *Du Pin* enquires: 1. How the Prophet may be assured that God hath revealed a Truth to him. 2. How we may be assured, that he who declares a Truth unto us, as from God, is a True Prophet. 3. How we may be certain, that a Prophet teaches or declares such things from God; concerning all which, he lays down very Judicious Rules.

Next he gives us the Succession of the True Prophets among the Jews, and confutes the System of M. *Simon*, concerning the Writers of the Publick Registers.

Then he goes on to the Inspiration of the Books of the Scripture, and shews that both Jews and Christians agree that they are divinely inspired. He proves it by the Testimony of the Jews, the Declaration of Jesus Christ and the Apostles, and the Tradition of the Fathers. This Truth being supposed, he treats of other Questions, that may be formed about Inspiration; and shews that the Words and Terms are not inspired, but that we must believe, that generally all that is contained in the Holy Scriptures, even the Matters of Fact, and the Questions which don't regard Religion are divinely inspired. By this Inspiration he does not always understand the New Revelation of a thing unknown; he understands only the particular Direction and Assistance of the Holy Ghost, which Guides the Spirit and Heart of him that writes, so that he constantly tells the Truth of what he knows, and cannot mistake a Falshood for a Truth.

In his Third Chapter he treats of the Books of the Old Testament, and exhausts all that other Writers of this Age have said on the Subject. He brings all the Proofs that can be alledged, to prove, That *Moses* is the Author of the *Pentateuch*, and answers the Objections against it at large. He is not so positive, that the Book of *Joshua* was written by *Joshua* himself, tho' there be no convincing Evidence against it. He brings New Arguments to prove, That the Book of *Judges* was Written before the Reign of *David*. He conjectures

jectures at the time of Writing the Books of the *Kings* and *Chronicles*. He is of Opinion, that they are extracted out of Ancient Memoirs. He ascribes to *Esdra*s the first Book which bears his Name; and the second to *Nehemiah*. He examines what relates to the Chronology of the Persons of *Job*, *Tobit*, *Judith* and *Esther*, and enquires into the Truth of those Histories, and their Authors. He enlarges upon the *Psalms*, and repeats what he had said in the Preface to his Translation of them. The Authors of the Books of *Wisdom* are not known; Some doubt whether *Ecclesiastes* was written by *Selem*on, but M. Du Pin shews they have no Ground for this doubt. He explains and unfolds the Argument of the *Canticles*, and ascribes the Book of *Wisdom* to one *Philo*, who is much older than the famous *Philo* the Jew. He says *Jesus* the Son of *Sirach* is Author of *Ecclesiasticus*. As to the Prophetical Books, he not only gives an Account of the Authors who are known by their Titles, but gives us also their Lives. In fine, he explains in every Chapter the Subject of the Books of the Old Testament, the Chronology of the Histories they contain, and the Manner in which they are written.

In his Fourth Chapter he treats of the Language in which most of the Books were Written, that is to say, the Hebrew Text. He begins with a Curious Dissertation about the Origin of Speech, proves that it came from God, and that *Adam* and *Eve* had it by Infusion, from the first Moment of their Creation; that it's probable the same Language was preserved without any considerable Change, till the time of the Deluge, and that after the same it was diversified and changed into different Dialects, at the Building of *Babel*. It is a famous Question, Which is the Original Language, the Hebrew or the Chaldee? M. Du Pin shews that the Language spoken by the Descendants of *Heber* and *Abraham*, before he went from *Chaldea*, was the Chaldaick, different from that afterwards call'd the *Hebrew Tongue*, and spoke at that time by the Canaanites and Phenicians, which *Abraham* and his Family made use of when they were established in the Land of *Canaan*, and where they were call'd Hebrews, not because of *Heber*, from whom they were descended; but because they came from beyond *Euphrates*, the word [*Heber*] in Hebrew signifying *from beyond*. But their Language was not call'd *Hebrew*, till after the Captivity. The Israelites preserv'd this Language without Alteration while they were in *Egypt*, but during the Babilonish Captivity they accustomed themselves to write and speak the Chaldee; so that after their return, they chang'd their
Ancient.

Ancient Canaanitish or Phenician Characters, which the Samaritans^s have preserved, and by Degrees brought the Chaldee into common Use. This Change however was not made so speedily, but that there was a considerable time during which the common Jews did still understand Hebrew. In the next Paragraph he treats more particularly of the Hebrew Characters, which he believes were invented in the Ninth Century.

After having insisted on those things, he speaks of the Authority of the Hebrew Text of the Sacred Books, and shews, 1. That it was not lost during the Captivity, and that *Esdra*s did not write it again entirely, but only restor'd and corrected it. 2. That it was not corrupted by the Malice of the Jews, as Father *Pezron* pretends, whose Reasons he confutes with all the Civility imaginable, and does not deny him the Praise he deserves. 3. That the Hebrew Text is not however exempted from all Corruption, which happened by the Neglect or Default of the Transcribers. 4. That the Faults which are crept into the same don't hinder its being Authentick, or that it ought not to be preferr'd ordinarily to the Translations, when there is not very good Reason rather to follow the Version than the Text. Then he lays down General Rules, to know when we ought to follow the Text, and when to follow the Version, which are of great use to those that will take the pains to apply them.

The *Masorah* or Criticks of the Jews upon the Hebrew Text, and upon the different Readings which they call *Keri* and *Cetib*, as well as the *Cabala* of the Jews, are Mysteries to those who know nothing of them but the Name; and therefore M. *Du Pin* hath made them intelligible in his sixth Paragraph.

Nothing is become more famous in our days than the Samaritan Pentateuch, formerly the Samaritans themselves were scarcely known. M. *Du Pin* obliges us with their History, and proves that they received their Pentateuch from the Israelites, who instructed them in the Law, when they were transported to *Samarit*a, after *Salmanassar* had carried away the Israelites from thence. He adds, that the Pentateuch, which the Samaritans have at present, is that which they had in St. *Ferome*'s time, and examines the Differences betwixt the Copy and the Hebrew Text.

The Greek Versions, and particularly that of the Septuagint, afford M. *Du Pin* a large Field to criticize on. He confutes the History of *Aristeus*, and shews that there's no incontestable Evidence for the History of the Version of the Bible by the 72 Jewish Interpreters,

preters, who were sent to *Ptolomy Philadelphus* : Yet he Questions not but that History, how fabulous soever its Circumstances may be, has a solid Foundation, and that there was actually a Greek Version made in the time of *Ptolomy Philadelphus*, but he believes that the Pentateuch was only translated into Greek then, and that the following Books were translated from time to time by other Authors, that a Collection was made of those Versions, which the Hellenistical Jews made use of in their Synagogues, and was call'd the Version of the Seventy, after they had invented the Story of the Seventy Interpreters, and their Cells. The Christians received that Version from the Jews, and afterwards made use of it. Since that time *Aquila*, *Symmachus*, *Theodotion* and other Authors made New Versions, which *Origin* hath collected in his *Tetrapla* & *Octapla*, where he places those Versions in different Columnnes, adding thereto the Hebrew Text in two Columnnes, and in some Books three other Versions. He marked also the Differences betwixt the Hebrew Text and the Version of the Septuagint, by Obelisks and Asterisks. His Version obtain'd chiefly in *Palestine*. The Martyr *Lucian* did also Reform the Version of the Septuagint, which was in use in the Countries betwixt *Constantinople* and *Antioch*. That of *Hesichius* was received in *Aegypt* ; and so the Greek Church was divided (saith *St. Jerom*) by those Three Editions, whereof not one was a pure Version of the Septuagint.

Mr. Du Pin maintains that the Translation of the Septuagint was not divinely inspired, that it is not every where faithful, that it was corrupted in diverse Places, but that it may nevertheless pass for a good Version of the Hebrew Text, and also for Authentick, because the Faults in it are of no great Consequence, and that the Greek Church did formerly and does still make use of it.

In the Seventh Chapter he treats of the Latin Versions of the Bible. There were diverse of them in the first Centuries, but that most in use was the Italian or Ancient Vulgar Translation. There are none of the Ancient Copies remaining, but *Nobilus* hath us'd all his Efforts to restore it upon the Passages quoted by the Ancients. *St. Jerome* reformed it by adding thereunto, in imitation of *Origin*, Asterisks and Obelisks, and then undertook a new One from the Hebrew Text. This he effected happily, which procured him many Enemies, nevertheless diverse Churches approv'd it. After his Death it became almost as common as the Ancient Vulgar, at last was more esteemed, and became the only Version used in the Church. 'Tis this Version, with very little variation, which at present makes up the Body of the Vulgar, except the *Psalms*, *Wisdom*, *Ecclesiasti-*

cus and the *Maccabees*, which is still the Ancient Vulgar. The Council of *Trent* hath declared our Vulgar Translation Authentick. *M. Du Pin* enquires into the Sense of that Word, and shews that the Council meant nothing thereby but to declare that it was the only Latin Version that ought to be used in Sermons, Disputes or Conferences, and not that it is entirely Conformable to the Original, as dictated by the Holy Ghost, nor Faultless, but that it's sufficient that this Version hath a moral Conformity with the Original, and there is Cause to prefer it to others on the account of its Antiquity and Fidelity. Whence he maintains, 1. That the Council neither preferr'd nor compar'd it to the Originals. 2. That they did not define, that it was made by Inspiration, nor exempted from Faults. 3. That they did not forbid having Recourse to the Hebrew Text and other Versions, nor to vary from the Sense of the Vulgar. He proves this by the Terms of the Council, and the Decree of *Clement VIII.* upon the Reformation of the Vulgar, and by the Testimony of Authors, who assisted at the Council. Then he speaks of other Latin Translations by Roman Catholicks and gives his Judgment concerning them.

The Gospel being Preached to all Nations, and the Foundation of the Christian Religion being the Holy Scripture, which Christians thought themselves always obliged to read in Publick and Private. It is not to be doubted but from the beginning of the Church, there were Versions of the Bible in all Languages. The Fathers observ'd it, and *M. Du Pin* shews in his Eighth Chapter, That the Christians thro' all the World read the Holy Scriptures, and performed their Worshipp in a Language understood by the People. Among the Jews, when the Hebrew ceased to be the Vulgar Tongue, the Chaldee Paraphrase of the Sacred Books was substituted in its stead, that the People might understand it. We have only two Ancient Copies of them remaining, that of *Onkelos* on the Pentateuch, and that of *Jonathan* on the Prophets. The Ancient Christians of *Palestine* had a Syriack Version, which is quoted by the Fathers. It's not certain whether that Version we have at present from the Hebrew, be that Ancient Version. The Arabick Versions are still more New and Imperfect. The *Copti*, or Inhabitants of *Aegypt*, had a Version of the Bible in their Tongue, as well as the Ethiopians or Abyssins. The Armenians had one in Armenian, and the Persian Christians had one in their own Language. But the Muscovite and Persian Translations we have at present are very New. In the West, where the Latin was almost the Vulgar Language throughout, and generally understood, there

are few Ancient Versions of the Bible in the particular Languages of the Inhabitants of the Countries; so that the Scriptures and the Divine Offices were commonly in the Latin Tongue. Yet when the Barbarians who did not understand Latin, as the Goths, Sclavonians, Sarmatians and other People turn'd Christians, the Scripture was translated into their Languages, but most of their Versions are perished with themselves. The Face of Affairs in Europe being chang'd since, and the Empire of the West seized on by different Nations, who established diverse Monarchies, and embrac'd Christianity. The Latin Tongue which those People learn'd by degrees, continued in the Publick Worship, but in those latter Days, when the Latin ceased to be commonly understood, though nothing be chang'd in the manner of the Offices, and reading the Scriptures publickly in Latin, yet they were under a necessity for the Instruction of the People to Preach the Word of God, and to Translate the Scriptures into the Vulgar Tongues.

M. *Du Pin* treats at large of those Translations in his Ninth Chapter, which begins with the History of all the Versions into the Vulgar Languages in all parts of the World. Then to demonstrate the Usefulness of it, he shews in the first place, That the Sacred Books were not composed, as some People have advanced to be read only by the Priests and People, well instructed in Matters of Religion, and after having confuted this Paradox at large, he repeats a certain Tradition of the Fathers of the Greek and Latin Church, who exhorted all Christians to read the Holy Scriptures; and that they found the Profit of it. In the Third Place he examines, whether it be true, that seeing the Reading of the Holy Scriptures, was profitable to all the Faithful, during 12 or 15 Centuries, whether it is become unprofitable, nay, even hurtful to the meaner sort of the Faithful in those last Times, and whether the Church was obliged to forbid it them, and also to condemn in general all the Versions of the Scriptures into the Vulgar Tongues. M. *Du Pin* shews, That there never ~~was~~ any Prohibition of the Church, or of a General Council against translating the Bible into the Vulgar Tongues; nor against Reading those Versions. That the Authors, who are most against such Translations, and the reading of them, never alledge any such Prohibition, that they have been oblig'd to admit of diverse Modifications as to their Opinion, and that the Rule of the Index upon this Subject hath no Authority, and was never received or in use in the Church. Since the Faculty of Theology at *Paris*, seems to entertain Sentiments

ments very opposite to those of *Lovain*, concerning the Translations of the Holy Scriptures into the Vulgar Tongue, *M. Du Pin*, who is a Member of the former, uses all his Endeavours to justify or at least to excuse them. In fine, he proves, that granting there was a time when such Translations might have been dangerous and prohibited, it's certain, that at present they are profitable, allowed, common and authoriz'd in the Church. That the Reasons which rendred them dangerous, are entirely ceased, and that there are pressing Reasons to authorize and advise the reading of them by the common People, especially at this time, when the number of Books written by the false Mysticks, is so great and contains nothing but vain Speculations, which are often dangerous, and always unprofitable, and incapable of edifying the Mind or touching the Heart. What an Abuse would it be (*says he*) to deprive the Faithful of the solid Bread of the Word of God, and to suffer them to feed upon meer Chimeras? What more ready and efficacious Remedy can we have to deliver them from those Delusions, than by putting the Holy Scriptures into their Hands, and to advise them to read them? There they will learn to fear God, to hope in his Promises, to be always upon their Guard, to work out their Salvation with Fear and Trembling, and to desire earnestly to be with Jesus Christ, and possess Eternal Life; Principles which the false Mysticks either destroy or weaken by their particular Ideas. There they will find Instructions, Precepts and Examples of Virtue and solid Piety, expressed in a plain and natural Manner, instead of those abstracted Considerations, empty Meditations, and obscure thoughts expressed in Mysterious Terms, which fill the Books of those false Spiritualists.

He concludes this Chapter with Rules for a good Version of the Holy Scripture, and gives an Account of the disposition which plain and common Christians ought to be in, so as to read them with Advantage.

There are but few who have hitherto observ'd the Eloquence of the Sacred Scriptures. *M. Du Pin* has writ an Article on purpose for it, wherein he shews, that there's no Work which hath more true Eloquence, than is to be found in the Books of the Old and New Testament, and proves it in a convincing manner. Then he treats of the Clearness and of the Obscurity of the Scriptures, not in relation to Controversie, but Criticism: And shews, 1. That there's no probability that the Sacred Penmen designedly wrote in an Obscure and Unintelligible Manner; that 'tis true that God, not willing
that

that some certain Truths should be known to all the World, hath not revealed them so clearly, but only in Prophetic and Parabolical Terms, but then the Obscurity does not lie in the Words, but in the Sense of the Propheſie. 2. That the Evangelists and Apostles designing to teach all Men the Truths necessary to be known to Salvation; Nothing can be more contrary to the Goodness and Wisdom of God, than to suppose that they have wrote those Truths in such a manner as very few Persons can understand them. 3. That the Truths most necessary to Salvation, are contained in the Sacred Scriptures, in a manner clear and easie enough to be understood by docible and unprejudiced Persons; so that a Translation is altogether needful to confirm and explain them. 4. That all the Books of the Sacred Scriptures, are not alike clear. 5. That there are difficult and obscure Places in the Holy Scripture: He discovers the Sources of those Difficulties and the Way to surmount them; and concludes with the Observation of the Fathers, that if on the one hand there be unfathomable Depths in the Scriptures, on the other hand, there's an infinite number of Clear Truths, suited to every Man's Understanding.

The Third Section of this Chapter is taken up with the Sense of the Scriptures, which is usually distinguish'd into Literal, and Spiritual, and that again into Allegorical, Tropological or Moral, and Anagogical. By the Literal Sense he says, we are to understand the Sense of the *Bark* or *Rind*, of the Letter or Terms as he expresses it, and by the Spiritual and Mystical Sense, he understands the Thing represented by the Figure, which sometimes is Necessary, Proper and True. If it be so, it may also be call'd *Literal*, and then the Mystical or Spiritual Sense will be Arbitrary. If the Mystical Sense be taken in this latter manner, no use can be made of it to establish any Opinion, or for Argumentation; but if it be understood in the Natural Sense, Proper and Necessary to the Thing figured, it may be made use of to prove an Opinion. M. Du Pin shews, that there are diverse Propheſies which have two Natural and Proper Senses, that of the Figure, and that of the Thing Figured. In regard of the Arbitrary and Allegorical Sense, he shews how much it may be abused. The different Sense and different Method of Commenting on the Holy Scriptures make the different sorts of Commentaries. As to the Method they are divided into Paraphrases, Scholia, Postills, Homilies, Commentaries, Questions, &c. In regard of the Matter, they may be divided into Allegorical, or Mystical, Dogmatical, Moral and Literal. He

treats

treats in particular of all those sorts of Commentaries, and of the use which is or ought to be made of them : And at last prescribes Rules for Interpreting the Sacred Scriptures well, and above all Recommends the Knowledge of the Original Tongues.

In his Last Chapter, he treats of the Division of the Bible into Chapters, Verses and other Parts : Of old those Distinctions were not in use. *Origin* was the first who divided the Scripture into Verses, at least those Books which are not written in Verse, for those are naturally distinguish'd into Verses. *St. Jerome* followed *Origin* in this, and made a new Division of Verses. That which is now in use was taken from the *Massorets*. The Jews divide the Bible into greater and lesser Sections. The Christians had no distinction of Chapters until the Fifth Age, and then made use of Heads, less than our Chapters, which are the Invention of *Hugo Cardinalis*, Author of the Concordances. This is a Summary Account of the First Tome of the Prolegomena upon the Bible by *M. Du Pin*. He hath lately Publish'd a Third Edition of the three first Ages of his *Bibliothèque*, wherein he hath added the History of the Bishops, Principal Sees, Persecutions and Heresies with a Chronological Table.

This Extract may perhaps seem too long and tedious to some, but we doubt not of a favourable Censure from those who consider the Dignity of the Subject, and the many Concessions granted in favour of the Protestant Principles, by so Learned an Adversary as *M. Du Pin*.

Johannis Ludovici Fabricii, Theologi Archipalatini Celeberrimi Opera Omnia. Quibus Præmittitur Historia Vita & Obitus ejusdem. Autore Joh. Henrico. Heideggero. Fuguri 1698. 4to. pag. 462. Vita Seorsim, pag. 156. i. e. The Works of John Lewis Fabricius, a most Famous Palatin Divine ; to which his Life is prefix'd, &c. Printed at Zurich, 4to. 1698.

Fabricius was the Principal Doctor of Divinity in the Reformed Church of the *Palatinat* ; a Man truly Great, and who hath been happy in the Friendship of *Heideggerus* that writ his Life, he being also a Person of great Fame amongst the Learned, and one
who

who hath deserved well of the Church. Before we speak of the Works of *Fabricius*, it will be necessary to give a short Account of his LIFE, which was very Remarkable for many considerable Events.

He was born at *Schaffhausen* in *Switzerland*, July 29. 1632. A fatal Year because of the Death of the Great *Gustavus Adolphus* King of *Sweden*, *Maurice* Landgrave of *Hesse*, and *Fredrick V.* Elector *Palatin*. His Father wrote against the *Rosacrucians*, the Founder of whose Sect was *Jungius*, Professor of Mathematics at *Hamburg*, a Libertine, who after having with his Associates at their Cups, form'd an Impious Design of putting a Cheat upon the World by some New Invention, publish'd a Book, entituled, *Fama Fratrum Rosee Crucis*, as our *Fabricius*, had it from the Mouth of the Secretary of *Heidleberg*, who was conscious to the Intrigue.

Fabricius lost his said Father at Six Years of Age, he drank in Learning with wonderful speed, began his Study of Philosophy at *Basle*, and improved himself afterwards in the Languages and Arts by the help of his Brother *Seobald* at *Cologne*, and then at *Schaffhausen* under the Learned *Hofer*, till 1648. In 1650. he went to *Utrecht* where he studied under *Gisbertus Voetius*, and being not yet Twenty Years of Age compos'd Historical and Chronological Tables, which he dedicated to the States of that Province, who thereupon gave him a Power to teach privately, where he would. He addicted himself much to study the Art of Memory, concerning which he wrote an Oration, and afterwards a Method, wherein he taught, that by the Curious Industry of this Age, all the Liberal Arts might easily and without Fatigue be gone through in a small space of time, by which a Child of Six Years old, that naturally lov'd Pictures might by playing with his Fellows, under the Direction of a Skilful Master, learn the Tongues, Arts, Sciences, History and Universal Chronology. He staid at *Utrecht* till 1652. that the Chevalier *Anthony de La Lane*, one of the King of *France's* Privy Counsellors, made him Governor to his Son, and ordered him to go to *Paris* with his Scholar, where *Fabricius* profited much by the Conversation of the great Protestant Divines *Daille*, *Drelincourt*, *Fulcar*, &c.

In 1656. he returned to *Heidleberg*, where he published that Noble Specimen of his Learning, Entituled, *De Theologia ejusq; Principio*; Dedicated to the Elector *Palatin Charles Lewis*. He defended it excellently in a Disputation. *Fredrick Spanchim* being
Pre-

President, and was much applauded by the Elector. That Year he took the highest Degrees of Philosophy in the Academy at *Heidleberg*, and in 1657. was made Extraordinary Professor of the Greek Tongue there. Not long after, the Elector made him Preceptor to his Kinsman the Lord *Lewis de Rotenschildt*, ordered him to go with him to *France*, to settle first at *Saumure*, and to advise with *Amirald*, and the rest of the Divines, about Methods for procuring Peace and Concord in the Protestant Churches, which the Elector *Charles Lodovic* did earnestly desire.

When he arrived there, he conferr'd much with *Amirald*, but acquainted his Friends at the very first, that he expected no good Issue of those Conferences. As to *Amirald* he expressed himself freely in a Letter to his Friend *Heideggerus*, the Author of his Life, thus,

"*Amirald did me a great deal of Honour when I was at Saumure ; yet I could not forbear acquainting those Students I knew, how unprofitable his New Subtilties were to the Church. When I read the Holy Scriptures, I find a quite other Spirit of Simplicity there, than in the Ambitious Writings of those Men, who study nothing else but to advance something singular.*"

From *Saumure* he went with his Pupil to *Caen*, where *Samuel Bochart* flourished at that time, but he could not enjoy so much of his Conversation as he desired, because of his continual Business. He had the Opportunity however of being present at the stated Dissertations on Polite Learning by *Cheminius*, *Haullaus*, *Perronius*, *Ægidius Menagius*, *Nevraus*, *Segraus*, *Roqueus*, *Daniel Huetius*, *Calleraus*, and other Learned Men.

In 1659. he was recall'd to *Heidleberg* by the Elector, and next Year was ordered to go with his Pupil into *Holland* and *England*; and being return'd to *Leiden*, he was commanded by the Elector and the Academy of *Heidleberg*, to come home and be Professor of Divinity there; and having taken his Degrees of Divinity at *Leiden* from the Famous *Cocceius*, he returned to *Heidleberg*, where he entred on the Profession of Divinity, Octob. 26. 1660. having at his Solemn Inauguration made an Excellent Discourse, *De Animæ Immortalitate*. He perform'd that Trust so long as he liv'd with Great Reputation for his Learning, Diligence and Moderation. Besides this he succeeded *Hottinger*, as Inspector Collegii Sapientie, and the Elector impos'd a Third Charge upon him afterwards

of being Professor of Philosophy. In this Laborious Station he publish'd diverse Books, of the Chief of which take the following Account.

First, He wrote Five Meditations ; *De Viis Dei ; i. e. Of the Ways of God, and whether and how far they are like unto those of Men.* In the First, he gives a specious Account of all the Arguments, against any Similitude betwixt God and the Creature. In the Second and Third, he Answers those Arguments Ingeniously, in the Fourth he proves, by strong Arguments, that there is something of Similitude betwixt God and Man, as to Moral Perfections, which *Hobbs* denies. In the Fifth, he shews us the Rule or Measure, according to which that Similitude is to be defin'd, and how far it ought to be admitted, seeing it can neither be said, there is none, or that there is a Perfect Agreement between God and Man.

His Next was *Apologia pro Genere Humano contra Atheismi Calumniam. i. e. An Apology for Mankind against the Reproach of Atheism*: Wherein he demonstrates, That there's no Nation so Savage, but what Acknowledges and Worships some Deity ; And here he not only vindicates the Ancient Germans, Italians, Pelasgi and Inhabitants of Zeilan, from the Charge of Atheism against *Scharrokius*, the Seldanians against *Herbert*, the Magallanians, Peruvians, Guajans and People of New-Mexico against *Lactius*, and the Brasilians against *Thevet*, and the said *Laetius* ; but does likewise so Canvass the Testimonies of *Landonerius*, concerning those of Florida ; of *Lindsebotanus*, concerning those of Guinea, of *Acosta*, concerning the Ancientest Inhabitants of America and of *Frobenius*, concerning the People of the Frigid Zones, that he demonstrates the Injustice of Charging any of Them with Atheism.

In 1663. he entred upon *Disquisitio Casuistica : i. e. A Casuistical Dissertation concerning Stage-Plays*, upon this occasion. A certain Drama being represented in the College of Wisdom for the Exercise of the Scholars, the Elector hearing of it, ordered it to be repeated before himself at Court ; upon which some Persons being offended with the very Name of a Comedy, they declared such an Exercise unworthy of Christian Youth ; so that for their Satisfaction, *Fabritius* wrote this little Piece.

In 1665. he publish'd a Dialogue concerning the Person of Christ : wherein he so narrowly examines the Opinion of the
Luthe-

Lutherans, concerning the Form and Nature of the Hypothetical Union, and the Communication of the *Hypostasis*, Natures and Properties, that by comparing them with those of the Calvinists, he shews there's no difference in reality, but only in Words and School Terms. An Anonymous Author pretended to Answer him, but he refuted him under the borrowed Name of *Daniel Humbert*, in a Letter to *Joh. Jacob. Reckius*.

In 1666. he published under the Name of *Janus Alexander Ferrarius*; his *Euclides Catholicus: hoc est, Demonstratio Romane Fidei ex primis, certis, & evidentibus Principiis, Mathematica Methodo, & connexis continua serie Propositionibus deducta*. In this Book he disputes against the two *Wallenburgs*, whose Opinion concerning the Romish Faith, he destroys and subverts, whilst he proves and defends the same in an Ironical Manner.

A little while after this, the famous *Johannes Amos Comenius* sent him his Book, Intituled, *Lux in Tenebris*, wherein are comprehended the Visions and New Prophecies of *Cotter*, *Poniatovia* and *Drabitius*, as to which, and chiefly those of *Poniatovia*, he desired *Fabricius's* Judgment. It is very well known, that those Prophecies, (and together with them *Comenius* himself an Excellent and Religious Man, but over credulous) underwent different Censures. Some did too Invidiously ascribe them to *Sathan* as their Author: Some again commended every thing without distinction; and others differed from both. *Fabricius*, who counted it unjust to add Affliction to the Afflicted, by Uncharitable Suspicions, said there was nothing Supernatural in those Revelations, and that they were only a Distemper of the Brain.

In 1669. he began a Work of a Sublime Subject about Enthusiasts, but for what Reason is not known, he never finished it. He complains, That there was as great a Number of Enthusiasts in his Days, as there had been at any time since the beginning of Christianity. This he demonstrates at large, explains the different Genius of those sorts of Enthusiasts, and lays down Marks by which the True Servants of God are to be distinguish'd from Hypocrites.

In 1674. he was invited to be Professor of Divinity at *Franequer*, but the Divisions amongst the Divines in the *Netherlands* deterred him from undertaking that Province.

The Year after, it happened that the Bishop of *Tina* in *Hungary*, a Netherlander by Birth, Councillor to the King of *Spain*,
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and commonly call'd by the Name of *Father Rocca*, went thro' all the Courts of *Germany*, to ensnare unwary Men, and boasted that he had already drawn over to his Party, some of the principal Divines in the Countries of *Saxony* and *Brunswick*. He promised himself much from the Elector Palatin's Favour and Inclination to an Agreement with the Roman Catholicks, so that in *May*, 1667. he came to *Heidelberg* with Letters Commendatory from the Emperour, and opened his Design of Endeavouring a Reconciliation betwixt the Protestants and Papists.

The Elector being mov'd by the Emperor's Letters, committed the debating of this Affair to *Fabricius*, ordered him to Exchange Letters with the Bishop of *Tina*, and in the first Place to handle the Question, about a Concord in the Government of the Church, and the Policy of the Civil Government. The Matter being debated betwixt him and the said Bishop for some time; the latter drop'd the Cause, *Fabricius* being too Vigilant and Clear-sighted for him.

The same Year the Elector *Charles Lodovic*, being about to build the Temple of Concord at *Manheim*, he laid the first Stone of it himself with great Solemnity. The Design of Building this Church was that the Calvinists and Lutherans who liv'd at *Manheim*, might perform their Worship so as to agree in the use of Indifferent External Ceremonies, according to his Prescription, and thus to make up a sort of an Union. This Church was consecrated by the most Serene Elector, *July* 24. 1677. on which occasion *Fabricius* made an excellent Sermon, and poured out solemn Prayers. To this Solemnity the Elector did also admit a Popish Priest, who joined his Prayers and good Wishes, with the Reformed, and in a manner gave the finishing stroke to this Consecration, which *Fabricius* look'd upon to be a very unworthy thing, and after his return to *Heidelberg*, imparted his Mind freely to the Elector in Letters concerning it.

On the 20th of *August* the Elector *Charles Lodovic* died, and was succeeded by his Son *Charles*, who had formerly been Scholar to *Fabricius*. The Face of Affairs being thus changed, there were some, who endeavoured to ruine *Fabricius* in his Name and Estate, by raising Calumnies against him, accusing him as the Fomentor of the Discord, which happened in the Elector's Family, and as being the Author of a late Book concerning Polygamy, and many other things. His Innocence however was not only known to the

the Elector, but also to the Electress Dowager, who being mislead for many Years by the Calumnies of *Fabricius's* Enemies, seemed to be implacably set against him, but upon a due Enquiry into Matters, she not only absolved him, but restored him to her Favour, and which was an Argument of great Confidence in him, pitch'd on him to be one of the Witnesses of her last Will.

In 1681. those of *Francker* did again offer him the Professor of Divinity's Chair in that University, which he still modestly refused. That same Year he published an Excellent Dialogue concerning the Bounds of Obedience towards Men, which he dedicated to the Honourable *Charles Bertie*, Son to the Earl of *Lindsey*, at that time Envoy Extraordinary from His Majesty of *Great Britain*, to diverse of the Princes of *Germany*. The Design of this Dialogue was to teach Men how to distinguish betwixt the Use and Abuse of those Holy Precepts, which command us to be Subject to Supream Powers, and yet rather to obey God than Man, which Commandments some People adapted to their own Fancies, and abused them contrary to their Nature, in the Prosecution of their own wicked Purposes.

On the 16th of May 1685. the Elector *Charles* was cut off by an untimely Death, to the Unspeakable Grief of all the Protestants of the Palatinat, but of *Fabricius* more particularly, who soon foresaw the Calamities that would thereupon ensue to the Palatine Church.

That same Year he published two Dialogues; in the former he compared together the Opinions of the Calvinist and Lutheran Divines, about the Faith of Infants; and shewed, That the Difference betwixt them on that Head was, in effect, nothing. In the latter, he endeavours to demonstrate, That the Controversie about Baptism by a private Man or Woman, in case of Necessity, does not belong to the Fundamental Articles of Faith, but to the Question, *De iurisdictione*, concerning Order; it being appointed by the Divine Law, That all Things should be done in Order: which consists principally in this, That every one perform the Duty belonging to his Charge, and therefore if any Man, even a Laic, be appointed by the Church to Administer the Sacrament, if he does it, he does nothing but his Duty, and neither offends against the Faith, nor against good

good Order. This he does not lay down as of himself, but commends both the Ancients and Moderns, who are of this Opinion.

In *Novemb. 1685*. The Prince of *Neuburg*, *Philip William* who succeeded the Elector *Charles*, commanded a New Calendar, according to the New Stile, to be introduced into the Palatinate, yet at the Request of *Fabricius* and his Collegues, he gave it under his Sign Manual, that he did not prescribe the said Calendar to them, upon any other but Political Reasons, and that the Protestants should not thereby be obliged to Celebrate the Popish Festivals.

The Year following the Popish Clergy would not bear with the Eightieth Question of the *Heidelberg* Catechism, in which the Mass is called *Execrable Idolatry*, and laboured by all possible means to have it expunged. *Fabricius*, upon this occasion, wrote a Dissertation concerning that Question; in which he proves, That all that is said of the Mass in that Catechism is transcribed verbatim from the Commentaries of *Luther*, *Brentius*, and Others; and that there is nothing contained in it, but what was inserted in the Publick Confessions of all the Protestant Princes of *Germany*, before the Reformation of the Palatinate was thought on. He adds, That the Principal Thing wherein the Protestants differ from the Papists, consists in this: So that whoever thinks the Confession of it Unlawful or Prohibited, must needs question the Liberty of the Protestant Religion.

About that same time new Troubles arose in the Palatinate, concerning the New Calendar, the Protestants refusing to follow it in observing Christmas, the Envy of all which fell upon *Fabricius*, who was accused to the Prince, as the Author of all those Troubles, and to the People as guilty of *Prevarication*; upon this he added a Corollary to his Dissertation, on the said Eightieth Question of the Catechism concerning *Calendars*, wherein he prov'd, by the Opinion of most of the Reformed, that Subjects ought in Conscience to submit to their Princes, when they prescribed a Calendar meerly for Civil Causes.

In 1688. that dreadful Tempest of the French War fell on the Palatinate, at which time *Fabricius* had certainly been cut off, had not the Magistrates of *Shaffhausen* obtain'd a safe Conduct for him from the King of *France*. Having procured this Pass-

Pass-Port, he came to *Franckfort am Main* went thence into *Swisserland*, and returned again to *Heidelberg*, when the French left it. About this time he was invited to be Professor of Divinity at *Leiden*, the Chair being then vacant by the Death of M. *Le Moine*. He was offered very Honourable Terms, by which he might have consulted his own Advantage, and quiet, but he generously chose rather to continue in his dangerous Station, that he might watch over the Church of the Palatinate, which was in extream danger, knowing there were Learned Men enough to fill the Divinity Chair at *Leyden*, and that there were but few who would at that time assist the Afflicted Palatin Church with their Labour and Advice.

In 1690. the States General impowered *Fabricius*, who was then at *Zurich*, to make a League in their Name with the Duke of *Savoy's* Minister Count *Gvon*, which he happily effected in a little time, and the same was ratified at the *Hague*, betwixt the Ambassador of *Savoy* and the Confederates.

In 1692. *Fabricius* returned to *Heidleberg*, where he received Letters from the Bishop of *Tina* before-mentioned, inviting him to *Vienna* in the Emperor's Name, in order to procure a Reconciliation betwixt the Protestants and Papists; which invitation *Fabricius* did not think fit to accept, though he was solicited again and again; so that the Bishop of *Tina* came to *Heidleberg* to confer with *Fabricius* upon that Subject, but without Success.

About the same time *Fabricius* foreseeing the dreadful Tempest that threatned *Heidleberg*, he took care to Transport the Archives of the Church and University, to a place of Safety in time, for which his Vigilance can never enough be commended. He lived but a few Years after this Remarkable Piece of Service, for on the 1st of *Feb.* 1696. he died with great quiet and composure of Mind, amidst Prayers and Pious Conferences, being much lamented by all good Men. In his Discourse with his Friends before his Death, mention happened to be made of *Causabon*, whose Learning *Fabricius* commended, more than his Piety, and said he always wished, that some *Blondel* or *Salmassius* rather than *Causabon*, had engag'd with *Baronius*.

This is a short Account of what *Heideggerus* thought due to the Memory of his Friend *Fabricius*, and worthy the Reader's Curiosity.

The Titles of Fabricius's Works comprehended in this Volume, are,

1. **D**E Theologia, ejusq; Principio.
2. De Amicitia, aliisq; Variis Philosophiæ Capitibus.
3. De Natura & usu primæ Philosophiæ.
4. De Omnium Scientiarum Hypothesi Universali.
5. De Variis Fidei capitibus.
6. De Animarum Immortalitate.
7. Scrupuli ex Venerabilis Sacramenti, eheu ! miserabili casu, quod aliquoties furto ablatum præda factum sit, moti, sed non dum remoti.
8. De Meditatione.
9. De Typo omnium disciplinarum.
10. De Methodo ad Veritatem.
11. De Viis Dei, an & quousq; sint similes Viis hominum.
12. Apologia Generis humani contra calumniæ Atheismi.
13. De Symbolica Visione Dei.
14. Διαλέξεις, De Baptismo infantibus Heterodoxorum conferendo.
15. De Ludis Scenicis.
16. Meditatio de Controversia circa personam Christi, inter Evangelicos Agitata.
17. Epistola de Libello Anonymi, quem circa Personam Christi Fabricio opposuit.
18. Euclides Catholicus, Septem Epistolis distinctus, ad Fratres Walenburgios.
19. De Enthusiastis.
20. De Hominis ad æternam salutem adducendi a Deo Sanctificatore dependentia.
21. De Limitibus Obsequii erga homines.
22. De Fide Infantulorum.
23. De Baptismo per Mulierem, vel hominem privatum administrato.
24. De solennis Novorum Templorum inter Christianos Dedicatione & Inauguratione.
25. De Questione Octogesima Catechismi Heidelbergensis.
26. De Fastis.
27. Theses Miscellaneæ.
28. Programmata Academica.

Excerpta ex Epistola Hebraica, additaq; Relatione Belgica, &c. i.e. An Extract of an Hebrew Letter, sent to Holland from the East Indies; with an Account of the State of the J E W S that live on the Coasts of Malabar.

AN Hebrew Letter being lately brought into this Country, from the Coast of *Malabar* in the *East Indies*, wherein the Jews who inhabit there, relate several things concerning the arrival of their Ancestors in those parts, after the Destruction of *Jerusalem* by the Romans; we have thought fit to publish so much of that Letter as concerns the Origin of the Jews who inhabit that Country, for the Satisfaction of the Curious, tho' there be something in it that hath a fabulous Aspect.

The Letter runs thus;

“ After the Second Temple was destroyed, which I wish may
 “ speedily be Rebuilt in our Days! our Fathers, dreading the
 “ Conquerors Wrath, departed thence, being above 10000 Men,
 “ Women, Priests and Levites, and came into these Parts. There
 “ were among them Men of great Wisdom, &c. It pleased God
 “ that these People found Grace in the Sight of the King, who
 “ at that time reign'd in *India*, so that he granted them a Province
 “ called *Singili* or *Cranganor*, near the City *Koni* (that is *Cochin*)
 “ which they alone were to inhabit, without any Mixture of
 “ Foreigners. He allowed them also a Sovereign Jurisdiction, that
 “ they should have Kings to Reign over them in a continued Se-
 “ ries, throughout all Ages. All this is Written and Sealed with
 “ the King's Seal, and Engraven on a Plate of Brass, with a
 “ Steel Graver pointed with a Diamond, that his Successors might
 “ not charge us with a Lie, or change the Contract. This was
 “ done in the Year from the Creation of the World 4250. and
 “ this Brazen Table we have still in Possession. We enjoyed that
 “ Form of Government 1000 Years; so that every Man sat under
 “ his own Vine, and under his own Fig-Tree peaceably. The Num-
 “ ber of Kings that Reign'd in the Land of *Singili* were 72. During
 “ the space of this 1000 Years, some Jews that were banished from
 “ *Spain* came hither, because they had heard of this Principality
 “ which

" which was granted to the Jews. There came also *R. Abraham*
 " *Ben Ezra*, and that Man of great Wisdom *R. Samuel*, a Levite of
 " *Jerusalem*, and his Son *R. Jehuda Levita*. They brought with
 " them hither into *Singili*, the Silver Trumpets made use of at
 " time of the Jubilee, which were sav'd when the Second Temple
 " was destroyed; and we have heard from our Fathers, that there
 " were Ingraven upon those Trumpets the Letters of *Schem ham-*
 " *phorash*, that is of the Ineffable Name of God. But at last,
 " Discord arising among the Brethren that were of the Blood-
 " Royal, and each of them affecting the Kingdom, one of them
 " address'd himself, to a Powerful Indian King, sought Assistance
 " from him, and bringing great Forces, destroyed all their Houses,
 " Pallaces and Strongholds, dispossessed the Jews that inhabited
 " them, kill'd part of them, and carried the rest into Captivity;
 " so that they were dispersed into diverse Countries, &c. But their
 " Number was so much diminished, that very few of them was left
 " remaining. Some of those Exiles went and dwelt in the Town
 " of *Cochin*, and we who now dwell in that same Town, are very
 " few in Number. There are amongst us of the Children of
 " *Israel*, who came from the Country of *Castile*, from *Consantina*,
 " the Land of *Aschkenas*, from *Aegypt*, the Town of *Tzoba*, besides
 " those Jews that formerly inhabited this Country, &c.

They say moreover, That all of them have the same Rites, with-
 out the least Difference, and that their Forms of Prayer do per-
 fectly agree with those made use of by the Spanish Jews. They
 use the Hebrew Tongue, but at the same time every one speaks
 the Language of his own Country. They give an Account of the
 great Calamities they underwent some Years ago, when the Dutch
 were at War with the Portuguese in those parts.

A certain Netherlander sent this Letter to some of his Friends,
 who requested him, that he would learn as much as possible from the
 Jews that inhabit the Coast of *Malabar*, by what means they came
 first into that Country, and from what Stock they deriv'd their Ori-
 ginal. Whereupon he desired one Rabbi *David*, a Person of great
 Reputation among them, that he would write him an Account of
 their first arrival into that Country; and from him he received the
 Letter just now mentioned. He himself did also write down
 whatever he could learn by diligent Enquiry concerning them, most
 of which agrees with the Rabbi's Letter, except that instead of
 1000 which he says went out of *Jerusalem*, others say 70000. He
 likewise

likewise observes, That most of them are now black like the *Æthiopians*, except about Twenty Five Families, who retain their white Colour, or at least one very near it. He adds, That most of them are Ambitious of deriving their Origin from Europe; so that there are only three Women and two Men, who are look'd upon as the Genuine Off-spring of those that fled from *Jerusalem*, and settled themselves first in that Country. They call their Leader, under whose Conduct they departed from *Jerusalem*, and traveled into those Countries, *Joseph Rabaana*; and the Indian King, who gave them such kind Entertainment and large Privileges, they Name *Keram Perimaal*. He says, that the Malabarian Character Ingraven on the Brazen Table formerly mentioned, and which those Jews keep at this day, with extraordinary care, differs exceedingly from their Modern Characters; so that the most Learned Persons among them can scarcely read or understand them. But it appears plainly by this Brazen Table, that the said King or Emperor granted great Privileges and Royalties, to *Joseph Rabaana*, his Son, Daughters, Grand-Children, Son's-in-Law, and all their Posterity, and that those Privileges were granted to all their Posterity, whilst Sun and Moon endures.

Whether these things be all true or not, is submitted to the Reader's own Judgment.

Reissen Aan Cornelis de Bruyn, &c. i. e. The Travels of Cornelius de Bruyn, through the most Famous Places of Asia, [Minor] likewise through the Islands of Chios, Rhodes, Cyprus, Lesbos, Con, &c. and through the Principal Cities of Egypt, Syria, and Palestina. Containing above Two Hundred Figures, Engraven on Copper. Exhibiting the Maps of the Chief Countries and Towns which the Author delineated upon the Place. Printed at Delph in 1698. Folio.

THis Work hath something in it that is not to be found in common Travels, and which well deserves the Approbation of the Curious, for the Author being well skilled in Painting and Drawing,

ing, did with his own hand take the Prospect of all the Considerable Towns, Castles, &c. that he saw, and likewise a Draught of the Habits of the several Nations, where he travelled: And after a short but plain Narrative with some few Observations, he represents the things to the Eye; so that his Book may not improperly be called a speaking Picture. He observes, that the Cause why those Cuts, with which other Books of this sort abound, do so much differ from the Natural Prospect of the Places they represent, is that the Author's not being skilled in the Art of Drawing, do on their return home communicate their Thoughts to Painters, and Engravers, who describe things according to their own Fancy, and not according to Truth. But he tells us the Draughts which he exhibits, were taken by himself, and that many times with great danger of his Life.

We shall only touch upon the modern State of some of the chief of those Places he describes, which were famous in Ancient Times.

The First is the Island of *Delos*, so much celebrated by the Poets, which he says is now laid Waste by Earthquakes, that there is neither House nor Inhabitant upon it: And that the Place where the most Famous Temple of *Apollo* stood, is not now to be discovered, but by some of the Ruines of Marble Columnes, that the Statue of *Apollo* lies there still, but so much broken, that there's nothing to be seen but the Trunk of the Body, and part of the Thighs, the rest being carried off from time to time by Curious-Persons, of whom our Author was one; for he confesses he brought off a piece of the Marble with him. Near to this, lies the Statue of *Diana*, which hath run the same Fate. By their Ruines it appears, that they have been very large. On the Sea Coast there are also some Marble Columnes, where it is supposed their Magazines stood. There are also some Walls belonging to *Philip* of *Macedon's* Pallace, upon which his Name is still to be seen. Betwixt the Hills there is a very great Plain, where formerly stood an Amphitheatre, as appears by the Foundations of the Walls.

The next Place he came to was *Smyrna*, which he curiously surveyed and delineated, as he did also the Ancient Town whose Ruines are to be seen betwixt the present Town and the Castle. Here many Statues of Ancient Workmanship are frequently dug up; as were four very lately, which the French have carried to *Versailles*. This City hath been six times laid waste by Earthquakes,

quakes, but, for the conveniency of its Scituation, hath always been Rebuilt. The Greeks who dwell there do mightily dread a seventh Earthquake, which, they they have a Tradition, will totally destroy the Town. In this Place, he says, the Monument of M. *Fabius* was dug up in 1671. in which the Bodies both of the Father and the Son were found in Armor, with this Inscription.

ΜΑΡΚΟΣ ΦΑΒΙΟΣ ΜΑΡΚΟΥ ΦΑΒΙΟΥ ΤΙΟΣΤΑΛΕΡΙΑΙΟΝΙΟΣ ΕΤΟΝ ΚΑ.

i. e. *Marcus Fabius, Son to Marcus Fabius of the Tribe of Galeria Junius, Aged XXI.* This Monument he says is in *Achmed Aga's Gardens at Smyrna*. He complains of the Barbarity of the *Turks*, who when they find any of those Statues, do for the most part destroy them, or at least break off their Heads, because their Religion allows of no Images. He found however at *Smyrna* two Grave-Stones with the Images of a Man and a Woman, and two Children Engraven upon them, with this Inscription,

ΜΗΝΟΔΩΡΑ ΧΑΙΡΕ, ΑΝΤΙΟΧΕ ΧΑΙΡΕ.

That is, *Menodora farewell, Antiochus farewell*; which was a Form very often used on the Tombs of the Ancients, that Passengers might pray for them when they read those Inscriptions.

Of *Ephesus*, he says, there is nothing to be seen of it, but Ruines and Fragments of Pillars, and conceives that there's no other City in the World which can shew so many, so great and such lamentable Remains of its Ancient Splendor. The East-side of the great Plain, stretching out towards the *Ægean-Sea*, is now chiefly inhabited there. The Remains of the Church of *St. John the Evangelist*, is made a Turkish Moske. The Castle is built on a Neighbouring Mountain, and over the Gate there are most Curious Pieces of Sculpture, which, some think, represents the History of *Marcus Curtius*, the famous Roman Knight, and others, the Destruction of *Troy*, and *Hector* dragged round its Walls after *Achilles* his Chariot; but all these he says are meer Conjectures, because the *Turks* won't suffer any one to come near to view them, there being nothing they take worse than that any one should offer to take a Draught of their Strongholds. Nothing did more fill our Author with Amazement than the vast Extent of the Temple of *Diana*, built at the Foot of a Mountain, and near it are to be seen the Ruines of a Cirque and an Amphitheatre,

theatre, and betwixt them a great Gate by most supposed to have belong'd to the Temple of *Diana*. He gives a Draught of the said Gate, and an Account of some Inscriptions upon it. On the East-side of that Mountain lies the Cave of the Seven Sleepers, whose Story the Christians of those Places do firmly believe. In the last place, he gives a Prospect of the Plain, curiously indented by the Windings of the River *Meander*, which he took, with great Delight, from the Top of a Neighbouring Mountain.

He went by Land to *Constantinople*, of whose Scituation, Extent, Buildings and whatever is remarkable in it, he gives a short Account, and then presents us with a Plan of the City. The Inhabitants reckon it Sixteen Miles in Circumference, and many Writers say, 'tis more; but he himself went round it in Three Hours, and says, a third part of the Circuit must be gone by Water.

He admired the vast Bulk of of the Church of *St. Sophia*, but, to his great Grief, was not allowed to enter nor take a full view of it, that Priviledge being denied to Christians at that time.

He also describes the Pillar of *Arcadius*, the Obelisk of the *Hippodrom*, and other Monuments, and concludes with an Account of the Habits, Manners, Policy and Religion of the Turks.

He likewise visited the Ruines of *Troy*, of which there is scarce any thing now discernable but the Walls of a Temple.

In his way to *Egypt*, he viewed the Islands of the *Ægean-Sea*, *Chio* he calls the Paradise of *Greece*, and highly commends the Beauty and Charms of its Women. He tells us of admirable tame Partridges there, who feed amongst the wild Ones by Day, the Boys calling them together by a Pipe in the Morning, and leading them into the Fields, and calling them Home again at Night in the same manner. Here he saw the Remains of *Homer's* School, about six Miles North of the Town. The Place is cut out of a Rock, as is also an Altar in the middle, and the Benches round it. Some think, that *Homer* was both Born and Buried here.

Being arrived in *Ægypt*, he went to *Alcair*, where he view'd the Stupendious Pyramids, which the Arabians and Turks call *Pharao's Mountains*; of the largest he gives us an Account, and a Prospect both without and within. The Door is on the North-side,

side, but so fill'd with Sand, that he and his Friends could not enter, till they hir'd Arabs to dig and carry it out. The Entrance is of a square Structure about 3 Foot and an half in height, and much of the same breadth : It descends a little, and is about 76 Foot long. At the end of this there's another Passage that ascends a little, of the same breadth, but so low that a Man has much ado to creep thro' it on his Belly, and hold a Lantern or Torch in one of his Hands. This proceeds from the neglect of emptying the Sand which is blown into it; being pass'd this place, there's a Chamber to rest in, 18 Foot long and 12 broad. Then there are two other ways, one of them Plain and Horizontal, and the other ascending; at the Entrance of the first there's a deep Pit. Our Author having entred the Ascending Way, found it 6 Foot 4 Inches broad, and 162 Foot long : On each side there is a Stone-bench, by which they who go up this Ascent, must hold fast, and take care to fix their Feet in the Holes cut out in the Floor on purpose, without which it were impossible to get up to the top. This Ascent is admirable and best worth the seeing of any thing in the Pyramids. The Stones of the Wall and of the Floor, are as smooth as Glass, and joyn'd so close together, that they look like one continued Stone. The Vaults are of so vast a height, and look so magnificent, that he took a Draught of them by the Light of the Torches, which he hath exhibited in his Book, and thinks they were never delineated before. When they reach'd the top of this Ascent, they came into the Chamber of the Sepulchre, and having view'd that, return'd by the same way they came.

In the next place, he describes *Alcair* with great exactness, says most Writers speak extravagantly of its Extent; and thinks the mistake proceeds from their joining *Boulak* and the Remains of *Old Cair* with it, which, he says, ought to be reckoned a part, because of their distinct Walls, and the Fields lying between. *Cair*, he says, is neither so large as *Constantinople* or *Rome*, but may perhaps be somewhat larger than *Amsterdam*. One may go round it in three Hours, and the length of it may be walk'd in one. The *Nile* runs thro' the Principal Street of the City once *per An*. He says, the Inhabitants are so numerous, that when 200000 Persons are swept off by a raging Plague, they are scarce missed. Nay, he says, it happens frequently that 6 or 700000 People are carried off there by the Pestilence at a time. That which he most wondred at, was the Multitude of blind People there, that the
very

very Infants are generally troubled with sore Eyes ; and that at least a fourth part of the Inhabitants labour under that Distemper. Upon Enquiry he learned, that it proceeded from the Lime that blows off the Houses into their Eyes ; and found it so from his own Experience. He procured, whilst he was there, some Monuments of Egyptian Idolatry and Superstition, as that which they call the Picture of *Isis*, being a naked Woman, a Dwarfish Image, which they call that of *Osiris* ; and another round Image like an old Medal, which they called *Isis's Head*.

In the Description of *Alexandria*, he takes notice of *Pompey's Pillar*, erected by *Cæsar* as a Monument of his Victory over him. It stands on a little Hill, about 200 Paces from the Town ; he is of Opinion, that it is all of one entire Stone, and admires how such a prodigious Bulk could be raised, it being 90 German Foot in height, and above 6 Fathom thick. The Ruines of *Cleopatra's Pallace* are still to be seen on the Shore, and by their Bulk discover something of its Ancient Magnificence. He takes notice of an Obelisk near the same, with Hieroglyphical Figures, and of another, not far from it, most of which is now sunk under Ground. The City is miserably ruined, and a great many of the Houses uninhabited. The *Copti* are in Possession of *St. Mark's Church* there, formerly a sumptuous and splendid Edifice, but now a small round Temple. They pretend to shew *St. Mark's Pulpit* there, and the Picture of *Michael the Archangel*, drawn by *St. Luke*. In his return he travelled thro' *Palestine* and *Syria*, visited *Joppa*, *Jerusalem*, *Christ's Sepulchre*, *Rama*, *Lydda*, *Beithlehem*, *Tyre*, *Sidon*, *Mount Lebanon*, and many other Places too large to be inserted here, which our Author has described both with his Pencil and his Pen. He also brought some Old Medals from *Aleppo*, of which he hath given us the Figures, and the Opinions of the Learned concerning them.

A Dissertation upon the Epistles of Phalaris, with an Answer to the Objections of the Honourable Charles Boyle Esq; With a Large Preface before it: By Richard Bentley, D. D. Chaplain in Ordinary, and Library-Keeper to his Majesty. London, Printed for H. Mortlock, and J. Hartley. 1699. The Preface contains 112 pages, The Book 549.

TIs a dry insipid Business, this of *Controversie*. But as jejune as 'tis, it is somewhat *Fatal*; when a Man is once engag'd in it, he is in for Life, for there is nothing but fending, and proving (as they call it) to the end of the Chapter, and 'tis great Odds but the rest of the World have enough, and too much on't, before the Contending Parties think they have half a Break-fast. This is too true with respect both to Learned and Religious Controversies, and something worse than all this too often happens. For whilst the Scuffle lasts so long, and is carry'd on with so much Heat and Passion as commonly attends it; the Arguments on both sides are spun out to so fine a Thread, and the Truth so often split like a Hair betwixt them, that 'tis next to impossible to discern which side has the fairest Pretensions to it. And when all comes to all, what is this great Noise or Bustle for? Truly, more for the *Punctilio's* and *Trifles* in Religion or Learning, than for the *Essentials* and *Substance* of either. We might make this out by abundance of Instances, but we have one so nigh hand, that we need not go any farther. This Learned Dispute that has been rais'd about the Genuineness of the Epistles of *Phalaris*, What is it, but for a meer *Trifle*? For, bating some *Matters of Fact*, (wherein both the *Doctor* and the *Bookseller* are equally concern'd to justify themselves) it signifies but little whether the Epistles commonly ascrib'd to *Phalaris*, were penn'd by that Tyrant or No. The Controversie has indeed hitherto afforded some Diversion to the Learned World, but if it lasts much longer, 'tis to be feared 'twill cloy them so much, that they will be ready to cry out with the Old Comedian, *Ne quid Nimis*; *Too much of one thing is good for nothing*; *Pray let's have no more on't*.

But we must remember our Province, which is to give an Impartial Account of Books, not to Censure them, unless they contain Heterodox Opinions against the Articles of our Faith, which we dare say neither side of this Controversie tends in the least to advance. We shall not then interest our selves in the Quarrel,

nor so much as turn Mediators, and advise each Party to draw Stakes and be Friends; but as indifferent Persons shall fairly represent the Merits of the Cause on both sides, and then, *Utri Creditis, Quirites? Let the Learned World judge for themselves.*

We now come to the Matter in hand, and in giving you an Account of Dr. Bentley's Undertaking in this Treatise, shall first speak of what is principally contain'd in the Preface, and then proceed to draw a more particular Abstract of what is in the Book it self. We are sensible it is a Nice point we go upon, we shall handle it as tenderly as possible, and think fit to acquaint the Reader once for all, that we shall as nigh as can be, keep to the Author's own Words, that we may do him the more Justice, and give no body else any real Occasion of Offence.

THE PREFACE.

The Doctor begins his Preface with that which was Introductory to the former Edition of this Dissertation, wherein he says, he thought himself oblig'd to take notice of a certain passage in a Preface to *Phalaris's Epistles*, publish'd at *Oxford*. This passage he sets down in the Margin, which is as follows, *Collatas etiam curavi usque ad Ep. 40. cum MS. in Bibliothecâ Regiâ, cujus mihi copiam ulteriorem Bibliothecarius pro singulari sua Humanitate negavit.* It seems this Passage carry'd a Sting in the Tail of it; the Doctor takes it as an Affront, thinks he is oblig'd to justify himself from it, as a Calumny, and this belike gave the first Rise to the Controversie. Dr. Bentley suppos'd what he had then offer'd was sufficient for his Justification from that Aspersion; But Mr. Boyle returns an Answer to it, and here our Author enters his *Replication*. In the first place, he tells us of a Civil Letter he had sent to Mr. B. to stop the Publication of his Book, till upon more mature deliberation he had consider'd whether that Passage, in his Preface, were fit to be struck out or not. Then he says, that he had not the least design of gratifying his Revenge in the former publication of his Dissertation, but that he promised to write it two years before it came out, upon the Desire of his Friend, and for this gives us Mr. *Wotton's* Word, in a large Testimonial under his hand. After this he proceeds to shew, that the Examiner of his Dissertation has misinform'd the World as to Matters of Fact, barely upon the Credit of the Testimonies of the *Bookseller*, *Collator*, and a third *Informant*, who over-heard some of his Discourse. As to the *Bookseller*, He goes on to prove, that the Story of Mr. *Bennet's* 9 Months SOLI-

CITATION is false, and calls it an *intended Perjury*, to prove which he Argues, that it was not in his power to gratifie his Request, the Key of the Library being in the possession of Mr. *Postlethwayt* and Mr. *Wright*, for which he has produc'd a Testimony under both their hands. After it was in his Power, he says, he went voluntarily to the Bookfeller and offer'd it him; the MS. he accordingly had, though not granted the Use of it for as long as he wanted it, that being (as the Dr. urges) a thing in its own Nature unlikely and improbable, neither had he any suspicion when he call'd for it again, that the Collation was not finish'd; Nor did he give Mr. *Bennet* the least reason to question his refusing him the farther perusal of it upon his Return out of the Country. This is the Substance of his Answer to the Bookfeller, and with him he replies in short to the Evidence of the Collator, whose Testimony he looks upon to be as usefess and imperfect as his Collations, which might have been finish'd, according to an Experiment which Dr. *Bentley* made of the Matter, in fewer Hours than he had Days to do it in. As to the third *Informant*, (as he calls him) he tells us that his Testimony about the Reflexions cast upon Mr. *Boyle*, reaches only to one Particular, which he had overheard from him in Mr. *Bennet's* Shop, and Mis-represented: And that this Reflexion, if any, did not affect Mr. *Boyle*, for he had only said, that *after the Various Lecti- ons were once taken and printed, the MS. would be like a squeez'd Orange, and little Worth for the future.* This Discourse, he tells us, happen'd upon his Demanding from Mr. *Bennet* the Copies of the Books, which were due from him to the King's Library.

Having thus settled the Matters of Fact, He in the next place proceeds to justifie himself more particularly from what Mr. B. charges him with in the *Examination* of his *Dissertation*. One of the principal matters laid to the Doctor's Charge, is his Injustice and unfair Dealing with respect to Sir *Edward Sherburne*: The whole Story of which, in short, runs thus. " Sir *Edward*, it seems, " communicated several Manuscripts to Dr. *Bentley*; among this " Bundle the Dr. Discover'd one more Considerable than the rest, viz. " A Treatise on *Theodorus Mallius*, written by *Albertus Rubenius*. " This Discovery he immediately communicated to Sir *Edward*, propos'd the sending the Papers over to *Utrecht*, to the Learned Mr. " *Grævius*, who had already printed some Posthumous Works of " the same Author, and was the properest to hand this into the " World. The Proposal was lik'd, Mr. *Grævius* agreed to it, with " a Letter of thanks to the Doctor and Sir *Edward*, and the MS. " was accordingly sent over, upon Condition that the Editor should make

make some Honourable mention of him who lent it. When the Book came out, it was Dedicated to Dr. Bentley, but not one word said of Sir Edward. Upon this Mr. B. taxes him with having conceal'd the Kindness of Sir Edward, and having taken the whole Honour of it to himself. To this Charge our Author gives a large Answer, shewing that he was not to blame, being surpriz'd to find the Dedication made to himself, and not the least mention made of Sir Edward: That he waited upon that worthy Gentleman, and excus'd Grævius's Oversight; and that it was Grævius's Forgetfulness, not his fault, he produces a Letter from him to testify. Nay farther the Dr. Argues, that he deserv'd almost as well of the Memory of Rubenius, as if all the Honour, which they pretend he rob'd Sir Edward of, had been truly his own. For (says he, p. 50.) *it was I that communicated the MS. to Grævius, it was I that brought it out of that darkness, where without Me it might have been buried for ever.*

Another thing which Mr. B. lays to the Dr's. Charge, is his Denying a certain Person the Sight of the *Alexandrian MS.* giving him no other Answer, but *that the Library was not fit to be seen.* To this Accusation he replies, that there was no occasion of going into the Library for a Sight of that MS. Since he had kept it in his own Lodgings ever since his Settling at St. James's, on purpose that Persons might see it, without leaving the Library, which was, as he owns and laments, *not fit to be seen.*

These are the Personal Accusations which the Dr. thought proper to clear himself of, and then takes a short View of Mr. B's. Complaints against his Book. And first he complains, that the Dr. does there insinuate, That the Translation of *Phalaris* was not his Own, by saying, *that it was ascrib'd to Mr. B. and his Name was set to the Edition, and the Faults in it were no Disparagement to him, but to his Teachers; and having call'd them in the Plural Number, Editors, Annotators, and Great Genius's.* To each of these Points our Author has given a particular Answer, and considers what hand the Tutor and the Director of Mr. B's. Studies might have in the Edition; and then accounts for his having us'd the *Plural* for the *Singular Number*, it being very Usual with all Authors, and that he only meant Mr. B. by it.

But farther Mr. B. goes on to accuse Dr. Bentley, that he had given him ill Language, having call'd the Story in his Preface, a *Calumny, Weak Derivation, &c.* That he had charg'd him with the *Basest Tricks*, and that by the help of a Greek Proverb, he had call'd him *downright Ass.* To each of these he gives a short Reply. (1.) He says

says that his Epistle is not so full of those Flowers, with which Mr. B. says 'tis strew'd, for, of 152 Pages, not above 12 concern Mr. B. and in them he pleads guilty to the Indictment, owns he gave those Titles of Honour to his Story, &c. (2.) As for the other Charge, he tells us, that he only Translated Mr. B's Latin *Moribus Nequissimis*, which were not applied to him, but to one *Alcibons* a Knave in the Epistles. (3.) The Greek Proverb, *That Leucon carries one thing, and his Ass quite Another*, he owns to have said upon Censuring a Passage of Mr. B's Translation, that has no Affinity with the Original; but then argues, that he meant the *Sophist* by the *Ass*, and Mr. B. by *Leucon*, and is sorry Mr. B. should mistake him. After all he gives a general Apology for any ill Language that might seem to be in the Dissertation, or in his Defence of it, by desiring the Readers to suppose themselves in his Case and Circumstances, and how they would behave themselves in his Place; and for this he has recourse to that saying of *Solon*, who being ask'd *Πῶς ἦνυσσας ἀδικούσιν οἱ ἀνθρώποι*; *What would rid the World of Injuries?* reply'd, *Εἰ ὅμοιως ἀχθόντο τοῖς ἀδικημένοις οἱ μὴ ἀδικημένοι*, i.e. *If the By-standers would have the same Resentments with those that suffer the Wrong.*

Our Author having insisted on in these Particulars, he then turns the Tables, and says Mr. B's Examination is nothing else from the Beginning to the End, but a Rhapsody of Errors and Calumnies. That he is guilty of Rudeness in saying, that *from an Amanuensis he started up Professor of Divinity*, and that this is an Affront to the whole Order of Bishops, and to a whole University: That the General Character Mr. B. would fix upon him, of his want of Learning, Judgment, Reasoning, Knowledge in Books, except *Indices* and *Vocabularies*, is contrary to the Opinion of the Rest of the Learned World, and particularly of two Great Men, Mr. *Spanheim*, and Mr. *Grevius*; One calling him *Novum & Lucidum literatæ Britannia Sidus*, and the other Stiling him, *Novum, sed splendidissimum Britannia Lumen*. The Testimonies of these two he puts into the Scale against Mr. B's Character, and then asks the Question, *Utri Creditis, Quirites? Whether of the Characters will the present Age or Posterity believe?*

In the Winding up of the Preface, Dr. Bentley endeavours to prove at large that the Examiner's Description of a *Pedant* in all the marks of it, takes in the proper Features of Mr. B's own Picture, and that it resembles him in all respects. The Dr. disclaims his Right and Title to it, and would by a facetious turn of thought argue, that the *Examiner* may lay the fairest claim thereto: He concludes with telling us, that since Mr. B. has been so

free as to threaten a Reply, though he will not prescribe to so great a Genius any method of his Answer, yet he thinks he may make bold to tell him what he shall look upon to be No Answer, and this he does in six Particulars too long to repeat. Thus much may suffice for the *Preface*, we shall now proceed to the *Book* it self.

THE DISSERTATION.

This Treatise contains the main part of the Dispute between Dr. Bentley and Mr. B. as far as it relates to *Learning*. And here our Author follows the same method as he had observ'd in the former Edition of his *Dissertation*; first he produces the *Chronological Proofs* that *Phalaris* is Spurious; then considers the *Language*, next the *Matter* of the Epistles; and concludes all with the Argument taken from their *late Appearance* in the World. This he sets down to answer the Examiner's Objection, who in his Book had Objected that Dr. B. took the *Liberty of Writing without any Method*. 'Tis farther to be observ'd, that our Author in this Edition has distinguish'd the Former Dissertation by printing it in a *greater Letter*, and in a *smaller* he has answer'd Mr. B's Objections at the end of every Article.

We shall not stand to account for the *Introductory* part of his Discourse, since we shall have matter enough besides, which we fear will swell too much upon our Hands: Nor shall we take any notice of the Complements, which in the whole Treatise the Dr. makes use of, since those we presume have nothing to do with the Merits of the Cause; All we think our selves oblig'd to in the Case, is to touch upon the most material Points which more immediately relate to the very *Fund and Essence* of the Controversie.

The main of Dr. Bentley's design in his Dissertation, is to shew that the Epistles of *Phalaris* are Spurious, and do not belong to that Tyrant, to whom they are commonly ascrib'd. To make this out, he produces four several Kinds of Arguments, the first of which he styles the *Chronological Proofs*. These he Branches out into several Particulars, arguing from the Age of *Phalaris*, from several Passages in the Epistles which contradict that Age, and from the Age of *Comedy* and *Tragedy*, that *Phalaris* could never be an Author. This is the Sum of what he offers under the first Kind of Proofs, on which it may not be improper to enlarge a little.

(1.) As to the Age of *Phalaris*, there are two different Accounts, the one fixing the Beginning of his Tyranny, *Olymp. XXXI.* 2. and the

the End of it *Olymp.* XXXVIII. 2. By which Reckoning he govern'd 28 Years: The other placing the Beginning of his Government *Olymp.* LIII. 4. and expiring after 16 Years, *Olymp.* LVII. 3. The Latter Account Dr. Bentley is pleas'd to allow in his Dissertation as most favourable to the pretended Letters, and to prove Mr. Dodwell's Account (who has brought him down to *Olymp.* LXXII. 3. 60 years lower than *Chronologers* had plac'd him before) is a mistake, He first produces the Testimony of *Eusebius*, *S. Hierom*, *Syncellus*, *Orosius*, *Suidas*, *Pliny*, *Hippostratus*, and the *Scholiast* on *Pindar*, who are all, he says, pretty well agreed in placing the Death of *Phalaris* above the LVIII. *Olympiad*: And then adds several Remarks in Confirmation of their Testimony in the farther Examination of Mr. Dodwell's Opinion. It would be too tedious to run out into the Particulars of this Learned Dispute, 'tis sufficient to observe that there are a great many Criticisms in it, worth the perusal of the more Curious, whom we refer to the Book it self, since our Author himself submits the whole to the Censure of such Readers, as are well vers'd in Ancient Learning; and particularly to that Incomparable Historian and Chronologer, the Right Reverend the Bishop of *Coventry* and *Litchfield*. All the use which the Dr. makes of his fixing the Age of *Phalaris*, is to shew that several Expressions us'd in the Epistles are of a later Date, and consequently That that Tyrant could not be the Author of them.

(2.) Having settled the Preliminaries about *Phalaris*'s Age, he proceeds to the Business it self. The first false step which he has discover'd in the *Sophist* is the Introducing his Tyrant in the last Ep. borrowing of Money of the *Phintiensis*. He owns that *Phintia* was plac'd in *Sicily* by *Ptolemy*, *Antoninus* and *Pliny*, but then from a Fragment of *Diodorus Siculus*, still remaining, he endeavours to prove that this *Phintia* was built by one *Phintias* Tyrant of *Agrigentum* about *Ol.* CXXV. which is above 270 Years after the Death of *Phalaris*; Κηξί δ' Φιντίας πόλιν ὁνομασμένην αὐτῷ Φιντίας λέγει the Historian. And here our Author gives a particular Answer to the Objection of the Examiner, who argues that there were two *Phintia*'s in *Sicily*. "For the *Phintia* built by *Phintias*, mention'd in *Diodorus*, was a *Maritime Town*: But the *Phintia* of *Ptolemy* and *Pliny* was *Mediterranean*, and this latter "may be the Place meant in the Epistles. To this the Dr. replies in short, and reconciles the Accounts given of the Situation of *Phintia*, and tells us how it might be well call'd *Maritime*, it being a Port Town; and no mistake in calling it an *Inland Town*, it being Seated a little within Land, near the Mouth of the River *Himera*. And that

that *Diodorus* was no more mistaken in the Date, than in the Situation of the Place, he goes on to shew by proving first that he could not mistake in the Age of *Phintias* the Tyrant, having involv'd him in so many Circumstances, and link'd him with so many Contemporaries, as renders it indisputable that *Phintias* was much younger than *Phalaris*, and then 2dly, that he could not mistake in the other Particular, viz. That *Phintias* founded the City *Phintia*, and call'd it after his own Name; since he says the same thing more than Once, and is very particular in the Circumstances of it.

The next Slip the Dr. takes notice of in the *Sophist*, is his mentioning *Alefa* in the 92d Epistle, a City not built (according to *Diodorus Siculus*) till 140 years after the Death of *Phalaris*, being founded by *Archonides* the *Sicilian*, *Olymp.* XCIV. 2. And here he answers to Mr. B's. Objection to this Particular, endeavouring to shew the very design of this Period to be mis-represented by him.

Another gross mistake he charges upon the Author of these Epistles, is the mention he makes of the *Thericlean Cups* in the 70th Ep. Here Dr. Bentley tells us, these Cups were so call'd from the first Contriver of them, one *Thericles*, a *Corinthian Potter*, who (according to the Testimony of *Athenæus*) was Contemporary with *Aristophanes* the Comedian, and consequently these Cups were invented above 120 years after the Death of *Phalaris*. He likewise accounts for the other Derivations of the Word *Θεικέειν*, the one, *ἐκ τοῦ θειέειν*, from the Skins of Beasts figur'd upon the Cups; and the other, *ἀπὸ τοῦ θίγειν*, because Beasts were scar'd and frightened, when in Sacrifices, Wine was pour'd upon them out of those Cups. Both these Derivations the Dr. dislikes, as forc'd, frigid, and unworthy of Refutation, and therefore keeps to the common Analogy, that as from *Ἡρακλῆς* comes *Ἡράκλειος*, from *Σοφοκλῆς*, *Σοφόκλειος*; so *Θεικέειν* must be from *Θεικὴ ἡς*. These Points he handles in the body of the Dissertation, and at the End of this Article replies to what Mr. B. had urg'd against him. He tells us, that though he should let the Examiner's Alteration of the Text pass, and instead of *ἡ ποτιέων Θεικέων*, we should read *ποτιέων, ὁ Ἡρακλείων*; yet the Case would be still the same, since there was never any sort or fashion of Cups, that were call'd *Herculean*. 'Tis true, says he, *Athenæus*, in his Catalogue of Cups, reckons the *Herculean*; but that he meant not, that it was a Species of Cups of such a shape, so denominated from *Hercules*; but it was one single Cup, made use of by *Hercules* on a particular Occasion, of which he gives us the Story as related by several Authors. After this Dr. Bentley corroborates the Testimony of *Athenæus*, about *Thericles's* being Contem-

porary

porary with *Aristophanes*, which Mr. B. would not believe on his bare word, by another Voucher, viz. *Eubulus* the Comic Poet; and justifies his own Derivation of the word *Θηελυλεις* from *Θηελυλεις*, endeavours to clear himself of what the Examiner objected against him with respect to *Casaubon*, and maintains at large the Observation he had made about the Measures of the *Anapaestic Verse*, in a *Latin Dissertation* upon *Johannes Antiochenus*, notwithstanding the Instances which Mr. B. has brought to the contrary.

It would tire the Reader's Patience, and take up too much room in this short Abstract to run out and enlarge on the other Expressions to be met with in the Epistles of *Phalaris*, which our Author produces to prove the spuriousness of them. That *Zancle* and *Messana* were not two different Towns as is intimated in the 85th Epist. but one and the same City, call'd by those different Names, at different Times: That the Phrase in the 92d Letter, *πιστω σικλω επιβειν*, was not in use in the time of *Phalaris*, but probably invented by *Herodotus*: That the *Tauromenites* mentioned in the 85th Ep. were called *Naxians* in that Tyrants Time: That the Phrase *λογος εγγυσι* in the 35th Letter was first us'd by *Democritus* above 100 years after *Phalaris*, according to the Testimony of *Diogenes Laertius*, and *Plutarch*: That the Moral Sentence in the 51st Epist. *Ουκ οντας αθανατων δεγλυ' εχεν, ως φασι πινες, ε δεσσηκει*, was borrow'd from *Euripides's Philoctetes*: These things, with the Ages of *Comedy* and *Tragedy*, of a much later date than the Government of *Phalaris*, Dr Bentley endeavours to make out by abundance of Testimonies and Authorities. All we need add on this Head is to acquaint the World that the Dr's. Discourse about *Tragedy* is very large; to the Perusal of which, we Refer those who desire satisfaction in that particular.

Having dispatch'd the *Chronological Proofs*, he next argues from the *Language* wherein they were written, that they are not *Gomine*. He tells us in his Dissertation, that the general *Dialect* of *Sicily* was *Doric*; that the Epistles are penn'd in *Attic*, the beloved *Dialect* of the *Sophists*; in which all their *Μεταλαι*, or Exercises were compos'd, and in which they affected to excel each other, even to Pedantry and Solœcism. And that it is unaccountable to him how that Idiom came to be the Court-Language of *Agrigentum*, and that such a Tyrant as *Phalaris* should so doat on the *Dialect* of a *Democracy*, which was so eminently *Μισοτιςμων*, the *Hater of Tyrants*. In the same place he answers to the Apologies which are commonly made for his using the *Attic Dialect*: Some, says he, excuse it, because *Phalaris* was born at *Astypalaea* an Island of the *Sporades*, where was an *Athenian Colony*.

To this he replies, that supposing *Phalaris* was born at *Astypalæa*, yet it does not appear that he was of *Athenian* Extract, since by the Testimony of *Scymnus Chius*, it was a *Dorian* Colony that was planted there by the *Megarians*, and not an *Athenian* one. Others (says the Dr.) defend *Phalaris* by the like practices of other Writers, who being *Dorians* Born, repudiated their Vernacular Idiom for that of the *Athenians*; as *Diodorus* of *Agyrium*, and *Empedocles* of *Agrigentum*. But to this he answers that there is no Affinity between *Phalaris's* Case and that of the *Historian* or the *Heroic Poet*, the latter being obliged to alter their Style and Dialect, whilst the other had no necessity at all of doing it.

We have been longer on this Point, since the Dr is very particular in the Answers he returns to the Objections which Mr. B. had rais'd against what he had therein advanced. That the *Sophists* did affect to excel one another in Writing *Attic*, even to *Pedantry* and *Solæcism*, Our Author proves upon *Philostratus* and *Ælian*, who have been ever thought the most *Attic* of all the Tribe of *Sophists*. That the former was guilty of *Solæcism*, he produces the Testimony of *Photius* and *Eustathius*; and justifies their Censure by two or three passages taken out of that *Sophists* Writings, which are all gross *Solæcisms*. As for *Ælian*, he proves the same upon him by some few passages taken out of his Works. After this, the Dr. proceeds to Examine and Confute the Reasons which Mr B. alledges, why his *Sicilian Prince* was not obliged to speak *Doric*.

First, He argues, That he was not obliged to it, because he was no Native of *Sicily*, of which (says he) we are sure, if the credit of the Letters stands Good, and the Dr. notwithstanding his pretences of refuting it from better Authority, has not throughout his Dissertation, said one Syllable to shake it. To this our Author replies, That he had not been silent in this matter throughout his Dissertation, for in the 16th Section of it, he had those very words, *Lucian makes both Phalaris, and his Smith Perilaus to be born at Agrigentum, but the Letters bring one of 'em from Astypalæa, and the other from Athens*. And to corroborate this Evidence of *Lucian*, he now produces another passage out of the same Author, and the Testimonies of *Polyanus*, *Suidas*, *Orosius*, *Photius*, and *Heraclides*, who Style him the *Agrigentine Tyrant*. But after all, supposing the Tyrant was no Native of *Sicily*, but born at *Astypalæa* in *Crete*, yet from the Testimony of *Scymnus Chius*, already produced, our Author says, it appears directly, that the Island of *Crete* spoke *Doric*, as well as *Sicily*.

The second Point Mr. B. goes upon, is to prove, that supposing *Phalaris* was a *Sicilian* born, yet there are good reasons why he should not use the *Doric Dialect*. To this, the Dr says, that he has already given several Examples of Authors, who being Natives of *Sicily*, or other *Dorian* Countries, had Writ in another Dialect; but withal had shewn the Case of *Phalaris* to be quite different from theirs. Then he proceeds to Answer the Examiners Observations about the *Coins* that had been struck in *Dorian* Countries, and yet the Inscriptions of them not pure *Doric*: Accounts for the *Laws* commonly ascribed to *Zaleucus*, and endeavours to prove from several Arguments, that 'tis very probable, these were supposititious, and had nothing to do with *Zaleucus*. This he handles at large, taking likewise into Consideration the *Laws* commonly attributed to *Charondas*, and concludes this Section with a Justification of himself for having said that *Empedocles* wrote an *Epic Poem*.

After this Dr. Bentley, supposing that *Phalaris* would not be confined by *Laws*, but might make use of the *Attic Dialect* for no reason at all, but his own Arbitrary Humour and Pleasure; yet he has still something more to alledge against the Genuineness of his *Epistles*; viz. That the *Attic* of the true *Phalaris's* Age is not there represented, but a more recent Idiom and Style. This he endeavours to prove at large, by justifying the Instances he had produced on this head from the Exceptions of the Examiner.

The next thing he goes upon is to argue, from that slippery way of the *Sophist* in telling of *Money*, that the *Epistles* do not belong to *Phalaris*. And here he accounts for the *Sicilian Money*, and to take off Mr. B's Objections about it, sets down a Table, which comprehends all the Names of the *Sicilian Sums or Coins* from the highest down to the lowest; and then subjoins the Passages out of Authors to establish and warrant that Account.

From these proofs relating to the *Language*, Dr. Bentley proceeds in his Method to prove from the *Matter* of the *Epistles*, and from their late appearance in the World (being unknown to the Ancient) that they are not Genuine. But should we run into the Detail of the Arguments on both sides in these particulars, we should trespass too much on the Readers patience. We hope what has been already said, is sufficient to give the Curious a Taste of the Learned Controversie, and to do our Author full Justice, we must observe that to the former Dissertation, he has in this Edition added some other Remarks to strengthen his first Assertion, That *Phalaris* did not write the *Epistles*.

A Short Account of Dr. Bentley's Humanity and Justice to those Authors who have Written before him, with an Honest Vindication of T. Stanley, Esq; and his Notes on Callimachus. To which are added some other Observations on that Poet, in a Letter to Charles Boyle, Esq; with a Postscript, in Relation to Dr. Bentley's late Book against him. To which is added, an Appendix by the Bookseller, wherein the Dr's Misrepresentations of all the Matters of Fact wherein He is concerned, are modestly Considered, &c. London Printed for Tho. Bennet, 1699. 8vo. Pag. 140.

HAVING represented what Dr. Bentley had to say for himself with Respect to *Matters of Fact*; you are now to hear what the *Bookseller* in his turn has to say, as to what concerns him, and then, (according to the Dr's Appeal) *Utri Creditis, Quirites?* is left to you to determine.

How preposterous soever our Method may seem, yet we cannot but think it proper to begin our Account with the *Appendix*, since That is an Answer to the Dr's *Preface*, as to the Matters of Fact in dispute between him and the *Bookseller*; and the Book it self we shall briefly Treat of afterwards.

What Mr. Bennet aims at chiefly, is to justify himself from Dr. Bentley's Charges, and to shew that the Testimony he formerly gave is all true. In order to this, he considers the Exceptions which the Dr. had taken against it, and endeavours to confirm every part of it, with further Circumstances and Proofs. This, in short, is the design of the *Appendix*; let us now take a View of the particulars therein Contained. Mr. B. begins with the Account he had formerly given Mr. Boyle, about the *Borrowing, Collating, and Returning* the MS. of *Phalaris* in the *King's Library*; which he here repeats at large in all its Circumstances. Then he proceeds to confirm the several Branches of this Relation, to which the Dr. had raised his Exceptions.

Mr. B. had said, that he had solicited the Dr. about *Nine Months* for the MS. On the other side, Dr. Bentley brings Mr. *Postlethwayt's*, Mr. *Wright's*, and other Testimonies to prove, That from his very first Admission to the Office of *Library-Keeper*, to the time that the *Bookseller* not only had, but returned the MS. there was but one single Month. To this Mr.

Mr. B. replies, That granting this to be true, yet it does not touch his Testimony; since he apply'd himself to the Dr. not as *Library-Keeper*, but as a Friend, who had an interest in the Library, and might procure the MS. for him: And that the Dr. upon his first Application promised to help him to it: *Not one word in his Relation implying, that he thought the Dr. Library-Keeper all the time.* And that he was not out in fixing the Date of his Application so Early, he tells us does appear from several Letters of Mr. Boyle's on that Subject, Five of which, written between *Octob. 8. 1693. and May 25. 1694.* he has preserved on his File, to be seen by any Gentleman, who desires to be farther satisfied. Besides these Letters, which include the space of Seven Months and 17 Days, he says, that he had a Verbal Order from Mr. Boyle to this purpose the latter end of *July*, or the beginning of *August 1693*, when he saw him at *Oxford*.

To makethis Point about the Nine Months Solicitation the more Clear, Mr. B. goes on to tell us that he had frequent Opportunities of soliciting the Dr. without stirring out of his own House for it, since he often called at the Shop as he went by; and that therefore 'tis improbable he should invent this Story to Mr. Boyle to *cover his own negligence*; That he apply'd to him in Mr. Boyle's Name only, and not in the Name of the *Editors*, as the Dr. had assured his Readers: That the Dr. is mistaken in what he says about Delivering and voluntarily Offering the MS. to the Bookseller, as appears from a Letter the Dr. himself wrote to Mr. Boyle, and from a passage in the Preface to the Dr's last Book, wherein 'tis intimated, That the Bookseller, (upon the Dr's. being made Librarian,) *renewed his Request, and according to appointment sent his Apprentice to the Library for the MS.* Nay, so far (says Mr. B.) was the Dr. from Offering and Delivering the MS. as soon as it was in his Power, that from his own Account, it appears that he kept it three weeks at least, if not a Month after he had the Key in his possession.

Next he Accounts for the Dr's passage about the *Squeez'd Orange*, and tells us, that he cannot allow the Dr's Account of the Occasion and Rise of it, because he never, to the best of his memory, had any such Conference with the Dr. as 'tis related in the Preface to his last Book. And then goes on to justify himself from an ill Opinion the Dr. would raise of him, as if he was Tardy in sending in his share of of Books due to the Royal Library, *and had talk'd perty and foolishly about the Power of the Parliament.* For his Justification in this point, he produces a Certificate under the Beadle of their Company's hand, which declares, that the Books due to the Royal Library, were
Collected

Collected from the several Booksellers, and particularly from Him, before the 13th Day of *July* 1693. (six Months before the Dr. was Nominated to his Office) and that Mr. B. compli'd readily with the Demand, without any Dispute whatsoever: He further urges that there were no Books at all Collected after that time from any Booksellers whatsoever; (the Act being expired :) And all the 1000 Books, the Dr. says he procured, lay ready long before the Date of his Warrant, and no body would pretend to ask for *Arrears afterwards*, though there might be some part of every bodys Books undelivered.

Dr. Bentley relates another Discourse which he had with Mr. B. concerning *Phalaris*, then in the Press, and says that Mr. B. ask'd his Opinion about the Edition, *whether it would be a vendible Book, and told him that he had a concern in the Impression.* Mr. B. utterly denys that ever he spake a syllable to him tending this way, and to prove the Incredibility of this passage, produces a Certificate under Mr Crook's Hand, who declares the Book was Printed by him, *at his own Costs and Charges, no body else being concerned in it.*

Next he proceeds to Account for the Letter which Dr. B. sent to Mr. Boyle, to stop, as he says, the Publication of *Phalaris*, till the Story of the MS. was clear'd up; and from the Date of it, shews that the Dr. could have no such aim as he pretends to in several Pages of his Preface, since the Book was certainly Publish'd and Sold Publickly in *Oxford, London*, and other Places many Days before the Date of that Letter.

That the *Collator's Testimony* was produced to very good purpose, though the Dr. could not imagine it, Mr. B. endeavours to shew at large since (as he says) it proves that the Dr. had more than a suspicion, even a certain Knowledge, that the MS. was not Collated. And here he gives us the Reasons why the Collator made no more Dispatch, viz. His being engaged all the Day time in Correcting the Press, and his not being limited in his time: He answers to what the Dr. says about its being unlikely and improbable, that he should leave him thus at large; takes his Experiment about Collating the first 40 Epistles into Consideration, and tells us upon what account he thought he had no hopes that the Dr. would lend him the MS. again upon his return from the Country.

This is the Substance of the Bookseller's Defence, on which we have been the larger, because it relates to Matters of Fact. To this he has annexed Sir *Edward Sherburn's* Account under his own Hand of Dr. B's usage to him, who says, *That what Dr. Bentley alleges for his Excuse is in the first place partial, in the next place false, and in the whole*

whole ungrateful; and positively denies that ever the Dr. came to him to excuse Mr. Grævius or himself for the Omission. He concludes with Dr. King's Letter to Mr. Boyle, about Dr. Bentley's last Book, and Sir Will. Temple's Character of that Author.

Having thus examined the *Appendix*, we shall now dispatch very briefly the Book it self. The Design of it is set down in words at length in the Title Page, Being there said to be *A short Account of Dr. Bentley's Humanity and Justice, to those Authors who have Written before him: With an Honest Vindication of T. Stanley Esq; and his Notes on Callimachus.* This Account is sent in a large Letter to the Honourable Mr. Boyle, but to pass by what is said by way of *Introduction*, it will be sufficient to come close to the Business, and to Relate the Instances he gives of the Dr's *Humanity*. He tells us of his Rude behaviour to several Authors, to *Amilius Portus*, whom he calls the *Greatest of Triflers*; to *Gerhard Vossius*, and *Johnsius*, who suffered themselves to be deceived by *Portus*; to *Leo Allatius*, a Learned Greek, whom the Dr. Styles, *not so much a Man, as a Composition of ill Nature and Envy*; to *Erasmus*, *Grotius*, and *Scaliger*, whom he accuses of an Error, because they adher'd to the Copies of *Plutarch* and *Stobæus*, and retained *Mistake*. He goes on, and says, That the Dr. speaks very couisly of *Lilius Geraldus*, and *Monfieur Menage*, quarrels with, and corrects *Causabon*, Censures the Commentators on *Pliny*; condemns *Meursius* of Ignorance, and finds fault with *Tully* and *Quintilian*. Beside these Great Masters of *Humane Learning*, our Author proceeds to shew that Dr. B. falls on the Eminent Writers in *Sacred Literature*, Indites and Arraigns *Justin Martyr*, *Clemens Alexandrinus*, *Eusebius*, *Theodoret*, and in part *Athenagoras* of *Forge-ry*, and spares not *St. Paul* himself, nor his Friend *Dr. Hodey*. After this our Author goes on to shew the Dr's Injustice to *Sir Edm. Sherburn* with respect to the MS. sent over to *Grævius*, and then at large charges him with his unfair dealings with respect to *Tho. Stanley, Esq;* whose notes on *Callimachus*, the same *Sir Edward* Lent him, and which he has used, without ever so much as naming his *Benefactor*; or the Author of those *Acute Observations*. To Vindicate therefore the Honour of *Mr. Stanley*, and to shew that the Dr. has taken abundance of Observations out of his MS. without mentioning it, he goes on in the sequel of his Letter to compare the Dr's Notes on that Poet and the MS. with great exactness; and to prove the Truth of the Plagiarisms he charges on the Dr. in this Point, refers the Learned to the MS. it self, which is left in *Mr. Bennet's* hands, for any bodies

body's View, that desires to be further satisfied in the Matter.

Thus have we given you a short Narrative of the Contents of the Book. We have related things just as they are, without declaring our selves in favour of either side, for that we think proper for the Learned World to be Judges of themselves.

The History of the Reign of Lewis the Great till the General Peace concluded at Reswick in the Year 1697. By Monsieur le Gendre. Made English from the Third Edition of the French. London, Printed for D. Brown, T. Leigh, D. Midwinter, and R. Knaplock, 1699. In 8vo. Pag. 310.

OUR Author in his Preface tells the World, "That Two Great Men being at this time employ'd in Writing the History of *Their* King; 'tis for their most excellent Pieces the Publick ought to reserve their Admiration, *His* being in comparison of *Theirs*, but an Essay. He has divided the Treatise into five Books, and his History takes in the Compass of 59 Years; viz. from the Year 1638, in which the *French King* was Born, to the Year 1697, in which the Peace was concluded. Of the most Remarkable things contained in each of these Books we shall give a short and distinct Account.

The First Book Comprehends the Transactions of about 22 years, from the Birth of King *Lewis XIV.* to the Death of Cardinal *Mazarine*, which happened in the Year 1661: His Account of things here is but short, having nothing considerable to say of this Prince, being then in his *Minority*, and the Kingdom after his Father's Death, being Governed by his Mother, the Queen Regent, and by *Mazarine* the Chief Minister of State under her, yet he takes notice of the Fire which appeared in his Temper, even in his younger Days, and of the Eager Desire he had of following the Camp, being always at the Head of his Army every *Campaign* after the 14th year of his Age. He tells us how much he was then admir'd by all, that *Christina* formerly

merly Queen of *Sueden*, and at that time at *Rome*, came into *France* purposely to give him a Visit, to see whether what she heard of his worth were true. After this, in the 20th year of his Age, he fell Sick at *Calais*, which caused great Confusion and grief in the whole Court and Kingdom, but he happily recovered of his Distemper by the Assistance of a famous Physician, then living at *Abbeville*. Upon his Recovery he was pressed to think of Marrying, a Match was proposed between him and the *Infanta* of *Spain*, the Marriage was solemnized, the two Courts had an interview at *St. John de Luz*, and the King and Queen made their publick Entry into *Paris*, in the year 1660. of which our Author gives a very Elegant Description.

The Second Book Treats of his Reign, from the Death of *Mazarine* to the *Dutch War*, which broke out in the year 1672. Here our Historian is more large; informs us of the King's taking the Administration of the Government in his own hands, of the Diversions he took, of his re-establishing Good Order in his Treasury, of the Precedency of the *French* Crown over that of *Spain*, and their Contests about it. Next, he tells us of the difference that happen'd betwixt the King and Pope *Alexander VII.* of the occasion of it, and of the satisfaction the Pope was obliged to make him. After this, he acquaints us of King *Lewis's* Buying *Dunkirk* of *K. Charles II.* which he Styles the most refined piece of Policy of the *French*, of his re-establishing the Military Discipline, of his giving Encouragement to all manner of Arts, of his sending Succour to the Emperor against the *Turks*, of his Protecting the *Dutch* first against the Bishop of *Munster*, and next against the *English*, and of his Entering *Flanders* with a considerable force, to do himself Justice (as our Author says) on the just pretensions of the Queen, with the Victories and Places he gained there, and the Peace made at *Aix-la-Chapelle*. Then he tells us how *Jansenism* was suppress'd in *France*, the Tenets which the Disciples of it held, upon what account the King seiz'd upon *Lorraine*, and the Causes of the *Dutch War*.

The Third Book comprehends the most considerable things done by the *French King*, from the beginning of the *Dutch War*, to the Conclusion of it by a Treaty of Peace at *Nimiguen*. He all along runs out into the *Encomium* of the Conduct, Courage, and Success of *Lewis the Great*. Tells what Victories they gain'd, what Progress the *French* Troops made, and what places they took from the *Dutch*, and all through the Wise Management of their Prince, who sometimes in his Person, sometimes by his Generals led them on to Conquest.

After this he lets us know how bravely his great Master stood against the joynt Force of *Germany, Spain, Denmark, and Holland* who were entred into a Confederacy against *France*: Gives us a particular Account of the most remarkable Sieges that were laid, and of the most considerable Battles that were Fought, till the Peace Concluded at *Nimeguen*.

The Fourth Book comprehends the Reign of the *French King*, from the Conclusion of that War, to the Beginning of the Last, which he Declared against the Emperor and his Allies. In this Period of time, the King Marry'd the *Dauphin* to the Princess of *Bavaria*, enjoy'd the Fruits of a happy Peace; afterwards turns his Arms against the *Corsairs* of *Africa*, erects a Chamber of Reunion at *Brisack*, falls out with the Empire, takes *Strasburgh* and *Casal*, and Signs a Truce with the *Empire* and *Spain* for Twenty Years: But this did not last long, for King *Lewis* took up Arms again in 1688. and published a *Manifesto* containing the Reasons which had obliged him to it.

The last Book is an Account of the *French King* during the late War down to the Peace. Wherein we must not Wonder if he seems extravagant in the Praises he bestows on his Prince and Country Men, highly extolling their Actions and Success; and at the same time depreciating the Persons and Actions of their Enemies. This is not only the fault of our *French Bravoe*, but likewise the Common failing of all Mankind; and therefore he cannot be justly blamed for that, of which Men are so Universally Guilty: Bating this, he has discharged his Part tolerably well; His Stories hang well together, and are told in a Neat and Elegant Style, and the Translator, whoever he be, has done him justice in the Version.

Fables and Stories Moraliz'd: Being a Second Part of the Fables of Æsop, and other Eminent Mythologists, &c. By Sir Roger L^t Esrange. London Printed for R. Sare. 1699. Folio. Pag. 238.

IT cannot be expected that we should give an Abstract of all the Particular Fables and Stories, which our Author has *Moraliz'd* in this Part. We think it more proper briefly and in General, to take notice of the Antiquity of this Method of Instruſting Mankind, and of its Commonneſs and Deſign among the Ancients; then conſider of what Advantage it may be in our Times; and Laſtly, by ſome few

few Instances acquaint the World how far Sir Roger has discharged his Talent in this Respect.

That the Method of Instructing Mankind by *Fables* and *Parables* is very Ancient, appears not only from *Prophane* Writers, but also from the Testimony of *Holy Scripture*. There we read of *Jotham's* Fable in the time of the *Judges*, of the *Trees* Application to the *Olive-Tree*, *Fig-Tree*, *Vine*, and *Bramble*, desiring each of them to be their King, and the Moral of it the Young Man Applies to the *Schemites* who had chosen *Abimilech* to be their King. We there likewise find upon Record *Nathan's* Fable or Parable of the Rich Man and his Flocks and Herds, and of the Poor Man who had only one Ewe-Lamb; which that Prophet relates to *David* in a very Elegant manner, and afterwards very Naturally applies the Moral to that Prince. Nay, so Customary and Usual was it for the *Eastern* Countries to express their Thoughts in a *Parabolical* way, that we find the Writings of most of the Prophets run in an *Allegorical* strain; and several of our Saviours Instructions were delivered in *Parables* and Figurative Expressions. This Method soon prevailed in *Greece*, especially in those Republicks, whose Government was most Despotic and Arbitrary, where a Man could not safely speak out his mind in plain downright Terms, but was forced to dress up his Reproofs and Instructions in a Mystical Garb. But beside the providing for their own safety, those Wise Men who dealt in *Fables* had another Design in their Heads, viz. To convey the most useful Instructions into the minds of Men by this pleasing and insinuating way, which would not have been so readily received, nor so easily digested, if they had been handed to them in a Dry and Dogmatical strain. This is evident from all the Fables and Stories made use of by the Ancient Poets, especially from the two chiefest of them, *Homer* and *Virgil*, whose *Epic* Poems may be said to be One continued Fable or Story Moralized.

“ But of what Use (may some say) can such a Method of Instruction be now a Days? What Edification can the fabulous Story of a Cock and a Bull be to such a Refined Age as *Ours*, whose exalted Genius Craves and Relishes none but solid Truths, and those delivered in a Plain, Familiar and Unaffected Style? To this we say, That supposing the World to be at present Wiser than our Forefathers were, that some Men are arrived to that Maturity of Wisdom, as not to stand in need of those little helps; Yet it must be owned, that we have yet remaining some *Children* in *Understanding* as well as in *Age*, who love to be Tickled and Pleased, even whilst we instruct them.

them. To such as these, we humbly conceive, that a well chosen Fable and Story, related in an Innocent and Diverting Air, with such a Moral at the end On't as is Natural, Unforced, and Offends neither Good Manners, Religion, nor the established Government, may be of great Advantage. For by the harmless Guise of such a Fiction, the Solid Truth of some Moral Precept or Instruction, very necessary for the Conduct of Human Life, may gently steal into the Heart, and get footing there before the Man be aware of it.

Whether Sir Roger's Stories and Morals be so qualified, we leave the Reader to Judge. 'Tis certain he has the same pleasant Vein in him on the *wrong side of Four-score*, as ever he had in the Prime of his Life. If the present Treatise is not altogether so well liked by some as his former Part of *Æsop* was, 'tis to be considered, that there must be allowances made, since a Lamp cannot cast so brisk and clear a Light when its Oyl and Cotton are almost spent, as it did when it was newly Trimm'd and furnished with both. Let this be how it will; it is certain he tells his Story as facetiously, and often makes as just an Application in the Moral of it, as ever. We shall now give some Instances of his Talent this way, and submit the rest to the Perusal and Judgment of the more Learned World. His Story of *Alexander's* Reply to his Father's desiring him to try a Course in the Olympics, *That he would readily if he might have a King's Son to run with him*; informs us, that 'tis a most Providential Mercy and Blessing, when a splendid Fortune falls under the Direction and Government of a great Mind. The Fable of a *Man's Quarrelling with his Shadow*, informs us of the Nature of all the Wrangles and Controversies of this World: For, says our Author, they are all but so many Morals of this Fable; Men quarrel for that which they cannot have, would part things inseparable, and joyn things incompatible. His Story, *Of a King and a Shepherd*, acquaints us of the Troubles and Anxieties of a Crown; and of the Temptations, Snares, and Hazards of a Court-Life, with other Instructions very useful and proper for such as would renounce the Security and Blessings of a Private Life, for the Dazling Lustre of a Publick Station. The Fable of a *Lion in a Sheep-Skin*, cautions Princes from giving Credit to Court-Parasites. His Story of *Papyrius and his Mother*, is told very Naturally, and the Moral neatly applied. We might instance in more, such as the Fables of *An Ass and a little Boat*, *Of a Peacock and a Swan*, *Of a Fig-Tree and Thunder*, &c. but we should then be too tedious, and those already are enough, 'tis presumed, to give the Reader a Taste of Sir Roger's Design.

Monsieur L. E. Du Pin's Ecclesiastical History of the Thirteenth, Fourteenth, and Fifteenth Centuries of Christianity; Done into English from the French Original: Which make Vol. the 11th Containing Pag. 158. the 12th Pag. 118. and the 13th. Pag. Besides the Chronological Tables, and other Useful Indexes to each Volume. London, Printed for T. Child. 1699. Folio.

THE Former Treatises of this Dr. of the *Sorbonne* at *Paris*, have already met with so favourable an Entertainment from the Learned World, that there is little reason to question, but that this his last undertaking will be received with the same Applause. We might very well give a Character of the Author and his Design, since they both justly challenge it; but we rather leave our Readers to judge of the Worth of the Man, from the exactness of his Performance. His chief Scope in these, as well as in his former Centuries, is to give us an Account of the *Ecclesiastical Writers*, an Abstract of their Works, a Catalogue of those that are still extant, whether Genuine, or Spurious, and of those that are Lost or only to be met with in MS. with a General Character of the Authors and their Writings, and the several Editions of them. But beside these things, he interweaves in his Narration the most considerable Transactions, and the Various Changes and Revolutions that happened in Church and State at that time; and this renders his undertaking the more compleat, and makes it not only Instructive, but likewise Diverting. For a bare Account of Author's and their Writings would give the Reader but little satisfaction; but when they are represented in all their Circumstances and Occurrences of time, which either occasioned or favoured their Undertakings, this must needs please, as well as inform us.

Having said thus much by way of Preface to our Author's Design in General, We shall now proceed to consider more particularly what is contained in each of those Centuries which he has last Publish'd. To give an Entire Abstract would be too tedious, we think it sufficient to touch upon the most Remarkable things Related in each Volume, since that will give the World a full *Idea* (though in *Miniature*) of *Du Pin's* Performance.

CENTURY XIII.

HIS History of the Ecclesiastical Affairs of the Thirteenth Century is divided into Ten Chapters.

In the *First*, He treats of the various Revolutions that happened in the *German Empire* and *Italy* during this Century; tells us of the Contests between *Philip Duke of Suabia* and *Otho Duke of Saxony*, about the Empire during the Minority of *Frederick*; what hand Pope *Innocent III.* had in the Quarrel, and how at last it was adjusted by *Otho's* Marrying the Daughter of *Philip*, and being declared his Successor. Within a year after this Peace was made, *Philip* dies and *Otho* is Elected, acknowledg'd as Emperor and Crowned by the Pope at *Rome*; falls out with his Holiness, declares War against him, and is Excommunicated by him. After this *Du Pin* informs us of the Election of *Frederick* to the Empire by several Princes of *Germany*, of his Entering into a League with *Philip Augustus King of France*, of his several Coronations, twice by *Sifroy Arch-Bishop of Mentz* and a third time by Pope *Honorius III.* of the Contests between that Pope and him, of his being Excommunicated by *Honorius* and his Successor Pope *Gregory IX.* of his Departure to the *Holy Land* and being Crowned King of *Jerusalem*, of his Reconciliation with *Gregory*, and the Reasons of his declaring War afresh against him, and lastly, of his being Condemned and Deposed in the General Council of *Lions* by Pope *Innocent IV.* with the Defence that Prince made of himself in a Letter writ to the King of *France* and other Princes of *Europe*. Next to this our Author acquaints us of the Successors of *Frederick*, of the Disturbances that happened in *Germany*, *Italy*, and *Sicily*, and of the Extinction of the whole Race of the Emperor *Frederick*. Lastly, He concludes this Chapter with an Account of the House of *Austria's* Succeeding that of *Suabia* in Glory and Power, of the Election of *Rodolphus*, who laid the Foundation of the Prodigious Greatness of that Family; of the Election of *Adolphus* Earl of *Nassau*, and afterwards of *Albert Duke of Austria* to the Empire. There are other Remarkable things taken notice of in this Chapter, such as the two great Factions in *Italy*. of the *Guelphs* and *Gibbelins*, the Pretensions which several Popes made to the Kingdom of *Sicily*, several places granted and added to *St. Peter's Patrimony*, and the *Sicilian Vespers* wherein all the *French* in that Kingdom were Massacred by a Conspiracy set on foot by *John Lord of the Island of Crocida*, whom *Charles Duke of Anjou*, and afterwards King of *Sicily*, had robb'd of his Demeans.

In

In the Second Chapter *Du Pin* treats at large of the Life, Letters and other Writings of Pope *Innocent III.* Tells us what gave that Pope occasion to write so many Letters, of which there is a Collection of Nineteen Books, according to the years of his *Pontificate*; next he accounts for the several Editions of them, acquaints us of some that are lost, and of others that are to be met with in MS. in the *Vatican Library*, and then gives an Extract (at least of part) of them, by particularizing on the various Subjects of each Letter.

His Third Chapter is taken up with the History and Writings of those Popes who succeeded *Innocent III.* in this Century. He tells us of the Letters of *Honorius III.* Of *Gregory IX.* Of *Innocent IV.* Of *Alexander IV.* Of *Urban IV.* and his Instituting the Feast of the Holy Sacrament, Of *Clement IV.* and his extraordinary Humility, Of *Gregory X.* and his first Introducing the Custom of shutting up the Cardinals after the Death of a Pope in the CONCLAVE, Of *John XXI.* Of *Nicholas III.* Of *Martin IV.* Of *Honorius IV.* Of *Nicholas IV.* And of the Works of *Innocent V.* *John XXI.* *Nicholas IV.* and *Celestin V.* In this Chapter he likewise takes Notice of the various Collections of the Popes *Decretals*, and by whom made.

In the next Chapter *Du Pin* proceeds to give us the Lives and Writings of the Authors that flourished in the West during this Century. He first passes a judgment in general upon the Works themselves, and their particular Subjects treated on, and then goes on to the several Authors, accounting for their Writings, and the various Editions of those that are extant; and tells us what are lost, what are to be had in MS. and where they are lodg'd.

The Fifth Chapter contains the History of the *Greek Church*, and of the Authors who flourished in the East during this Century. Herein he first takes Notice of the State of that Empire, of the Taking of *Constantinople* by the *Latins*, of their Electing *Baldwin* Count of *Flanders* Emperor, of his Successors, of the Retaking that City from the *Latins* by the *Greeks* under *Michael Paleologus*, of the projects set on Foot for the Reunion of the *Greek* with the *Latin Church*, of that Reunion made up in the time of the said Emperor, of its Infringment under the Empire of his Son *Andronicus*. Next he Accounts for the Succession of the Patriarchs of *Constantinople* among the *Greeks*; and then goes on to give us the History of the Writings of those *Greek Authors* who wrote for, or against, their Reunion with the *Latins*.

His Sixth Chapter treats of the Councils held in this Century : And herein he begins with a judicious Preface concerning the Occasion of holding those Councils, and with a General Account of the Subject Matter of most of the Canons and Ordinances of them. After this he proceeds to give us a more particular View of the Councils and their Canons, according to the Order of the time wherein they were held. We need not insist upon the Proceedings of these Councils 'tis enough to observe that there were three *General Ones* held in this Century, viz. *The Fourth General Council of Lateran* held under *Innocent III.* A. C. 1215. *The First General Council of Lyons* in the year 1245. wherein the Pope pass'd his Sentence against the Emperor *Frederick*, and the *Second General Council of Lyons*, held by *Gregory X.* in the year 1274. For these three Reasons (1.) For the Reunion of the *Greek Church*, with whom they were in a fair way of Agreement. (2.) For the Relief of the Holy Land. (3.) For Reforming the Church Discipline, and the Lives of the Clergy. All we think proper to add on this Head is, to give you a Summary Account of the Proceedings of those Councils, which we shall do in the Author's own Words. " Therein (says he) the manner how the Clerks " ought to be habited, and the Life they ought to lead are determin- " ed, the Luxury and Disorders of several are Condemned with the " utmost severity. Therein they have a great many Instructions " about the Administration of the Sacraments, the Celebration of " Mass, and the Ceremonies of the Church. Therein the Bishops, " Priests, and the rest of the Clergy are informed of their Functions " and Office. Therein Plurality of Benefices is prohibited, Residence " enjoyn'd, and many Provisoes made about the Collation of Bene- " fices. Therein many Laws are enacted relating to Ecclesiastical " Causes, and to prevent the Abuses made of the Commissions taken " from the Holy See. Therein are renewed and confirmed the " Priviledges and Immunities of the Clergy, and the Penalties in- " flicted on those who offer any Violence to their Persons or Estates, " or Usurp their Tithes. Therein new Methods are found out to " punish Hereticks, and to support the INQUISITION lately set " up against them. Therein Sorcerers and Usurers are Condemned, " and all the Faithful enjoined to be present at the *Parochial Mass* on " Festivals and Sundays, and to Confess themselves and Receive the " Communion, at least once a year. These are the Principal Mat- ters treated of in the Canons of the Councils of this Century, which give us a clear light into the State and Condition of the Church at that time.

The Seventh Chapter gives us a large Account of the Contest between the Divines of the Faculty of *Paris* and the *Dominican* Fryers, about the laſts being admitted into the Univerſity at *Paris*. Here he tells us of the Quarrel agitated between them, of the Bulls of the Popes in favour of the *Dominicans*, whom the Univerſity had expelled from their Community; and particularly of the Conteſts that happened between *W. of S. Amour* and the *Mendicants*. At the Cloſe of this Chapter he gives us an abſtract of the Works of that Author, particularly of his Book concerning the *Perils of the laſt Times*, and concludes with paſſing his Judgment on the Style and Doctrines advanced by *Will. of S. Amour*.

In the Eighth Chapter *Du Pin* tells us of the Errors advanced by *Amaury* and his Followers, and of their Condemnation; That *Aristotle's* Works were condemned in a Council held at *Paris*: That a Book intituled *Eternum Evangelium* (the Errors of which he relates in ſhort) and the *Joachimites*, the Maintainers of that Book, were likewiſe ſeverally Condemned. Then he informs us of the Propoſitions which *William* and *Stephen Templar*, Biſhops of *Paris*, Condemned at ſeveral times; and of the Recantation which *William*, a *Franciſcan* Frier was forced to make of two Erroneous Propoſitions which he had advanced.

The Ninth Chapter is ſpent in giving a large Account of the *Waldenſes* and *Albigenſes*, Hereticks (as our Author is pleaſed to call them.) And herein he informs us of their Riſe and Original, of the Errors which he pretends were laid to their Charge, of their Condemnation by the Popes and ſeveral Councils, of the *Inquiſition* eſta bliſhed at *Toulouſe* to root them out, and of the Croiſades and Wars raiſed againſt them, and particularly againſt *Raymond* Count of *Toulouſe*, their great Friend and Supporter. Beſides theſe he tells us of ſeveral other Hereticks and their Errors, ſuch as the *Cathari*, and the ſeveral Sects of them; the *Stadings*, the *Schiſmaticks* in *Germany*, and the *Flagellantes* or *Whippers*.

Mr. *Du Pin* in the laſt Chapter adds his *Eccleſiaſtical Observations* on this Century. He takes notice of the Hereties, and the Inquiſition ſet up to ſuppreſs them; of the Errors advanced by ſeveral raſh Divines, which gave Riſe to the *Cenſures of the Church*, ſo much in uſe afterwards. He farther gives us an Account of the Univerſity of *Paris*, of its Eſta bliſhment, of its Increaſe, of the ſeveral Faculties profeſſ'd therein, of the ſeveral Degrees taken in that Univerſity, and of the Right of conferring them. Afterwards he treats of the Authority which the Popes acquired in this Century; of Elections

and Collations of Benefices ; tells us that at this time the *Commendams* of Benefices was introduced, and the Distinction between Benefices with the cure of Souls, and simple Benefices ; and that then the Age of those who were to be promoted to Holy Orders was fixed. Then he acquaints us with the Contests between the Clergy and the Mendicants, about the Right of Confessing, and relates what the Popes did with respect to this Controversie. Lastly, He takes notice of the Institution of several Religious Orders in this Century ; the most famous of which was that of the *Franciscans*, established by St. Francis of *Assisy* in the year 1208, and that of the *Dominicans*, Founded by St. *Dominick de Gusman*, and Confirmed by Pope *Honorius III.* in the year 1218. And that of the *Celestines*, Founded by *Celestine V.* before he was Pope, and Confirmed by him when he came to the Papal Chair.

Thus have we traced our Author through the Thirteenth Century. We should now proceed to give you an Account of the other two Centuries, but having not room to insert it here, we must reserve it for the beginning of the next Month.

The State of Learning.

In ITALY.

WE Hear of no Books newly Printed or Published in these Parts, since our Last. But at ROME, They have at length come to a Result about the Archbishop of *Cambray's* Book, against which the Pope has issued his Bull of Condemnation, which being somewhat Extraordinary, and in it self such a Novelty, as relates to Learning, we shall present it to the Readers view in its full length, as taken from the Original in *Latin*.

INNOCENT XII. Pope.

Ad Perpetuam rei Memoriam.

WHEREAS We have formerly been advertised of the Publication of a certain Book, written in *French*, and intituled, *The Explanation of the Maxims of the Saints concerning the Internal Life.* By Mon-

Monsieur *Francis de Salignac Fenelon*, Archbishop of *Cambray*, &c. And whereas so great and frequent Complaints have been raised in *France*, of the unsoundness of the Doctrin contained in the said Book, as requires the timely Assistance of our Pastoral care, *We* have therefore committed the said Book to be examined seriously (as the weightiness of the Subject seem'd to require) to several of our Reverend Brethren, the Cardinals and other Doctors of Divinity. Accordingly, in Obedience to *Our* Commands, after they by a constant and exact Enquiry, had discussed several Propositions taken out of that Book in several Congregations, they have certified to *Us*, both by Word of Mouth, and by Writing, what was their Opinion of each particular. Having therefore heard their Sentiments, and being willing to prevent (as far is allowed *Us* by a Power from on High) the Dangers of Christ's Flock, intrusted to *Us* by the Eternal Shepherd: *We*, by *Our* own proper Motion, out of *Our* own certain Knowledge, and mature Deliberation, and by the Plenitude of *Our* Apostolical Power, do by these Presents, Condemn and Disallow the aforesaid Book, wheresoever, in whatsoever Language, or by whatsoever Edition or Version hitherto Printed, or hereafter to be Printed; because by the Reading and Perusal thereof, the Faithful may by degrees be drawn into Errors already Condemned by the Catholick Church; and because it contains such Propositions as are by an expresse or imply'd Sense, Rash, Scandalous, Harsh, Offensive to Pious Ears, pernicious in Practice, and Respectively Erroneous.

We farther prohibit and forbid All and Every the Faithful, from Printing, Describing, Reading, Keeping, and Perusing the said Book, under pain of Excommunication *ipso facto*, without any further Declaration. *We* Will, and by vertue of *Our* Apostolical Authority, Command, That all Persons who have the said book in their Possession, do forthwith, upon sight of this our Letter, deliver up, and wholly lodge it in the hands of the Ordinaries of the Respective Places, or of the Inquisitors, The Propositions in the said Book contained, on which *We* thought fit to pass the Censure of our Apostolical Sentence, Translated out of *French* into *Latin*, are in Substance as follows, *viz.*

“ I. There is an Habitual State of Divine Love, which is pure Charity, unmixed with any Alloy of Self-Interest. Neither the Fear of Punishments, nor the Desire of Rewards have any thing to do with it. Nor is God any longer loved, for Merit, for Perfection, or for any Felicity to be met with in Loving him.

" II. In the State of a Contemplative or Unitive Life, all Motives arising from Hope and Fear are laid aside.

" III. That which is Essential in the Direction of a Soul to this Love, is nothing else, but to follow step by step the Grace of God with infinite Patience, Precaution, and Exactness. Men must keep within those Bounds, that so God may be left to be the Sole Agent, and not lead them to pure Love, till he begins by the Internal Unction to open the Heart for this Word, which is so hard a saying to Souls, as yet full of themselves, as may either Scandalize them, or cause some Disturbance to them.

" IV. In a State of Holy Indifference, The Soul no longer retains any Voluntary and Deliberate Desires for its own Interest, unless in such Cases, wherein it does not *bonâ fide*, co-operate wholly for its own sake alone.

" V. In the same State of Holy Indifference, we Will nothing for our Selves, but all things for God. We desire nothing that may be perfect and happy for our own proper Interest, but desire all Perfection and Happiness so far forth as God is pleased to effect it, that so we may Will these things by the impulse of his Grace.

" VI. In this State we no longer desire Salvation, as our own Salvation, as Eternal Redemption, as the Reward of our Merits; but we freely Will it, as the Glory and Good Pleasure of God, as a thing he Wills, and would have us to Will for his sake.

" VII. Dereliction is nothing else but a Man's Renouncing and Denying of himself, which *Jesus Christ* requires of us in the Gospel, after we have forsaken all External things. This Self-Denial relates only to our own Private Interest. The greatest Probations, in which this Self-Denial or Dereliction of our selves ought to be exercised, are the Temptations, by which God who is the Rival would purify our Love, by shewing that it has no other Sanctuary, nor any other Hope, no not so much as what Relates to our Everlasting Interest.

" VIII. All the Sacrifices that are wont to be offered by Souls the least Interested about their Eternal Happiness are Conditional. But this Sacrifice cannot be absolute in an Ordinary State. In the single Instance of extream Trials, this Sacrifice becomes in some measure Absolute.

" IX. In extream Tryals the Soul may be invincibly Persuaded by a reflexive Persuasion, and such a Persuasion as arises not from the Depth of Conscience, that she is Reprobated by God.

" X. Then

"X. Then the Soul separated from it self, cries out with Christ on the Cross, saying, *My God, my God, why hast thou forsaken me?*
 "In this involuntary Impression of Desperation, it offers up an Absolute Sacrifice of its Self-interest, as to what Relates to Eternity.

"XI. In this State the Soul foregoes all hope of its own private Interest, but in the Superior Part; that is, in its direct and inward Acts, never parts with that perfect Hope, which is the Disinterested Desire of the Promises.

"XII. The Director may then permit such a Soul to acquiesce simply in the loss of its own private Interest, and in that just Condemnation, which it believes is inflicted on it by God.

"XIII. The Inferior Part of Christ on the Cross did not communicate to the Superior Part its involuntary Perturbations.

"XIV. In extream Tryals for the Purifying of our Love, there is some sort of separation made of the Superior part of the Soul from the Inferior part of it. In this separation the Acts of the Inferior Part flow from a Blind and Involuntary Perturbation; for all that is voluntary and intellectual belongs to the Superior Part.

"XV. Meditation consists of Discursive Acts, which are easily distinguished from each other — This Composition of Discursive and Reflexive Acts is peculiar to the exercise of interested Love.

"XVI. There is a State of so Sublime and perfect a Contemplation as may become habitual, so that as oft as the Soul Actually Prays, its Prayer is Contemplative, not Discursive. Then it has no more occasion to have recourse to Meditation, and to its Methodical Actions.

"XVII. Contemplative Souls are deprived of a Distinct, Sensible and Reflexive intuition of Jesus Christ, (1.) In the first Zeal of their Contemplation, and (2.) In Extream Trials.

"XVIII. In the Passive State, all the several Vertues are exercised, without thinking that they be Vertues. Every moment nothing else is thought of, but the doing of that which God wills, and which a Jealous love at the same effects, that none might desire Vertue for himself, nor be more Vertuous, than when he relies not upon Vertue.

"XIX. In this sense it may be said, that the Passive and Disinterested Soul, desires not Love it self, as it is its Perfection and Happiness, but only as 'tis that which God requires of us.

"XX. In Confession, Converted Souls ought to detest their Sins, and Condemn themselves, desire Remission of their Sins, not as their own Purification and Redemption, but as the thing which God Wills, and would have us Will for his Glory.

"XXI. The

“ XXI. The Holy Mysticks have excluded the Practice of Virtue from the State of Transformed Souls.

“ XXII. Tho’ this Doctrin (*of Pure Love*) be the Pure and Simple Evangelical perfection, set down by Universal Tradition; yet the Ancient Pastors did not generally propose to the multitude of the Faithful, any thing but the exercises of interested Love proportioned to their Graces.

“ XXXIII. Pure Love is that alone which constitutes the whole Internal Life, and thence proceeds the only Principle, and only Motive of all the Actions which are Deliberate and Meritorious.

By the express Condemnation of these Propositions, *We* would not be thought to approve of the other things contained in this Book. But that these *Our* Letters Patent, may be the more easily notified to all Men, and that none may plead Ignorance in the Case: *We* likewise Will, and by the aforesaid Authority, Command, that they be published as Usual by one of *Our* Carriers before the Gates of *Our* Royal Palace, of *Our* Apostolical Court of Chancery, and of the General Court on the *Citatorian Mount*, and at the Entrance of *Campus Flora* without the City, and that Copies of them be set up at the said Places: That being thus Published, they might prevail on All and Every Person, whom they concern, as much as if They had a Personal Notice thereof. *We* moreover require, that the same Credit be every where given both Judicially and Extra-judicially to the Printed Copies of these *Our* Letters Patent, Subscribed by a Publick Notary, and Sealed by One in Ecclesiastical Authority; as should be to these *Presents* if exhibited and shewn. Given at *Rome*, at *St. Maria Major*, under the Papal Seal, *March* 12. 1699. in the Eighth Year of *Our* Pontificat.

Signed,

J. F. Card. Albanus

In the Year 1699, in the Seventh Indiction, on the 13th of March, and in the Eighth Year of the Popedom of the most Holy Father in Christ, and our Lord Innocent XII. By Divine Providence Pope; the aforesaid Bull was Set up, and Published, before the Gates of the Pope’s Royal Palace, of Innocent’s Great Court, at the Entrance of Campus Floræ, and the other Usual Places of the City; by me Francis Perinus, Carrier to His Holiness.

Signed,

Sebastianus Vassellus Mag. Curf.

IN FRANCE.

Lately published *Regiæ Scientiarum Academia Historia*, in quâ præter ipsius *Academici Originem & Progressus*, variasq; *Dissertationes & Observationes* per 30 Annos factas, quàm plurima *experimenta & inventa*, cum *Physica tum Mathematica* in Certum Ordinem digeruntur. By *Du Hamel*, Secretary of the said Academy. This Work takes in the Acts of this Academy from its first Institution, Anno 1666. to the Year 1696.

There is likewise published, *Remarques & Decisions de l'Academie Françoise*, par *Monsieur L'Abbé Tellemant*.

IN HOLLAND.

At DELF, is published, by *Henry Van Rhyn*. *Panegyris Janseniana seu Testimonia Eruditorum Virorum Celebrantia Librum cui Titulus; Corn. Jansenii Episcopi Iprensis, Augustinus: Addito Prolog. Calcato, hodiernis Controversiis non parum illustrandis accommodo: Per Paulum Aurelium, Theolog. Timclaten. Gratinopoli, 1698. Quarto.*

At AMSTERDAM, The Brothers the *Huguetans*, have published *Clerici Harmoniam Evangelicam ex quatuor Evangelistis concinnatam, cui Subiecta est Christi Historia*, in Folio.

At the same place there is in the Press, *Festus cum notis Variorum ad usum Serenissimi Delphini accurate Dacerio; acceperunt in hac novâ Editione Notæ Integræ Jos. Scaligeri, Fulvii Ursini, & Ant. Augustini. in Quarto.*

The same *Huguetans* will speedily publish, *Patini Familias Romanas ex Ursini Bibliothecâ.*

At LEYDEN, will be speedily Published, *Flormii Politica cum notis antea ineditis.*

The new Edition of *Irenæus*, is going forward here, being put out by the Learned Mr. *Grabe*; and We find the World may expect very considerable Additions and Improvements beyond any Editions extant of that *Father*: Some of which We thought it might be acceptable to mention, but for a more particular information, we must refer the Reader to the Printed Proposals, which will be published in a little time.

1. The Antient *Latin Version* will have great Emendations from several *MSS.*

2. Very near half the *Greek Text* is Restored, taken from several Valuable *MSS.* which are in the Librarys of *England, France, Italy, Germany. &c.*

3. The Notes of *Gallafius, Billius, Frontoduceus, Fevardentius. &c.* will be incerted; to which many New ones will be added, as well concerning the Original *Text*, as the *Latin Version*.

4. A Dictionary relating to *Irenæus*, Consisting of 3 parts, (1.) of the *Greek Words* in this Author not commonly used or found in the Lexicons. (2.) Of the *Latin Words* and Particles, which in the *Latin Version* are often used in a Peculiar Sense, (3.) of the *Latin Words* which constantly have the same *Greek Words* Correspondent, in the *Greek Text* of *Irenæus*.

5. Some Fragments of the lost Books of *Irenæus* are added, partly those which are Annexed to *Fevardentius's* Edition, with many others taken from *MSS.*

Mr. *Wells*, to whom the World is Indebted, for his useful Book, Entituled *Elementa Arithmetica Numerosa & Speciosa*; has entered upon another undertaking which cannot but be very acceptable to the Learned. He intends to Publish a Set of Mapps which shall contain the Old and New *Geography* of every Country in a distinct Map of each, and they will be Printed on French Royal Paper; He Proposes to Receive but 1s. 6d. for a Pair (*i. e.*) the Old and New Map of each Country, of Such as Subscribe; and 2s. the pair if they will have them on Imperial Paper. Proposals at large may be seen at Mr. *Bennet's* at the *Half Moon* in St. *Paul's* Church-Yard, and he takes Subscriptions.

LONDON.

There is Revising, Correcting and very much enlarging by *Jeremy Collier*. M. A. (for which Proposals will suddenly come out) the Late English Edition of the Great Historical, Geographical, Genealogical, and Poetical, Dictionary. Being a curious Miscellany of Sacred and Prophane History, from the Eighth and last Edition of Mr. *Morerly*, &c. Containing, in short, the Lives, and most Remarkable Actions of the Patriarchs, Judges, and Kings of the Jews. Of the Popes, Holy Fathers, and Doctors of the Church. Of Bishops, Cardinals, and other famous Prelates. Of Heresiarchs and Schismatics, and their chief Doctrines. Of Emperors, Kings, Illustrious Princes, and Great Captains. Of Ancient and Modern Authors. Of Philosophers, Inventors of Arts, and all those who have recommended themselves to the World, by their Knowledge, their Works, or some Memorable Action. Together, with the Establishment and Progress both of Religious and Military Orders, and the Lives of their Founders. The Genealogy of several Illustrious Families in *Europe*. The Fabulous History of the Heathen Gods and Heroes. The Description of Empires, Kingdoms, Commonwealths, Provinces, Cities, Towns, Islands, Mountains, Rivers, and other Considerable Places of Ancient and New Geography; wherein are observed the Situation, Extent, and Quality of the Country: the Religion, Government, Morals, and Customs of the Inhabitants. The Sects of Christians, Jews, Heathens, and Mahometans. The Principal Terms of Arts and Sciences. The Statutes and Laws, the Publick and Solemn Actions, as Festivals, Plays, &c. And withal, the History of General and Particular Councils, under the Names of the Places where they have been Celebrated. The whole being full of Remarks and Curious Enquiries for the Illustration of several Difficulties in History, Chronology and Geography. To which are added, by way of Supplement intermix'd throughout the Alphabet. The Lives, most Remarkable Actions and Writings, of the Illustrious Families of our English, Scotch, and Irish Nobility, Gentry, and Eminent Clergy, and most Famous Men of all Arts and Sciences. As also an Exact Description of those Kingdoms, with the most Considerable Occurrences.

This Work is in a great forwardness, and will be put to the Press in a little time.

There is in the Press, and will be Published in a few Days, A Compleat History of all the Dispensations and Methods of Religion, from the Beginning of the World to the Consummation of all Things, as represented in the Old and New Testament. Shewing the several Reasons and Designs of those Different Administrations, and the Wisdom and Goodness of God in the Government of the World, especially of his Church, through all the Ages of it. In which the Opinion of Dr. *Spencer*, concerning the *Jewish* Rites and Sacrifices is particularly Refuted, and the Certainty of the *Christian* Religion Demonstrated against the Cavils of the *Deists*, &c.

There are likewise in the Press and will speedily be Published,

(1.) The Works of *Etmullerus* Abridg'd : Or, a Compleat Treatise of all the Diseases incident to Human Bodies ; Tranlated from the last Edition of his Works.

(2.) The History of Physick, 8vo. in three Books. Written by *Monsieur le Clerc* of *Geneva*.

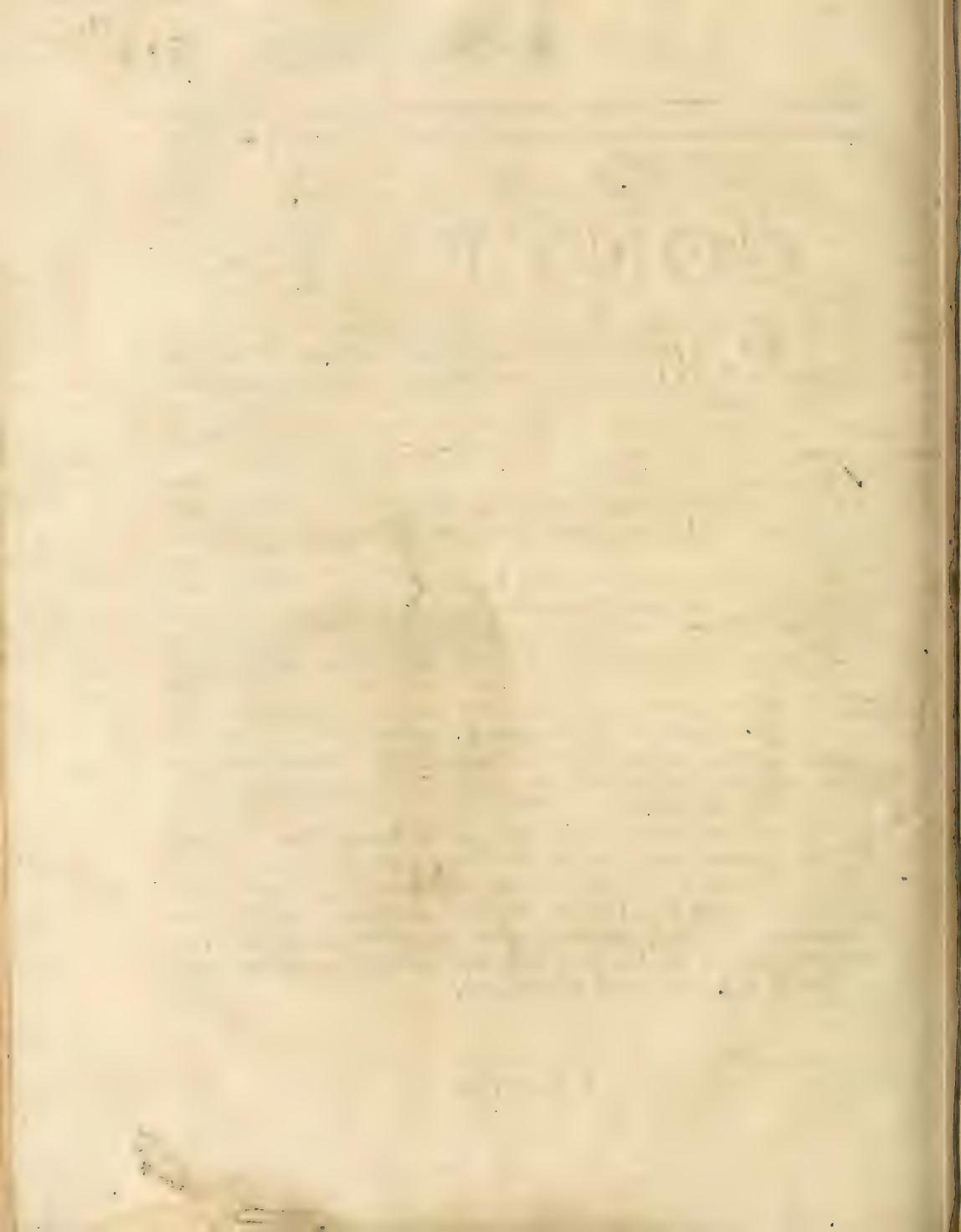
(3.) The History of Painting, Engraving, Architecture, &c. By *Monsieur le Monier*, Chief Professor of those Sciences to the *French King*.

THE

T H E C O N T E N T S.

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C
F I N I S.



THE
HISTORY
OF THE
WORKS
OF THE
LEARNED.

OR,
An Impartial Account
OF
BOOKS

Lately Printed in all Parts of Europe.

With a Particular RELATION of the

State of Learning

In each COUNTRY.

For the Month of April. 1699.

Done by several Hands.

Vol. I.

To be continued Monthly.

LONDON: Printed for H. Rhodes, at the Star near Fleet-Bridge; T. Bennet, at the Half-Moon in St. Paul's Church-Yard; A. Bell, at the Cross-Keys in Cornhill; D. Midwinter, and T. Leigh, at the Rose and Crown, in St. Paul's Church-Yard. 1699.
Where those for January, February and March are to be had.

THE
HISTORY
OF THE
Works of the Learned, &c.

For April, 1699.

Alta di Don Pietro Giron Duca D'Ossuna, &c.
That is, *The Life of Don Peter Giron, Duke of
Ossuna*, Viceroy of Naples and Sicily, in the
Reign of Philip III. By *Gregorio Leti*. At *Amster-
dam*. 1699. in 12 °. Three Tomes.

THIS Work is divided into Three Tomes, and each
Tome into Three Book. In the first Book, *M. Leti* gives
a very particular Description of the Humour of the
Spaniards in General, their Maxims, Faults and good
Qualities, of their Religion, the most considerable of their Cities,
Court, Councils, Grandees, Offices and Revenues. The Author
neither flatters the *Spaniards* nor their Country; nor does he seem
to be very fond of his Hero, but tells us his bad as well as his good
Qualities, with great Freedom; alledging, That if he speak nothing
but Truth, he is not to be blamed; That an Historian ought to
vouch for the Truth of what he asserts of himself; but as for the
rest, his Business is not to draw fine Pictures, it's enough if he make

them like. Amongst other things in his first Book, he enquires, Whence it comes to pass that the Spaniards are not so good Soldiers now, as they were formerly; and answers it by this Maxim, *Si Caput dolet cateramembra Languent*: i. e. If the Head be sick, the rest of the Members will Languish; which is easie enough to be understood without a Commentary. He observes likewise, That a Spaniard is not fit for a single Combat; and that its rare to find a Spaniard challenge one of another Country to Duel; and upon this tells us of a Saying of the famous *Spinola*, That a Spaniard alone, tho' a good Soldier in Company, is fit for nothing but to stand Centinel.

That Nation hath been for a long time accused of enlarging much upon their own Praise, which our Author says is so usual among them on all occasions that a certain Monk told him the Spaniards could not forbear boasting even while confessing themselves.

It's well enough known, says he, that every thing is done at the Court of *Spain* by Weight and Measure; and that the King himself has his fixed Hours of rising and going to Bed. He tells us the set Hour for the King's Rising is Seven in the Morning, and that one Day the Clock having struck Seven, and the Door-Keeper going in thereupon to awake *Philip IV.* who was still very sleepy, that Prince said to him when he awaked him, *I pray you, grant me one Hour more to Day, and you shall abate it me to Morrow.* The Door-keeper was so complaisant as to grant this Favour to the King, but did not fail to raise him an Hour sooner next Morning. He tells us likewise that *Philip II.* was so weary of all those Formalies and Restraints, that he envied the Happiness of a Gentlemen of 10000 Livres Revenue, because, sayed he, he may live as he pleases, which a Prince has not the Priviledge to do.

The Second Book is spent in giving an Account of the Origin, Genealogy, Alliances and Publick Employments of the Family of *Ossuna*. He says, they descended from that of *Gisneros*, an Illustrious Family in the Ninth Century, one of whom entertained a Company at his own Charge, under *Godfrey of Bouillon*, in the Holy War, another of them called *Don Roderic Gonzales de Gisneros*, King *Alphonfus VI.* who was his Father-in-Law, honoured with the Glorious Title of the *Hero of Spain*, on the following occasion.

This Prince being taken by a Party of Moors, *Don Roderick* at the Head of 50 Men, attack'd those Infidels, and rescued him. To eternize the Memory of this Heroick Action, the K. cut off the
skirt

skirt of his Royal Robe, which they call *Giron* in Spanish, and presented him with it; whence the Family changed their Name from *Gisneros* into *Giron*. This Don *Roderic* died in 1141. leaving behind him two Sons and two Daughters: From his Sons are descended many of the Spanish *Grandeess*, who for three Ages have been possessed of the chief Employments in the Kingdom. From Don *Roderic M. Leti* comes to Don *Peter*, who died in 1466. He was possessed of many considerable Lordships, and was honoured with the Title of *Rich-Man*, which was the only Title then given by the Kings of *Spain*, and continued till *Alphonsus V.* called the *African*, abolished it; and then the Titles of *Marquis*, *Viscount* and *Baron* succeeded about 1469. three Years after the Death of Don *Peter*. His Descendants join'd to their other Titles that of *Count d'Urena*, which they carried till the time of Don *Peter* the Fifth Count, who acquired the Title of *Duke of Ossuna*. He had diverse great Employments at the Court of *Philip II.* and was, in fine, made Viceroy and Captain General of the Kingdom of *Naples*. In 1560. he Married *Donna Eleonora de Gusman*, Daughter to the Duke of *Medina Cidonia*, at which time *Philip II.* gave him the Patent to be Duke. It was in 1581. he made him Viceroy of *Naples*, when the King's principal Charge to him was, To neglect nothing for Establishing the Inquisition in that Kingdom; but he found the Neapolitans so universally prejudic'd against it, that he saw it would be the Loss of all to attempt it.

That People are naturally addicted to Revolt; so that if the Viceroys be obeyed there, it is ascribed to their Dexterity in Managing such difficult Spirits. The Duke *d'Ossuna* procured their hatred by punishing, too severely, the Principal Authors of a Sedition, because of his sending a great Quantity of Corn into *Spain*, where 'twas wanting, which heightened the Price of Bread at *Naples*. In the mean time, the Duke had not been so severe, but for the Solicitation of Pope *Sixtus V.* who not being satisfied to Reign at *Rome* himself in a Cruel and Tyrannical manner, did also prompt the Neighbouring Princes to imitate his Conduct. But the Neapolitans looking only at the immediat Cause of their Calamities, held their Viceroy in Destruction, and gave him the Odious Name of *Tyrant*; and therefore the King of *Spain*, not willing to incense them further, recall'd him before the Six Years of his Vicereyship were finished.

In the Third Book *M. Leti* begins his History of the Duke *d'Ossuna*, whose Life he undertakes to write. His Name and Titles

were

were *Don Peter Giron*, Third Duke of *Osuna*, Second Marquis of *Pennafiel*, Seventh Count of *Urenna*, Knight of the Golden Fleece, Counsellor of State to His Catholick Majesty, Viceroy of *Sicily* and afterwards of *Naples*. His Father was *Don John Tellez Giron*; and his Mother *Donna Anna Maria de Velasco*, Daughter to *Don Inigo Fernandez de Velasco*, Great Constable of *Castile*, Fourth Duke of *Frias*, and the Sixth Count of *Haro*. *Don Peter* in his Infancy was much addicted to Silence and Melancholly, which obliged his Parents to chuse him a Governess of a witty, lively and gay Temper, in order to cure him of his sullen Disposition. Then they chose him a Tutor, much of the same Humor, who taught him Latin without Rules, only by Reading *Erasmus's Colloquies*, and so chang'd the Temper of this young Lord, that during the rest of his Life, he seem'd more inclinable to Joy and Pleasure, than to Melancholly; so that his witty Sayings were much talk'd of; and he was censured as having more of a Buffoon in him than became his Quality. He was sent to study at *Salamanca* in 1587. returned to *Madrid*, about the end of the following Year, and then began to learn his Exercises.

After the Death of *Henry III.* of *France*, he accompanied the Duke of *Feria* thither, who was sent by the King of *Spain* to manage his Interest at that Court, & to prevent *Henry 4th's* coming to the Crown. He improv'd this Opportunity to acquaint himself with Publick Affairs, and to understand the particular Interests of Sovereigns in those different Negotiations.

Our Duke continued only Six Months in *France*, during which time he confess'd, that he learn'd more of Politicks, of the Way of Living, and of the Exercise of Arms, than he did during all the rest of his Life. He mightily commended Pope *Sixtus* the Fifth's Way of Government; but made no great Account of Queen *Elizabeth's*. After his return from *France*, he went to travel into *Portugal*, which gives our Author occasion to make a Digression upon that Kingdom, wherein we shall not follow him.

Philip II. being dead, and *Philip III.* succeeding, our Duke conceived great Hopes of Advancing himself at Court, because of his Interest among the Favourites; and his Father dying also much about that time, he thought he could not miss his Aim, because of his Honour and Estate; but tho' he had diverse good Qualities, yet he was represented as so much of a Buffoon, and pleasing himself with mean Galleries, more proper for an Impudent Lackey, that he

he was disappointed: Yet it is own'd, that his pleasant Way of Saying and Doing those things might very well have deserved a Pardon.

Finding he could not advance himself at Court, he went to the *Netherlands* with the Constable of *Castile*, who was sent thither to assist the Archduke with his Advice. The Constable in his way, visited the Court of *France*, where he receiv'd great Honours from *Henry IV.* The Duke *d'Ossuna* accompanied him to the Audience, and perceiving that the King ordered the Constable to be cover'd, he put on his Hat likewise, as a Grandee of *Spain*, tho' all the Princes of the Blood, who were present, continued uncovered. The said Princes were much surprized at the Duke's Boldness, which they look'd upon as a sort of Affront, yet testified no Resentment of it for the present, out of Respect to the King, but next Morning they represented the Prejudice done to their Rank by the Duke's Procedure. *Henry IV.* to satisfy them, order'd the Ceremonial to be examined, wherein 'twas found, that the Princes of the Blood cover'd themselves, when the King order'd Ambassadors to be cover'd, and that the Custom had only been discontinued since the time of *Francis I.* whereupon *Henry IV.* order'd that Ancient Custom to be Revived. Thus the Duke *d'Ossuna*, by his Boldness, did this Good Office to the Princes of the Blood, without thinking on it.

When the Duke arrived in the *Netherlands*, he entertain'd some Troops at his own Charge during the War, was present at many remarkable Actions, and gain'd a great deal of Glory. It was much however against his Will, that he serv'd under the Admiral of *Arragon*, who was no good General, but a mighty Bigot, altogether swallowed up in his Devotion, and therefore commonly called, *The Grand Captain of the Rosary*: He covered his whole Body with Relicks of Saints, and always carried a Piece of the True Wood of the Cross in the Pommel of his Sword. One Day when the Duke was preparing to force the Enemies Trenches, the Admiral offer'd him the said Sword; but the Duke, who did not love so much Devotion in a General, and would rather lose his Friend than his Jest, answered, *That he lov'd his own Steel Sword, better than his Wooden One.*

The Duke *d'Ossuna* gain'd nothing but Glory and Wounds in the *Netherlands*; He lost his right Thumb before *Grolle* in 1606. and much weakned his Estate by maintaining Men at his own Charge. He made a step to *England* to see King *James*, who (says *M. Leti*) would

would needs speak Latin with the Duke, that Prince valuing himself most upon his being perfect Master of that Language. The Duke, at his return, being ask'd by the Archduke, What News there was at the Court of *England*, answer'd, *If your Royal Highness had ask'd me News from King James's University, I could have told you something* : Intimating thereby, How little he valued a Prince whose Chief Talent differ'd not much from that of a Good Tutor.

The Duke returned to *Spain* in 1607. with Letters of Recommendation from the Archduke and Archdutchess, and Authentick Attestations from the Generals, and all the Officers of the Army. A few Days after his arrival the King made him Gentleman of his Chamber, and one of the four Counsellors of the Council of *Portugal*. The Archduke had honour'd him before with the Order of the Golden Fleece whilst he was in the *Netherlands*.

In 1610. a Proposal was made in the Council of *Spain*, to chase all the *Moors* out of their Dominions. The Duke *d'Ossuna* was of a contrary Opinion, and in a Discourse, which our Author gives at full length, shews the great Prejudice which would happen thence to the State, seeing the Countiy was already so much dispeopled, that instead of Banishing Inhabitants, they ought to make use of all possible Methods to bring in new Ones. But the pretended Interest of Religion carried it, and the *Moors* were forced to leave *Spain*. The reasonableness of the Dukes Discourse was evident enough, but no Body durst second him, for fear of the dreadful Tribunal of the Inquisition, which push'd on that Affair with vigor. Nay there were some who charg'd the Duke with Heresie, because of this Advice; and the better to confirm their Suspicion, made use of his having been 6 Years in the *Netherlands*, that is to say, in Provinces infected with Heresie. He was oblig'd thereupon to justify himself in a Second Discourse, and to prove the Innocence of his Advice.

In 1611. he was made Viceroy of *Sicily*; a little after that by his Interest *Philibert Emanuel*, Eldest Son to *Charles Emanuel*, Duke of *Savoy*, had been made General of the Sea for the Catholick King, because the Duke perceived he would be useful to Re-establish the Marine Affairs of that Island and to prevent the Inhabitants being plundered by the *Turks*, as formerly.

The Duke no sooner arrived in *Sicily*, but he published an Edict for the Reformation of all Abuses, and of all Sentences, which were suspected to be erroneous. By this Method he clear'd *Sicily* of a great

great number of Banditi and other Villains who had bought Absolution from the Judges. He condemned most of them to the Gallies, and furnished the King's Fleet with Galley Slaves, whereof it had great need. To this end he also publish'd a Declaration, That all those who had been condemn'd to die for Contumacy should have their Pardon, provided they would willingly serve in the Gallies a certain time without being chain'd. He likewise forbade the carrying of hidden Arms under severe Penalties.

Sometime after, he visited all the Cities, punished those that were guilty of Crimes, turn'd out such Governours whose Towns he found in a bad Condition, and rewarded those who he saw had been careful. There's at *Messina* a Church called the Church of *St. Mary of the Letter*, because of a Letter kept therein, which they pretend the sent from Heaven by *St. Luke* her Secretary, to assure that City of her Protection. The Duke going to see that Church, the Archbishop failed not, according to Custom, to present him that Holy Relique to kiss. The Duke received it devoutly on his Knees, but, after he rose up, could not forbear saying, *Our Lady would have oblig'd us more sensibly, if she had sent us a good Bill of Exchange, I should have made use of it at present to chase the Turks from our Coasts, and to defend us from their frequent Ravages which are so destructive to the Island.* Those words did very much scandalize the *Messinois*; all whose Devotion (says our Author) consists in adoring this Holy Letter. At *Catanea* he visited the Church of *St. Agate*, accompanied by his Dutcheß. The Bishop there presented him the Teats of that Saint to kiss, which he did, saying to his Dutcheß at the same time, "By your leave, Madam, I hope you will not be Jealous.

During his Abode in *Sicily*, he put the Gallies of that Kingdom in so good a condition, that they took diverse considerable Prizes from the Turks, and cleared the Seas of those Pirates. Our Author gives a Description of *Sicily*, and an Account of many singular Sentences pass'd by the Duke during his Government there.

In 1615. the Duke *d'Ossuna* was remov'd from *Sicily*, and made Viceroy of *Naples*. The very Name of *Ossuna* was odious to the Neapolitans, because of the Cruelties of the Dukes Grand-Father there, as formerly mentioned; so that they would not have receiv'd him kindly, had he come directly from *Spain*, but being so much commended by the *Sicilians* for his Administration there during four Years, and especially for delivering them from *Banditi* and *Pirates*, the Neapolitans received him with Joy, because they were much in-

fested with both of them, the Turks carrying 500 Slaves Yearly from the Province of *Calabria* alone. But the Duke, soon after his arrival, deliver'd them from this Inconvenience, and provided their Gallies with Soldiers and Slaves.

He took great delight in giving singular Judgments in particular Cases; of which our Author has many Instances; one of them as follows:

There was a very rich Merchant in *Naples*, call'd *James Morel*, above 70 Years Old, who boasted, That he had gain'd all his Estate without ever going out of the City of *Naples*; and indeed he had not stirr'd out of it for 48 Years. The Viceroy, being informed of this, sent an Officer to forbid him at any time to go out of the Kingdom of *Naples*, on pain of 10000 Crowns: At first the Merchant laughed at the Prohibition; but a little after, he did so much torment himself to think what might be the Viceroy's Reasons, that he could not sleep, but fell into such a Melancholly as endangered his Life. To rid himself of this Torment, he sent the 10000 Crowns to the Viceroy, took Coach and went into the Dominions of the Church, where he staid only one Night, and returned to *Naples* on the 4th Day. The Viceroy gave 5000 Crowns to the Hospital of the Maimed and Wounded; and sent the other 5000 back to the Merchant, with a Message, That this was enough to teach others how the Capricio's of Fools were to be chastised.

Whilst he was Viceroy of *Naples*, he did what he could to bring down the Pride of the Venetians, and to deprive them of the Empire of the *Adriatick Gulf*. He had divers Sea-Fights with them, and made many Prizes on them, of which they could never procure Restitution, though they obtained Orders from the King of *Spain* for it. The Viceroy either disregarding his Orders sometimes, or having secret Orders to seem to do so. The Pope sent a Nuncio to oblige him to Peace with the Venetians, who, finding that all his Arguments, from Politick Considerations, would not do, attack'd him with those of Religion, and told him, He must one Day give an Account to God for all the Wars he unjustly undertook: To which he answered, *Monsieur Nuncio, the Cloisters and Chapters of Priests and Monks are maintained by Scruples of Conscience, but 'tis quite otherwise with the States of Princes; and as for us Ministers, who govern in their Name, an Ounce more or less of Conscience signifies nothing.* The Nuncio having told him at another Time, That his Conscience was somewhat too light, he answered, *That to make it more weighty he would take half a pound of the Conscience of the*
Dutchess.

Dutchess, his Wife, which was so much the more heavy, that she was Protectress of our Lady of Refuge, and of our Lady of Mercy.

The Duke, by the King of Spain's Consent, Established the Custom of sending Visitors every two Years to examine the Conduct of Magistrates and Judges, and to hear the Complaints of the People. This Method kept them all to their Duty, but after the Duke's Time, the Visitors served for nothing but to take Bribes from the Courts of Justice, and to give all Judges and Magistrates Attestations of their Good Conduct, by which Means they eluded the Complaints of the People, who thereupon call'd them, *The Visitors of Purfes.*

In the Seventh Book, M. Leti gives an Account of the Famous Conspiracy against *Venice*; wherein our Duke had so great a part, and which hath been very well writ by the Abbot of S. Real, under the Title of *Conjuration des Espagnols contre La Republique de Venise en L'année 1518.* and therefore we shall say nothing of it more than that M. Leti gives us the different Opinions of Authors concerning it; some saying the said Conspiracy was formed by the Duke d'Ossuna, others ascribing it to the Marquis of Bedmar, the Spanish Ambassador at *Venice*, who was a Man of greater Intrigue than the Duke. Some are of Opinion, that the Famous *Corsaire Jaques Pierre*, was really disgusted by the Duke d'Ossuna; and others, That it was only a Faint to induce the Venetians to entrust him with part of their Naval Force, though the Point was carried so far that that the Duke confiscated his Estate, shut up his Wife and Children in close Prison, threatening to put them to Death, if he did not return from the Venetian Service, and the Spanish Ambassador threatned the Republick with his Masters Displeasure, if they did not deliver him up, which they would not, but actually gave him the Command of a Squadron. M. Leti tells us likewise, That the Venetian Writers say not one Word of this Conspiracy; and therefore he is apt to think it all Romance; and that 'twas impossible to carry on such a Design in *Venice* at that time of the Year, viz. in May, when the Nights were so short, that they could not put one 4th part of their Project in Execution. But however that is, the Marquis of Bedmar and the Duke d'Ossuna thought themselves so sure of the Success, that a few Days before that appointed for the Execution, each of them sent a Courier to Madrid to give Advice, That *Venice* was in the King of Spain's Possession; but when the Conspiracy was discovered by *Fassier*, one of the Plotters, they

sent each a Courier to excuse themselves, and to blame one another for the Mis carriage, and the Duke d'*Offuna* was one of the first who found fault with the Design, and endeavoured to persuade the Publick, That he had no hand in it. There are others who say, he had laid the Plot so well, that if *Juffier* had not discovered it out of Remorse of Conscience, it had certainly been put in Execution.

In the 5th Book, we have an Account of what the Duke did till the Conclusion of his Viceroyship. Prince *Philibert* of *Savoy*, who had hitherto liv'd in good Intelligence with the Duke, began to fall at Variance with him, and wrote to *Madrid* against him. That he was forming vast Projects, and design'd to make himself Sovereign of *Naples*, which made such an Impression upon the Minds of the Council, that they observed the Duke narrowly from that time forward. He also drew upon himself the Hatred of all the Great Men in the Spanish Monarchy; by advising the King of *Spain* to sell all the Places of Profit in his Dominions, to Re-establish his Exchequer, instead of laying new Imposts upon his Subjects in the Kingdom of *Naples*.

At the same time the Duke of *Lerma*, the King of *Spain's* Chief Minister, having obtained a Cardinal's Cap, he thought he could not better testify his Gratitude to the Pope, than by bringing the Inquisition into the Kingdom of *Naples*; and procured Orders from Court, that the Duke should do it, but he absolutely refused, and wrote his Reasons against it. This gain'd him the Heart of the Neapolitans who hated the Inquisition as much as he, but it drew upon him the Hatred of the Ecclesiasticks, and increased the Suspicions already conceived of him at Court. He endeavoured however to prevent those bad Impressions by Marrying his Son to the D. of *Usch's* Daughter, that Duke being the King's Favourite, and Son to the Duke of *Lerma*, just now mentioned, which did him some Service for the time. But he continued his Endeavours to gain the Affections of the People by all Methods possible. *Nani* accuses him plainly of Affecting the Sovereignty; and *Leti* says, all Circumstances confirm this Opinion, but believes that 'twas occasioned by the Court of *Spain's* neglecting him. 'Twas on this Account that he applied himself to gain the Chief of the Nobility, whom he had treated harshly enough before; He likewise made his Court to the Jesuites and other Ecclesiasticks, to whom he had shewed but little Respect formerly. That which troubled him most, was his Son's being in *Spain*, and would infallibly become the Victim of his Ambition.

Ambition. To remove this Difficulty, he wrote to *Madrid*, That he had a great Mind to shew his Daughter-in-Law the Kingdom of *Naples* before his Viceroyship expired, being persuaded that the D. *d'Uzeda*, the King's Favourite, and Father to the Lady, would oblige her Husband to Accompany her. The thing took as he hop'd it would, and so he had the Pleasure of his Childrens Company, which he valued above all things.

So far the Duke seem'd to have carried on his Design well enough. But one imprudent Action in *Jan.* 1620. spoiled all, and was the chief Cause of his Ruine: At *Naples* they kept the Treasury of the Ancient Kings of that Realm, in which, amongst other Rarities, there were three Crowns and three Scepters; to wit, those of *Alphonfus* the last of that Name, of *John* and *Ferdinand*: One day when the Duke had given a Magnificent Treat to the Grandees of the Kingdom, he would shew this Treasury to his Son and Daughter-in-Law, and at the same time put K. *Alphonfus's* Crown on his Head, and took his Scepter in his Hand, in the Presence of a multitude of People, of whom he demanded, If they thought these Ornaments became him well. It is not known, whether he did it merely in Jest, or whether he imagined, that the People would salute him as King, but they did not do it, and his Enemies failed not to inform the Court of *Spain* of the Matter.

His Disgrace, which followed soon after, his being Recall'd, his Imprisonment and Death, are the Subject of the Ninth and Last Book. The Court nam'd Cardinal *Borgia* to succeed him before the three last Years of his Viceroyship were expired. This struck him a little, but did not dispirit him: He still thought to maintain himself by the Interest of his Friends at Court: He Wrote, he Solicited for that end, but all in vain: He disputed his Ground with the new Viceroy, as much as he could, but the latter got Footing in the Kingdom by his Subtilty, and was acknowledged by the Magistrates, maugre all the Duke's Opposition. Being obliged to give Way, the D. *d'Ossuna* return'd to *Spain*, with a Magnificent Retinue, and with so great Store of all sorts of Riches, that 'twas easie to perceive he had not lessened his Estate in *Sicily* and *Naples*. Some say, that he was immediately imprison'd on his Arrival at *Madrid*; but M. *Leti* maintains that he was very well received, and much caressed by the King; and that it is probable his Conduct would not have been enquired into, had *Philip III.* liv'd longer; but that Prince dying in 1621. the Ministry was quite chang'd under *Philip IV.* The Cardinal Duke *de Lerma*, and the Duke *de Uzeda*, the D. *d'Ossuna's* most

most powerful Protectors were discouraged. Those that succeeded in the Ministry were either secret Enemies or Enviars of the Duke, rendred him suspected to the new Prince, and occasioned his Imprisonment. He contributed much to his own Disgrace, by his bad Conduct, and chiefly by a Letter to the Duke *de Lerma*, which fell into the Hands of his Enemies, wherein he spoke very ill of *Philip III.* his Successor and Ministers. He likewise boasted, That in his first Audience of the King, he would tell him frankly, That there were three Great Princes who governed the World; one of 16, another of 17, and the third of 18 Years of Age; meaning the K. of *Spain*, the K. of *France* and the Grand Senior; and that he would acknowledge him for his Sovereign, who was the bravest Man, and had the longest Sword.

He was carried Prisoner to the Castle of *Almeda*, within 2 Miles of *Madrid*; and, at the same time, his Secretary and Treasurer were secured. He was kept close Prisoner a long time, none of his Friends or Relations being admitted to see him. The Court sent to *Sicily* and *Naples* to enquire into his Conduct. The *Sicilians* were so far from giving any Information against him, that they sent a Memorial in his Favour to Court: But the Informations sent against him from *Naples* fill'd 17 Ream of Paper, and some Sheets more. The Judges declared, That in so great a Number of Paltry Writings, they scarcely found one Accusation well founded. He was accused, among other things, of having exhausted the Royal Treasury of *Naples* and *Sicily*, of having so much imbroiled all the Affairs of the Treasury, that no exact Account could be made of them; they accused him likewise of Entertaining Correspondence with the *Turks*, of having exposed the Reputation and Interest of the King in the Enterprize against *Venice*, and of having set the Crown of the King of *Naples* upon his own Head. The Duke gave very bold Answers to all those Accusations; so that they found no Ground to condemn him; on the contrary, they guarded him with less care, and suffered his Friends to see him. 'Tis believed he would have extricated himself out of this Trouble, but that being oppress'd with the Gout, he died in 1624. after three Years Imprisonment. In a little time after, the Sequestration was taken off of his Estate, which was restored to his Son, who was also made Viceroy of *Sicily*.

Novum Testamentum, &c. i. e. **The New Testament** of our Lord Jesus Christ: With the Paraphrase and Annotations of *Henry Hammond*, D. D. Translated from the English into Latin, by *John Le Clerc*, who hath illustrated the same with Animadversions of his own, and Corrected and Enlarged it. At *Amsterdam*, 1698. Folio: In Two Tomes; the First containing 376 Pages; and the Second 524.

M. Le Clerc's Animadversions are Printed in English by themselves, for Sam. Buckley, at the Dolphin in St. Pauls Church yard.

THE Reputation that *Dr. Hammond* had justly acquir'd in *England*, and the Fragments of his Annotations in *Mr. Pool's Synopsis*, created a mighty desire in many Learned Foreigners to have the whole translated into Latin; but the largeness of the Volume, and the Author's Stile, did, for a long time, deter any Man from Undertaking it: At last *M. Le Clerc*, about 15 Years ago, began it, and laid it aside for some time, that he might follow his more diverting Studies; But, at the Importunity of his Friends, Reassumed and Compleated it. He complains of the Dr's Rough Stile, Useless Synonyms, Needless and Large Repetitions, and therefore says, he thought it to soften his Harsh Expressions, and to retrench his Superfluities, comparing his Work to a thick and dark Forrest, where abundance of Bushes and Shrubs must be cut up to clear a Passage. At the same time he protests, That he hath no where offered any Violence to his Author's Meaning; and rather blames himself for not making use of a greater Liberty, alledging, That Authors who Write in so careless a Stile as *Dr. Hammond*, have need of being made speak as they ought, in order to be understood. He likewise blames his Stile in Latin, and for a Proof, that he was not much happier in Expressing himself in that Language, appeals to his Latin Dissertations, at the end of the 4th Volume of his Works. Which Defect, *M. Le Clerc* tells us, he has endeavoured to remedy but without making use of an excessive Liberty.

He thought it below him to be a Meer Translator, and therefore every where intermixes his own Animadversions, explaining many things that Dr. *Hammond* scarcely touch'd. He pretends also to correct many of his Mistakes, but without Prejudice to the Fame of so Great a Man. This Method, M. *Le Clerc* thinks, ought to be followed in Reprinting other Works, lest the Mistakes of Modern Writers, by a careless Transcribing the Passages of the Ancients, should impose upon the Unexperienced and Young Reader. And whereas some might object that it was scarcely worth while to bestow so much Pains in transcribing an English Writer, who in so many things agrees with *Grotius*. It is answered, That in these many things added by the Learned *Editor*, which perhaps no Body else has thought on, there are not a few in *Hammond*, which neither *Grotius* nor any else has mentioned; and many times he enlarges what *Grotius* had said, and confirms it by new Arguments. He observes, That, as to the Points of Divinity, Dr. *Hammond* follows the Remonstrants, especially as to the Heads of Predestination and Grace, but for particular Passages, he mostly agrees with *Grotius*, yet blames him for having sometimes followed his Copy but sordily, and at other times for dissenting from him without any good Reason. However, he allows that Dr. *Hammond* comes next to *Grotius*; but adds, at the same time, That he falls very much short of him.

He frequently Criticizes upon *Hammond's* Thoughts, and Examines his Quotations by the Originals, by which he hath discover'd abundance of the Printer's Faults, especially in *Numbers*; and not a few of the Dr's in quoting upon the Credit of others; both as to the Places, and Sense, and Instances, particularly in *Matthew* xxiv. 4. xxvij. 15. *Acts* xvij. 22. xxij. 15. *Eph.* v. 32. 1 *Epist. St. John* 6. and diverse other Places. Sometimes he reprehends him for giving a particular Sense to certain Greek Words, contrary to the common use of those Words in Greek Authors, wherein he thinks the Dr. was not very well read; And that he had learned his Greek rather in studying the Fathers to know their Sentiments, than to dive into the Niceties of the Language. Hence 'tis, says he, that the Dr. often Mistakes in his Grammatical Discussions, in which he is very frequent; for his Notes, he says, generally speaking, are rather Critical than Theological. Instead, says he, of consulting the Meaning of those Words, which cannot be well understood, but by a long and attentive Reading of good Authors, he often consulted his own Reason, and some Antient Glossaries, which he did not always understand well, and therefore sometimes corrupted them, in attempting to correct them.

We

We come now to give some Specimens of M. Le Clerc's Animadversions, and shall begin with *Matthæo vij. 23.* Ὅτι ἐπεὶ οὐκ ἔγνωσάν σε, *Because I never knew you.* Dr. Hammond's Note is, that the Particle, *ὅτι* here, and in some other Places, is rather Expletive than Causal, and is best rendred in Latin by *Scilicet*; therefore he thinks that it connects what follows with what went before, and that the Sense of the Place is thus, *He will say unto me; What? Why, I know you not: Confer. x. 7. xxvj. 72. Rom. iij. 8.* But M. Le Clerc thinks he is mistaken; and that this Phrase, than which there is none more frequent amongst the best Greek Writers, denotes a sudden Transition from an Indirect, to a Direct Speech, or a certain Mixture of both, whose Sense is the same, as if the whole were Indirect. As if he should say, *I will declare to them, That I never knew them; and I will command all those to depart from me who work Iniquity.* He adds, That this Mixture of a Direct and Indirect Speech, tho' it seem to carry in it an Air of Negligence, yet it expresses the Genius of the Speaker in a better and more lively Manner, than if otherwise worded. He instances *Theophrastus's* Characters, Cap. 3. De *Adulatione*, Περινομιάν περὶ τινα τὸ φίλον, προδραμὸν ἐπείν, ὅτι περὶ σὲ ἐρχεται. Καὶ ἀναστέλλας, ὅτι περὶ σέλεικα. As he goes to a certain Friend, the Flatterer running before, says to the one, he is coming to you, and straightway turning back to the other says, I told him before-hand of your coming.

The next is *Mark I. 1.* Ἀρχὴ εὐαγγελίου Ἰησοῦ χριστοῦ υἱοῦ τοῦ Θεοῦ. The Beginning of the Gospel of Jesus Christ. Hammond's Paraphrase is thus: *In the History of Jesus of Nazareth, the Messiah, and the Eternal Son of God, and in the Preaching of the Will of God he brought into the World, the Preaching of John the Baptist is the first thing considerable.* But M. Le Clerc will have it, that those Words are a sort of Inscription to the whole Book, seeing in the most Ancient Times, as *Grotius* observes from *Justin Martyr*, those Books were call'd *Gospels*; so that in the Latin Manuscripts we find it every where *Incipit hic aut ille Liber*, by which formula the Readers are advised, that the Work is intire, and that there's nothing wanting at the beginning of the Book. The like Inscription there is to the Prophecy of *Hosea*: *Initium Verbi Jehovæ, ad Hoseam. The Beginning of the Word of the Lord to Hosea.* Therefore Dr. Hammond ought not to have connected those Words with what follows, but rather to have separated them by a full Point.

Mark iv. 1. It is said, *καθίσαι ἐν τῇ θαλάσσῃ*. And a great Multitude being gathered unto him, he went into a Ship and sat in the Sea. This manner of Expression Tanaquillus Faber, a Man of an acute Wit, but too bold in Correcting Authors, would needs, contrary to the Authority of all the Copies, offer to mend, thus, *ἐν τῇ πύρρῃ*, in *puppi*, in a Ship, instead of in the Sea: *Ep. Critic.* Part II. Ep. 17. Bat M. Le Clerc says, he laboured in Vain, since there are Phrases both in Sacred and Prophane Writers that do not much differ from this: So *Prov. xxiii. 34. cubans in corde Maris*. Lying down in the midst of the Sea, that is lying in a Ship. *Propert. L. i. Eleg. xiv.*

*Tu licet abjectus Tiberina molliter Unda,
Lescia Mentoreo vina bibas opere.*

So that *in the Sea* here, signifies *in a Ship at a little distance from the Shore*.

Mark vj. 5. *Καὶ ἐκ ἧδυνάτο, &c.* And he could do no mighty Works there. The Words of Hierocles agree well with the Evangelist in this Place, *τῷ δὲ περαιέστας, ἢ ἑρπετῷ μέτρα τὴν δυνάμιν κανονίζει*. He measures the Power, not according to the Measure of Nature, but according to that of the Will.

The same Author says rightly upon Pythagoras's Golden Verses: *δυνατὸν πλεονεῖν τὴν τῷ νῷ ἀναγκὴν ἢ ἐξωθεν βίας παρὰ τοῖς εὐφρονέσι*. The Necessity or Law of the Mind is more powerful than External Force, with wise Men. The Evangelist therefore means thus, that Christ could not do any Miracles there, because of the Laws he imposed upon himself. For he was not accustomed to Work Miracles, where no Man desired any thing of him. So that he could not, is in this Place the same as he would not.

Luke xiv. 34. 35. Καλὸν τὸ ἅλας, &c. The Salt is good, &c. but if the Salt have lost its flavour, wherewith shall it be seasoned? It is neither fit for the Land, nor for the Dungbil, but Men cast it out. Because Proverbs and Proverbial Forms of Speech are, for the most part, deduced from something that's usual to be done; so that the likelihood of Truth may be retained in them; M. Le Clerc thinks, that 'tis not Salt, properly so call'd, which is spoken of here, seeing those things which are spoken of Salt in this Place, are neither usual, nor possible to be done. For he observes,

First, That

First, That Salt never loses its Savour.

Secondly, That Salt which keeps its Savour, is neither fit for the Land nor for the Dunghil.

Thirdly, Nor when it has lost its Savour, is it thrown out; and therefore he questions whether the Husbandmen did not call *Ashes* for *Lye*; such as the Ashes of Wood, which are Salt, by the Name of *Salt*: For they lose their Savour if they be washed and diluted, as they are when Linnen is Washed with them. 2. That being thus diluted, they are neither fit to manure Ground alone, nor mixed with Dung, because they have lost the Salt with which they were impregnated, and that made them fit for improving Land. 3. That having thus lost their Savour, they are fit for nothing but to be thrown out into the High-way. But he submits this his Conjecture to the Judgment of the Learned, acknowledging that he has no Example or President for his Opinion.

Rom. I. 21. ΔΙΟΤΙ ΓΝΩΝΤΕΣ ΤΟ ΘΕΟΥ: *Because when they knew God, they glorified him not as God, but became vain in their Imaginations, and their foolish Heart was darkned.* Hammond thinks that the Apostle directs all this against the *Gnosticks*, who he supposes are pointed at by this Word, because they boasted much of the Knowledge of God and of the Mysteries of Religion. They affirmed, says he, that *Simon Magus* was God the Father who appear'd in Mount Sinai, God the Son who appear'd in the Flesh, and the Holy Ghost who was promised. Hammond says, this Abominable Doctrine was spread at Rome before this Epistle was written, and that *Simon Magus* had a Statue Erected to him as the most High God, during the Reign of the Emperor *Claudius*. He observes further, That those Hereticks feign'd a Zeal for the Law, and defended Circumcision to avoid being persecuted by the Jews who at that time opposed Christianity with their whole might, Gal. vj. 12. And on the other hand, in order to procure the Favour of the Heathens, they did not think it unlawful to offer Sacrifice to Idols, 1 Cor. viij. because, said they, an Idol was nothing: And, in the last place, he says they worshipped the Images of *Simon* and *Helena*. Therefore the Doctor thinks the *Gnosticks* are, as it were, pointed at with the Finger, by this Phrase, ΓΝΩΝΤΕΣ ΤΟ ΘΕΟΥ: and, for the further Confirmation of it, compares it with that of *Eusebius*, Lib. II. *Hist. Eccles.* 2. 13. where, speaking of the same *Gnosticks*, they (says he) pretending to have turn'd Christians, and so to have changed the Idolatry and Superstition that before they liv'd in, for the Pure and Sober Rules of Life, taught by Christ, they fell nevertheless back

again to all that which they seemed to have forsaken, falling down to the Pictures and Images of *Simon* and *Helen*, Worshipping them with Incense and Meat and Drink-Offerings, but for their more secret and hidden Actions, they were such as would astonish any to hear them for the Superlative Impurity, and Abomination that was in them.

M. *Le Clerc* alledges, the Dr. was so fond of this Hypothesis, that he wrested many other Places to support his Commentary, and particularly the following Verse, where the Apostle says, *And they changed the Glory of the Incorruptible God into an Image made like Corruptible Man, and to Birds, and Fourfooted-Beasts and Creeping Things.* This the Dr. thinks to be an allusion to *Exod. xxiv. 16.* where it is said, concerning the Presence and Appearance of God, *That the Glory of God abode upon the Mount*; and therefore, according to the Dr. this Place is likewise to be referred to the *Gnosticks*, the Followers and Worshippers of *Simon Magus*, whom they call'd the *Most High God*, and the same who appeared to *Moses* in Mount *Sinai*. *Cyrillus* of *Jerusalem*, *Catech. VI.* speaking of *Simon's* being at *Rome*, says he, was the first who ever durst say, that it was he who appear'd in Mount *Sinai*, as the Father. But what needs more, seeing there was a Statue erected to *Simon* at *Rome*, with this Inscription, *SIMONI, SANCTO DEO?* which *Hammond* applies to this Place, as he does also the Pictures and Images of *Helen*, just now mentioned out of *Exèsius*.

He also charges the Dr. with giving a new Explication to the word *πλεονεξίας*, in the 29th Verse, as signifying *Excessive or Unnatural Lusts*, for which he quotes many Authors, and thinks it is applicable to the Practice of the *Gnosticks*.

M. *Le Clerc* animadvertes upon all this, and alledges, the Dr. is rash in following *Justin Martyr's* Opinion about *Simon Magus*, that Statue at *Rome* being consecrated to *SEMON SANCTUS*, an Ancient Roman Deity. He owns that *Cesar Baronius* had gone before Dr. *Hammond* in this; but says, he was corrected by *Heraclides. Comment. ad Cap. 13. Act. 8. Tertul. Valesius* on *Ecl. Hist. Lib. 2. c. 13.* and *Pagius* in *Epist. Bodiniana ad An. 142.* M. *Le Clerc* thinks that Story of *St. Peter's* combat with *Simon Magus* at *Rome* to be equally false; and says, That had it been True, the Romans would certainly have pull'd down his Statue, and not have honoured him as a *GOD*, when they saw him overcome by a Man; and this he confirms by the Authority of *Hesiodus*, who, in his Notes on the Second Book of *Arzabur*, calls this a *Fable*. M. *Le Clerc*

Clerc owns, That the *Gnosticks* did, in many things, imitate the Heathen; but says, That most other Interpreters as well as himself, understand the Apostle's Discourse here, to be directed against the Heathen, and particularly their Philosophers, there being some things said, that cannot fitly be applied to the *Gnosticks*.

He wonders the Dr. should think the word *δόξα*, refers to *Exod.* xxiv. and signifies that Splendor which appear'd on Mount *Sinai*, at the Promulgation of the Law; seeing it manifestly refers to that Passage, *Psal.* cvj. 20. *And they changed their Glory into the likeness of an Ox that eateth Grass*; and says, that if by the *Glory of God* in this Place, were to be understood that Glorious Appearance, before spoken of, the Crime charged upon the Gentiles would be, not that they had represented God by a visible Shape, but that they had made use of another than that. They ought to have expressed that Splendor by Fire, as the Persians use to do, not by Figures of Living Creatures. He adds, That seeing it is said in the Psalm, *They changed their Glory*, St. Paul could not call God, *The Glory of the Heathens*, who knew very little of him.

As to the Dr's Explanation of the Word *πνευσεως*, M. Le Clerc is of Opinion, That it no where signifies a *desire of Pleasure*, and that none of those Places brought by *Hammond* to confirm his Sense of it, prove what he intends. The Place, *Eph.* iv. 19. he says, is very well understood of Covetousness, because a great many Males prostituted themselves for Gain. He goes through the Doctor's other Instances, and pretends to vindicate them from the mistaken Sense he has put upon them.

The next we shall take notice of is, *1 Cor.* xj. 10. *Therefore the Woman ought to have Power over her Head, because of the Angels.* Dr. *Hammond* thinks, That the Reason of the Word *ἐξουσιαν*, *Power*, is to be sought from the Hebrew Word *רדד* *redid*, signifying a *Vail*; which comes from the Root *רדד* *Raded*, that signifies *Dominion* or *Power* over any Thing; and therefore seeing the Hebrew Women wore a Vail, in token of their Husbands Power over them, he thinks the Greek Word *ἐξουσιαν*, *Power*, answers to the Hebrew Word, but the greatest Difficulty lies in the latter Words, [*Because of the Angels*,] which Dr. *Hammond* understands in a Literal Sense, not only the Christians, but even the Heathens of Old, being of Opinion, that the Angels were present in the Temple's during the time of Worship. In this, M. Le Clerc dissents from the Doctor, and says, That if *Angels* be understood Literally, it has no Connection with what went before; and therefore thinks, it ought to

be read instead of *διὰ τῶν ἀγγέλων*: διὰ τῶν ἀγγέλων, that is, instead of *because of the Angels*, when she declares the Revelations made to her, or while she is delivering her Revelations. Thus, he says, a Prophetical Doctrine which *Isa.* 28. 9. calls שְׁמוּעָה, *Auditum*, a Sermon, is by the Septuagint call'd ἀγγελία *Annunciatio*, that the Word is used in the same Sense, *Ezek.* vij. 26. xxj. 7. and that our Saviour's Precept concerning Mutual Love, is call'd by *St. John*, 1 Epist. iij. 11. ἀγγελία. He thinks the Mistake came by Transcribers who instead of ἀγγελία, which is but once used in the New Testament, and but seldom in the Old, substituted τῶν ἀγγέλων, words that they knew better in its stead.

In the next place *M. Le Clerc* answers the Objections, that a certain Person made against his Opinions, as that the Apostle speaks here of Publick Assemblies, in which Women were forbid to speak, and that the Spirit of Prophecy did not seem to be granted for private Conferences. To which he answers, That tho' 'twas principally for the use of the Church, it was also useful in private Conferences, where Christians might mutually edifie one another.

On the first Chapter of *Titus*, he says that it's more probable *Titus* remained in *Crete*, as an Evangelist, than a Bishop or Archbishop (a Word then unknown as well as the thing it self) because *St. Paul* afterwards commanded him to meet him at *Nicopolis*, as appears from Chap. iij. 12. and after that he went to *Dalmatia*, as *St. Paul* tells us, 2 *Tim.* 4. 10. undoubtedly to perform there the Office of an Evangelist: Which Function can hardly consist with the Office of a Bishop. He adds, That the Testimonies of the Ancients about this Matter, who judged rashly of the times of the Apostles by their own, and spake of them in the Language of their own Age, are of little moment. This we think sufficient to give the Reader a Taste of *M. Le Clerc's* Animadversions on *Dr. Hammond's* Annotations.

We come next to give an Account of his Letter to a Friend in *England*, occasioned by this Translation. And of his Paraphrase with Notes on the beginning of *St. John's* Gospel, neither of which are in his Latin Translation.

He acknowledges the Care and Faithfulness of the English Translator, but questions, Whether some of our Clergy might not disapprove it, not that he had any where opposed the Doctrines of the Church of *England*, but because many did not like that the Books
of

of Strangers should be read by their Country-men. He takes Notice of Dr. *Cave's* writing against him upon a Translation of the Lives of some of the Fathers, wrote by him in French, to which he seems to promise an Answer. He says there's no Man in the Continent that has a greater Value for the English Clergy, and others of our Learned Men, than he; and that he has translated several of their Writings into more known Languages, that every one might have the Benefit of the English Learning.

He adds, That his Latin Version of *Hammond* hath made the Dr. very famous, by the Multitude of Copies that have been dispersed into all parts of Europe.

Some, he says, blame him for Translating *Hammond*, and not Writing a new Paraphrase of his own. To this he answers, That such Persons think to favourably of him, and not honourably enough of the Doctor, to whose Labours he counted it an Honour to have his Fragments added. He says, the three things requisite in an Interpreter were to be found in the Doctor, *viz.* The Knowledge of the Tongue, wherein the Authors wrote that he interpreted, being perfect Master of their Stile and Method, and a Critical or Grammatical Habit acquir'd by long Custom. Yet he censures the Dr. as frequently seeking the *Heretic of the Gnosticks, the Destruction of Jerusalem and Church Discipline*, where no Body acquainted with the Apostles Stile, had ever before looked for them, and few again ever will. He owns however, that he mostly followed that Scheme of Divinity which is more agreeable to Scripture, than the Opinions of many Interpreters, keeping a middle Way between those who deduce a sort of fatal Necessity from all Eternity, of which Necessity the Mind of Man is a meer Instrument, and those who, like the Heathens, are said to deny that Vertue is at all owing to God. He says further, That if *Hammond* be compared with the Ancient Interpreters, we shall find none of Them his Superiors, and but few of the Moderns his Equals.

He takes Notice, That some blame him for charging the Doctor with Error, or contradicting him in his Animadversions; and answers, That he values Truth more than the Doctor's Honour; says, He has no where aggravated any thing, but confuted him in the softest Terms, that he thinks the greatest Men's Faults ought not to be concealed, because unwary Men are the more liable to be deceived by them; and that when the Mistakes of Great Men are modestly censured, with a design only that others may not follow them in an Error, their Admirers have no reason to complain.

To the Objection of Mixing things of another kind, with the Dr's Annotations, he says he does not see why he might not add what he thought wanting in him. That the Commentaries of Learned Men, both Papists and Protestants, greatly differing from one another, are frequently Printed together, and that because he agreed with the Dr. as to the chief Points of Religion, and the Manner of interpreting, therefore he translated him, tho' he differed from him in some things.

M. Le Clerc defends himself, in the next place, against the Author of a Pamphlet entitled, *A Free, but Modest, Censure of some Controversial Books*, and, among the rest, of his *Act Critica*. The first thing he takes notice of, is the Author's Charge, that he mixt his Additional Notes with Dr. Hammond's, to promote the Socinian Cause, especially in *England*, where that Learned Annotator is in great Esteem.

To this he answers, That he values the Authority of *Socinus*, or any other uninspired Person, destitute of Reason, no more than Dr. Hammond's, or the Council of *Trent's*, that he hath sometimes confuted *Socinus's* peculiar Opinions, and will confute more of them as he sees occasion, but not to make his Followers odious, as not being of their Mind, who sentence them to everlasting Flames, and would have them persecuted by Ecclesiastical and Civil Punishments, alledging, That God will sooner forgive them that heartily love him, tho' in some things Erroneous, than that horrible Inhumanity, with which they are frequently persecuted, because they profess themselves not to believe, what they think Christ or his Apostles never reveal'd. He denies that he follows *Socinus* as his Guide, and thinks it tends more to promote than to extinguish Socinianism, to say, when a Person is any thing Ingenious, more Learned than ordinary, or writes out of the common Road, that he is presently a Socinian, as in the instance of Mr. *Lock*; who because (says he) he reasons more accurately about many things, than any before him had done, in his excellent Treatise of *Human Understanding*, was immediately cried down as a Socinian. He owns *Socinus* was mistaken in a great many things; but says, It's a worse Error than any of his, to think Men deserve eternal Torments, whom Christ never condemned, to persecute those that differ from them, and think they may on very slight Suspicions, traduce Men that are heartily devoted to Christianity, and sober in their Lives, as a kind of Plagues to be carefully avoided.

M. *Le Clerc*, in the next place, answers the Charge brought against him, from Passages in his *Ars Critica*, to prove, That he designed to clear the Way for Socinianism, which are too large to be insisted upon here ; and therefore we refer to the Book it self. The Author of the Censure, whom he has treated with so much Contempt, is not the only Person who suspects M. *L Clerc* on that Head, as may be seen by *Van der Wayen's Dissertation de λογω* against M. *Le Clerc's* Paraphrase on the 18 first Verses of *John* 1. premised to *Rittangelius's Libra Veritatis* ; of which we gave an Account in the *Works of the Learned*, for February last ; where it may quickly be seen, whether M. *Le Clerc* be justly charged with Socinianism or not ; and whether his Sense of the Word [λογω,] be able to stand against *Van der Wayen's* Arguments. In the mean time, we shall add, that as his dropping of two or three Sentences here and there, in commendation of Dr. *Hammond*, is not sufficient to excuse him for the Rude Treatment he hath given to the Memory of that great Man in his Animadversions. Neither is his faint Denial, that he does not follow *Socinus* as his Guide, enough to vindicate him from the Suspicion of being a Socinian, especially if we consider, That he affects to put an awkward Gloss upon all those Texts, which are ordinarily quoted to prove the Godhead of Jesus Christ, and particularly that of *1 John* 5.7. which he seems also to censure as spurious ; but we believe few impartial Readers will think, That he has answered Dr. *Hammond's* Arguments, either as to the Sense of it, or to prove it genuine, except reviling and despising an Author should pass for a Confutation.

This we don't say with any design to decry M. *Le Clerc's* Annotations, wherein he has given many undeniable Proofs of extraordinary Learning and Judgment, upon which account it very well deserves a Place in the Closets of the Learned, but he must pardon us, if we declare our Thoughts, that in those things which relate to the Socinian Controversie he falls very much short of Answering Dr. *Hammond*.

Regiæ Scientiarum Academiæ Historia, &c. i. e. The History of the French Royal Academie of Sciences; in which, besides the Account of its Origin and Progress, and the various Dissertations and Observations for Thirty Years past, there are a great number of other Experiments and Inventions, both in Physicks and Mathematicks, digested in Order. By *John Baptist Du Hamel*. Fellow and Secretary of the said Academie. At Paris 1698. 40 . containining 411 Pages.

THE Learned of all Nations do certainly owe very much to the Author; but Posterity will be more indebted to him for giving us so clear and succinct an History of the Rise, Progress, Annual Acts and Debates, of so Illustrious an Academy, in this small Volume. He undertook this Province above 20 Years ago, by the Advice of the Famous Abbot *Bignon*; but being diverted by other Labours, and chiefly in Writing his *System of Antient and Modern Philosophy*, he was obliged to break off his Enterprize; and afterwards the Cruel War, which lately shook all *Europe*, the Author's growing Age, weak State of Health, and many other Impediments, retarded the Edition of this Work. However, the Publick has this Advantage by it, that whereas the Author design'd to have brought the History down only to 1692. he hath now brought it to 1697. He is of opinion, That this Work will be so much the more grateful to all the Lovers of Polite Learning, because many of those Books which have been publish'd both in the Name of the whole Academy, and in the Names of particular Members, ever since its first Foundation are scarce to be had; and here they have an Account of all those Book in their proper Time and Place. To this add, the incredible Variety of things, which cannot but charm the Reader, when the Author going through Philosophy in all its parts, comprehends in this Volume, so many famous and profitable Inventions for the use of Mankind. For he treats of Natural Philosophy, Chymistry, Botany, Anatomy, Geometry, Algebra, Mechanicks, Hydrostaticks, Dioptricks and Astronomy, which he principally takes notice of in this Book, because for the sake of this most Curious Science so useful to the Church and Commonwealth, the Academy
it

It self was chiefly founded ; and the Observatory built by the King's Liberality. The Author excuses himself, that he hath writ this History in Latin and not in French, because the Latin Tongue is so much despised by most People now, and that he was desir'd not only to consult the Advantage of the Learned in *France*, but also of those of other Nations, that did not understand French, seeing that which *Tully* said of old of the Greek Tongue, may be properly said now of the Latin in respect of the French. The Latin is read almost in all Nations, but the French only in its own Territories, and those but small.

The Work is divided into Four Books : The first gives the History of the Foundation of the Academy, and its Acts from 1666. to 1675. the second to 1684. the third to 1692, and the fourth to 1696.

As to the Foundation of it, he tells us, That Peace being concluded betwixt *France* and *Spain* in 1659. the most Christian King having turn'd all his Care and Thoughts to the Administration of his Government and to procure the Welfare of his People, He thought fit to add the Splendor of Learning and Sciences, to the Glory of his Empire enlarged by so many Victories : To which end he thought it the best and safest Way, that Men eminent for Learning, should form themselves into a Society by the Consent of Publick Authority, and to confer and debate together upon their Inventions and thoughts, which he perceived would be much more profitable than if they laboured singly in the promoting of any one Science. And therefore he ordered the most Illustrious *M. Colbert*, whom he had chosen to be one of his chief Ministers, to bring this design to effect, which he himself had projected. *M. Colbert* having taken Advice with Learned and Prudent Men, resolved, That the Society should be formed of Men very well versed in Physicks and Mathematicks, but so as they should excel in one, more than in the other, without neglecting the rest however, for that excellent Person was of Opinion, That those Sciences were so strictly united, That 'twas scarcely possible, for any Man to excel in one that was not likewise well versed in the other.

Others persuaded him, that besides Mathematicians and Natural Philosophers, he should adopt into the Society other Learned Men, who had applied themselves to Polite Learning, and especially those that were well instructed in History ; which Advice being approved, he appointed that the Mathematicians and Natural Philosophers, should meet separately on Wednesdays, and together on Saturdays, in that part of the Royal Library, which contained the Books of

those Sciences. But those who applied themselves to History, he ordered to meet on Mondays and Thursdays, in that part of the King's Library which contained Historical Books, and that those who studied Polite Learning, should meet together on Tuesdays and Fridays. Then he ordered, that on the first Thursday of every Month, all those Societies should meet together; at which General Meeting (an Account being given by the Secretaries of the Academy) it should be lawful for every one to desire a Solution *extempore*; of those things that seem'd difficult to him but with this Caution, That if the Difficulties were greater than could be solv'd off-hand, then their Objections and Answers should be given in Writing, that the time of Meeting might not be spent in Unprofitable Contention.

But this first Constitution of the Academy was of no long duration, for in the very Commencement the Society of those who met for Illustrating History, was dissolved for certain Reasons: For since History, and especially that call'd Church-History, hath a strict Coherence with Questions in Divinity, and chiefly with those relating to the Government of the Church, and seeing from Matters of Fact oftentimes, Matters of Right are deduced, they were afraid that this Society of Learned Men, might offend those whom it was not safe to provoke. The Historical Society, being thus dissolved, he gives an Account how the Society of Polite Learning, was also separated from the Academy. Most of the Members of the said Society, being also Fellows of the French Academy, which they perceived to have now lost much of its first Splendor, to be almost desolate, and next door to ruine. They intreated M. Colbert, that he would shew the same Care, and Good-will towards that Ancient Academy, which he had been pleas'd to discover to the new one, and represented to him that there was no need of different Societies for the same things, especially seeing the same Persons did, in a manner compose both Academies. This Advice being no way displeasing to M. Colbert, he granted their Request; and did so apply himself to restore and maintain this Academy, that he condescended to be one of the Fellows of the Society; and to honour them sometimes with his Presence; and by that means this School of Humanity being as it were torn from its own Body, and confounded with the French Academy; The Academy of Natural Philosophy and Mathematicks only stood, and retaining its Original Strength, never lost any of its first Splendor.

Thus in *June* 1666. about 6 or 7 Mathematicians only began to meet, whose Names are as follow, *M. Carcavi, Hugens, de Roberval, Frenicle, Auzoult, Picard* and *Buat*. But it being proposed at first, that this Academy should also apply themselves to the Illustrating of Natural Philosophy. *M. Colbert* took care to chuse Men very well versed in the other Parts of Philosophy, who had read and seen much, and being addicted to no Sect of Philosophers, took delight in Sciences of all sorts. Therefore besides the Mathematicians above named, there were added to the Academy, *M. de La Chambre*, Physician in Ordinary to the King, *M. Perrault*, a Person who excell'd in Learning of all sorts, *M. Du Clos* and *Bourdelin*, extraordinarily versed in Chymistry, *M. Pecquet* and *Gayen*, skilful Anatomists, and *M. Marchant*, a Learned Botanist; and our Author was some Months before appointed to be their Secretary, to Write and Record what they propos'd.

On the 22d of *Decemb.* 1666. those two Societies united and met together in the Hall of the King's Library, where they debated, Whether it was best that the Natural Philosophers, and Mathematicians should meet together, and so only form one Society; or, Whether they should meet a-part; and, because of the most strict Alliance there is betwixt the Physicks and Mathematicks, they unanimously agreed, That they should not be separated, being thereunto encouraged by the Examples of great Men, who being very well skill'd in the Mathematicks, contributed much more to the Knowledge of Natural Philosophy, than those other Philosophers, that knew nothing of the Mathematicks. Such were *Galileus, Gassendus, Cabens, Cartesius Honoratus Fabri*, and many others not needful to be named here. Therefore they agreed, That both the Mathematicians and Natural Philosophers should meet twice every Week, upon the Mathematicks on Wednesdays, and Natural Philosophy on Saturdays, and that the Acts of the Academy should not be published without their own Order.

'Tis needless for us to specify any of their Acts; our Author having exhibited all of them in a compendious manner. We shall only add what he hath said concerning the Observatory, or House for viewing the Stars, which the Most Christian King bountifully erected at his own Charge, for that Prince well knew, That Astronomy had not arrived to the height to which it was then arrived, but by frequent and accurate Observations; and that no new Additions could be made to it, but in the same manner.

The King chose a very convenient Place for it in the Suburb of *St. James* ; for seeing that part is higher than the rest, it is less clouded with Smoak and Vapours, and therefore hath a free Aspect to all the Regions of the Heavens, especially towards the *Antarctick Pole*, where the Observations of the Planets, are more frequently made. Our Author describes this Observatory thus :

This House is 80 Foot high, and the Foundations are dug as deep, because almost the whole Suburb and the Field next to it, is made hollow underneath ; for they daily dig Stones from those Caves, either to build or repair the Houses ; from whence it comes to pass, that the Descent of the Observatory into a Subteranean Cave, equals its height. There is a large Hole or Well, that reaches from the Bottom of this Observatory to the Top. 'Tis built of such hewen Stones, that there was no need of Mortar to fasten them.

This Observatory begun to be inhabited by *D. Cassini*, and to be furnished with all sorts of Instruments in *September 1671*. Nor doth our Author say any thing more of its Form, because *Monsieur Perrault* hath accurately Described and Illustrated it with Four Figures, in his French Translation of *Vitruvius*, l. 1. c. 2.

On the 21st of *August 1690*. the late King *James* visited this Observatory : Our Author largely recites what Observations were made then, and what Speeches past betwixt the said King and the Fellows of the Academy, in L. III. c. 2. He adds, That the said King spoke with such Learning and Skill, that all that heard him admired and rever'd him. Some Years before, namely in 1682. on the 21st of *May*, *Lewis XIV.* himself, visited this Observatory, and took notice of the Astronomical Instruments, and was informed by *D. D. Cassini*, *Picard* and *de la Heire*, of their Use, and what Observations were made by the help of them, like as in the Year before, on the 5th of *Dec. 1681*. he visited the Academy it self.

Petri Poteri Opera Omnia Practica & Chymica.
i. e. All the Practical and Chymical Works of
Doctor Peter Potter: With Useful and Curious An-
notations and Additions, by **Dr. Frederick Hoffman**,
Son to Dr. Hoffman of Hall, Physician to the Elector
of Brandenburg, Philosopher and Chief Professor of
Physick in the University there. To which is added,
A New Doctrine concerning Fevers, solidly deduced
from Mechanick Principles, with a large Index. At
Frankfort, Am Main. 1698. 4^o.

Potter's Works met with such an extraordinary Reception in the
Learned World, that after two Editions of them, a third was
very much wanted: Therefore the Worthy Dr. Hoffman, who revives
the Fame and Merit of his Father in the Faculty of Physick, under-
took this new Edition. 'Tis as needless to insist on the Commenda-
tion of Potter's Works, as to set up a Bush where there's good Wine,
and therefore we shall only insist on what is new in this Edition.

The Famous Hoffman, that he might render Potter's Writings the
more useful to the Lovers of Physick, hath illustrated what was ob-
scure therein, by curious and useful Additions and Annotations, mo-
destly corrected what was amiss, supplied the Defects, and hath,
from Physico-Mechanical Principles, solidly deduced the Causes of
Diseases, and the Various Effects of Medicines, not omitting those
Observations, Cautions, and remarkable Passages that have occur'd to
him in his own Experience and Practice. He hath, moreover, every
where added his own Medicines, which he found successful in his
daily Practice, together with a short Account of their Preparation, of
which we shall instance in one or two only for a Specimen.

In his Annotations *Ad Observat. Centur. II. C. 39. P. 186.* he de-
scribes the *Elixir Balsamicum*, which he hath used with great Success
for many Years in the most grievous Obstructions of the Bowels, and
Chronical Distempers, prescribing the Use of it for 6 Months to-
gether, and the taking at least 60 Drops twice per Day. *R. Herb.*
Scord. Manip. iij. fl. centaur. Minor. Manip. 1. Myrrh. Elect. 3℔.
croci 3i. succini, Zedoaria, nucifera, ana 3iij. Ligni aloes 3℔. cort.
aurant. 3℔. olei Cardomomi & Caryo Phyll. ana gutt. x. sp. Vini tar-
tarisati Mensur j. sp. sal. Ammon. 3i. Fiat Extractio.

In Page 440. he acquaints us, how that from *Balm of Peru*, well beat and digested with Salt of *Tartar*, and put into the best Spirits of Wine, comes an Essence, which being distilled till it be dry, makes a most fragrant Balsamick Spirit, of excellent use for strengthening the Nerves. This he commends to the use of all Physicians.

We shall not insist upon his own Learned Observations every where Intermixt, about the Nature, Preparation & Use of Simple Medicines, especially Minerals; but we cannot omit taking Notice, that this Learned Man instead of Annotations on *Potter's Books*, concerning Fevers, hath subjoyn'd a whole Treatise on that Head, in which he clearly demonstrates, That Fevers don't consist in an Intemperate Heat of the Blood and Heart, as the Ancients alledg'd, or in the Ebullition or Fermentation of our Blood and Humors, according to *Willis*, but that it consists rather, according to the Opinion of some Modern Authors, in a *disturb'd Mixture of the Blood, with a Disorder and Perturbation of the Spirits*. This he maintains by many Weighty Arguments. Upon those Principles he founds his Method of Curing Fevers. He is of opinion, That Letting Blood, Purging and Vomiting, ought to be very cautiously us'd, and not at all, except there be a Superfluity of Humors, a Suppression of the Ordinary Evacuations, or that the Stomach and Entrails be full of Vicious Humors. He extols *Diaphoreticks* as the chief Antidotes against Fevers, because being giv'n in a convenient Dose, and in due Time and Order, they use not only to mitigate, but to drive away all sorts of Fevers; but that the more strong Sudorificks, and likewise Coolers, as they are call'd, External and Internal, as well as Acids, are more Hurtful than Profitable to those that are sick of a Fever. Having premis'd some General Things, he relates the Principal sorts of Fevers, their Origin, Causes, Symtoms and Cure, in a Concise Method, and illustrates each of them by Solid Mechanical Principles.

But as to *Potter's Arcana*, he ingenuously confesses, That he does not know them fully, but as much as he could gather by conjecture and comparing of Circumstances, he hath delivered, and prescrib'd Medicines which he knows may have the like, if not greater Effect.

Monsieur L. E. Du Pin's Ecclesiastical History of the Fourteenth, and Fifteenth Centuries of Christianity; Done into English from the French Original: Which make Vol. the 12th, Containing Pag. 118. and the 13th, Pag. 172. Besides the Chronological Tables, and other Useful Indexes to each Volume. London, Printed for T. Child. 1699. Folio.

ACCORDING to our Promise in the last Account, we shall now on in this to give you an Abstract of the Fourteenth and Fifteenth Centuries.

CENTURY XIV.

THE Account which Mr. *Du Pin* gives us of the Ecclesiastical Affairs of this Century, is Divided into Nine Chapters, of each of which, with the most remarkable Occurrences contained therein, we shall give the following Abstract.

The First Chapter treats chiefly of the Differences that happened between *Philip the Fair*, King of *France*, and Pope *Boniface VIII*. Our Author begins with giving us a short Narrative of the Election of this *Boniface* to the Papal Chair, and of his design of rooting entirely the Party of *Gibelines* out of *Italy*. Next he tells us, That the occasion of his Quarrel with the King of *France*, was owing to *Guy* Earl of *Flanders*, whose Interests he had espous'd, and who had appeal'd to the Holy See. After a large Account of the Transactions on both sides, he then goes on more particularly to relate the Pope's Proceedings against the *Gibelines*, and especially against the *Colonna*, who were the Heads of that Faction; the Contests he had with them, and their Condemnation. Then *Du Pin* informs us of the Bull granted by the Pope in favour of the Earl of *Flanders*, of a Jubilee appointed by *Boniface*, of his Quarrelling a-fresh with the King of *France*, of the several Bulls issu'd out by him against that Prince, and of the several Replies which King *Philip* made to that Pope's Pretensions; and of the several Assemblies conven'd in *France* upon these Differences. Beside these things, we are in this Chapter likewise inform'd, of the Elections of *Benedict XI.* and of *Clement V.* to the Papacy; who both of them disapprov'd of what *Boniface*, their Predecessor, had done, and Revok'd the Bulls which he had issu'd out to the Pre-

judice of *France* ; though they could not be heartily reconcil'd to King *Philip*.

The Second Chapter is wholly taken up with the History of the Condemnation of the Order of Knights *Templars*, which King *Philip the Fair* undertook and effected. And herein we have an Account of their first Settlement in the Year 1118. of their Progress, and of their Declension. Next, We are told of their Disorders, and how discover'd; of their being arrested in *France*; of the Crimes laid to their Charge; of the Pope's prohibiting the Ordinaries and Inquisitors from meddling with the Affairs of the *Templars*, and of the Answer which the Divinity-Faculty of *Paris* gave to *Philip* on this Occasion. Then he proceeds to shew, That after the Pope had himself took the *Templars* into Examination, he then allow'd the Process to be carry'd on against them, and appointed three *Inquisitors* (all Cardinals) to examine them at *Chinon*, whither they were order'd to be remov'd. After this, Our Author acquaints us of the Bulls which the Pope issu'd out against them; of the Judges deputed to try them, and the Inquest they made into the Matter; of a Provincial Council held at *Paris* against them; of the Execution of 59 of 'em, who persisted in disowning of what they had Confessed; of their Prosecutions in several Kingdoms, and of their utter Extirpation. He closes this Section with the Arguments that may be alledg'd for the Justification of the *Templars*, and with the Reasons which justify the Abolishing their Order.

The Third Chapter contains the History of the Popes, who resided at *Avignon*, from *Clement V.* to the Death of *Gregory XI.* and herein we have an Account of the most remarkable Occurrences in the *Empire*, *Italy*, and in the Church, during their Pontificates. He begins with relating the Manner of Electing Pope *John XXII.* to the Papal Chair, who after above Two Years Vacancy of the Holy See, was advanc'd to that Dignity by the Choice of the Cardinals shut up in the Conclave at *Lyons*: Then he tells us of his Erecting several Archbishopricks and Bishopricks; what was the State of the *Empire* and *Italy*, during his Papacy; of the Contests which that Pope had with the *Grey Friars* about their Habit, and the Property of the things which they spent; of his Condemning the Errors of *Petrus John Oliva*, a *Grey Friar*; of the Contests he had with several Divines about the Happiness of the Saints after Death; of an Anti-Pope, created by a Faction of *Romans*, under the Name of *Nicholas V.* of the Letters written by Pope *John*, and of his Death, in the 19th Year of his Papacy. He concludes with a Character of this Pope
Good

who (according to our Author) was, Ingenious, Active, Crafty, a Good Liver, Studious, and vers'd in the Sciences, but chiefly in the Canon Law. Next Mr. *Du Pin* proceeds to the Election of *Benedict XII* informs us of his determining the Grand Question started by his Predecessor, concerning *The Happiness of departed Souls*; and of his Confirming the Judgment pass'd against *Lewis of Bavaria*, and the Grey Fryars: Tells us of the several excellent Orders which he made for the Reformation of the Church, what works he Compos'd, where to be met with, and how he Died, in the Eighth year of his Pontificate. After him *Clement VI.* was advanced to the Papal Chair; and here our Author gives a large Account of the Reforms he made about the Affairs of *Italy*; of his Excommunicating *Lewis of Bavaria* afresh; and of the vain and foolish attempt of *Nicholas Laurentius a Roman*, who, in this Popes time, took upon him the Title of *Tribune Augustus, the Deliverer of the City of Rome, and Defender of Italy.* Upon *Clement's* Death, in the 11th year of his Papacy, *Innocent VI.* was Elected in his stead; of whose Election, Actions and Writings, the Dr. gives us a summary Account. Next to *Innocent*, *Urban V.* was Elected Pope, of whose Actions *Du Pin* gives a brief Narrative, and thereto annexes a fine Character of the Man, and tells us of his Works. He shuts up this Section with an Account of the Election of *Gregory XI.* Of the Excommunications which that Pope issu'd out against the Rebellious *Florentines*; of his removing from *Avignon* to *Rome*, where he Died in the Eighth year of his Pontificate.

In the next Chapter our Author proceeds to give an Account of the Schism between the Popes of *Rome* and *Avignon*, and of what pass'd in Christendom upon that Subject, till the Council held at *Pisa*. And here we are told what gave the first Rise to this Schism; how it was carried on by Pope *Urban VI.* who was Elected by force, and by Pope *Clement VII.* who was afterwards chosen by the Cardinals, and resided at *Avignon*. Then Mr. *Du Pin* tells us what Princes sided with the One, and what with the other Pope; of the Wars in *Italy* between *Lewis, Duke of Anjou* and *Charles de Duras*, upon the same Quarrel; of *Urban's* being arrested by *Charles de Duras*, and forc'd to retire to *Genoa*; of that Pope's Death, and the Election of *Boniface IX.* by the Roman Cardinals, which still fomented the Schism; of the Advice given by the University of *Paris* for removing the Schism, and the three expedients they offer'd for that purpose; of the Election of *Benedict XIII.* at *Avignon*, after the Death of *Clement*, notwithstanding the King of *France* wrote to the College of Cardinals to supersede the Election. After this our Author informs us of the several Proposals of Union that were made both to *Benedict*

and *Boniface*, which came to no effect; of the Substraction from the Obedience of both the Contenders declar'd and publish'd in *France*, and its being taken off again upon certain Conditions; of the Death of *Boniface*, and the Election of *Innocent VII.* at *Rome*, and the Transactions during his Papacy; of the Election of *Gregory XII.* who, as well as *Benedict*, shirked off the coming to any agreement as far as they could, till they were forced to appoint Councils; and one was ordered to be held at *Pisa*, where things could not be brought to any issue during this Century.

The Fifth Chapter contains the Lives and Writings of the Authors which flourished in the *West* during this Century; wherein our Author first lays down some particular Remarks, which concern the Authors of this Age; tells us of the three Ages, into which the Schoolmen are commonly divided, *viz.* The first from *Abaelard* to *Albertus Magnus*; the second, From *Albertus* to *Durandus à Sancto Porciano*; and the third, From *Durandus* to *Gabriel Biel*; and then Accounts for the several Authors, their Works still extant, what are in MS. and what are lost. The most memorable of those Authors were, *John of Paris*, a *Dominican*; *Joannes Dun-Scotus* an English *Grey Fryar*, the Founder of a new Sect of Schoolmen; *Raymundus Lullus*, of the Isle of *Majorca*; *William Durant*, Bishop of *Menda*; *William Ockam*, an English *Grey Fryar*; *Marsilius Patavinus*, a famous Lawyer, who wrote in defence of the Emperor *Lewis* of *Bavaria* against the Pope; *Michael Casenas*, General of the *Grey Fryars*; *Francis Mayronius*, a Scholar of *Dun-Scotus*, who first introduc'd by his example an Act in the *Sorbonne*, held from Morning till Night by one Respondent without any President, and without intermission; *Peter Bertrand*, Cardinal; *Francis Petrarch*, the famous *Italian Poet*, who compos'd several Booksof Morality, as well as a abundance of pieces of Poetry; *Thomas Bradwardin*, an English *Grey Fryar*, first made Chancellor of *Oxford*, and afterwards Archbishop of *Canterbury*; and *John Bromiard*, an English *Dominican*, Doctor of *Oxford*, Divinity-Professor at *Cambridge*, and one of the Adversaries of *Wickliffe*. These we thought fit to mention, as being the most Eminent Writers of this Century; but for a farther Account of their Lives, Writings and Editions of their Works, with a view of the other Authors, too long here to insert, we must Refer our Readers to *Du Pin* himself.

His Sixth Chapter takes in the History of the *Greek Church*, and the Authors that flourished in the *East*, during this Century. He tells us, That the *Greek Empire* continued to be Governed by the *Paleologi*, that Family reigning in *Constantinople* till the year 1453. when that City

was

was taken by the *Turks*. Then he gives us the Succession of the Emperors from *Andronicus*, the Son of *Michael Paleologus* the first Emperor of that Family, down to *Constantine* the Last of the *Greek* Emperors in *Constantinople*, and slightly touches several material Occurrences, that happen'd within this Period of time. After this he informs us of the Inclinations which the *Greeks* had to Reunite with the *Latins*, of the Proposals of Union made under the Empire of young *Andronicus*, the Projects for it set on foot under *Cantacuzenus*, and of the Union of *John Paleologus* with the *Roman Church*, and upon what Motives these things were Transacted. Next *Mr. Du Pin* proceeds to give us an Account of the Contests that happen'd between two Parties of *Constantinople* the *Barlaamites* and *Palamites*, and of the five Councils held in that City, three against the Former and two against the Latter Party. He concludes the Section with the History of the *Greek* Authors, their Lives and Writings.

The next Chapter treats of the Councils held in this Century, wherein our Author keeps to his usual Method, giving his Account of them according to the Order of time wherein they were held. The Canons made in them are much of the same Nature with those of the foregoing Century, so that we need not enlarge upon them. The most eminent of those Councils was the General one held in the Year 1311. at *Pienna* in *Dauphiné*, by *Clement. V.* in which the Dissolution of the *Knights Templars* was resolv'd on, and a Bull publish'd in reference thereto. Therein likewise the Memory of Pope *Boniface VIII.* was condemn'd to Oblivion; the *Begards* and *Beguins* were condemn'd there, and their Errors reject'd with Detestation; of whom the Translator gives a more favourable Account in his Marginal Note to this Place than *Mr. Du Pin* is pleas'd to allow them. Lastly, in this Council the Pope made divers Constitutions upon several Subjects, which are in the five Books of the *Clementine Code* published by *John XXII.* and are insert'd in the Body of the Civil Law. The Councils held in *England* are reserv'd to a Place by themselves, that we might at one View see the Canons made in that Kingdom, concerning the Discipline of the Church.

In the Eighth Chapter *Monfr. Du Pin* sets down the History of the Heresies and Errors which were publish'd and Condemn'd during this Century. He begins his Account with the Sect of the *Ererors* or *Francicelli*, and the *Begards* and *Beguins*; which, he says, were all very nigh the same, holding almost the same Erroneous Principles and Doctrines, and tells us who were their chief Heads or Founders. Next he informs us of the Errors advanc'd by *Arnold* of *Villa-Nova*, a *Catalonian*, and Physician.

Physician to *James*, King of *Arragon*, which were condemn'd by *John Longerus* the Dominican, Inquisitor, and by the Grand Vicar of the Church of *Arragon*: Of the Sect of the *Lollards* in *Germany*, who had for their Leader *Walter Lollard*; and the Errors father'd upon them, according to our Author, are these; " The despising the Sacraments
 " of the Church, the deriding her Ceremonies and Constitutions, Non-
 " Observance of her Fasts and Abstinences, disowning the Intercession
 " of the Saints, and believing that the Damn'd in Hell, and the Evil
 " Angels, would one day be sav'd. Then he gives us an Account of the Errors advanc'd by *Ceccus* of *Asculum*; by *Eckard* a German Divine, and by *Marsilius* of *Padua*; of the propositions of *John Mercourt*, condemn'd by the Bishop, and the Faculty of Divinity of *Paris*; of the several Recantations of Errors made by *Nicolas d' Ultricourt*, Dr. *Simon*, Friar *Guy*, *Lewis*, and *John de Chaleur*; of the Condemnation of the Errors of *Dionysius Soulechat*; of the Errors imputed to *Bertolus de Rorbarch*, *John de Latona*, *Arnold de Montanier* and the *Turlupines* in *Provence* and *Dauphiné*; of the Mad opinion of *Martin Gonfalonius*, a *Spaniard*, of the Follies of *Nicholas* the *Calabrian*, and of the Visions of *Jeanovez* of *Majorca*. Lastly, he just mentions the Errors condemn'd in *England* by *Simon Langham*, Archbishop of *Canterbury*, which our Author says were taught by *Wickliffe* in this Century; but refers the treating of them to the following Century, designing there to give a full History of them and their Condemnation.

The Ninth and Last Chapter our Author has reserv'd for his Ecclesiastical Observations on the most Remarkable Occurrences of this Century. Herein we have an Account of the Great Question then in debate, about the Ecclesiastical Power over Matters Temporal; of the Effects of the Popes residing at *Avignon*; of the first Settlement of *Annates* or first Fruits, by Pope *Boniface IX*; and of the Institution of the Jubilee, by *Boniface VIII*. Therein he likewise takes notice of the Question about Poverty, agitated between *John XXII.* and the *Grey Friars*; and of the Question started by the same Pope, and determin'd by his Successor *Benedict XII.* about the State of the Souls of the Just after Death. Therein he makes his Remarks on the Discipline of the Church, with respect to Benefices and their Incumbents; on the several Regulations made of the Manners of the Clergy, and of the Practices of the Church; and on the Monastick Life. He concludes all with an Account of the Regulation made between the Curates and the Mendicant Friars, about Preaching and Administring the Sacraments; and of the several Congregations settled in this Century.

CENTURY XV.

THE Account which *Mr. Du Pin* gives of the Ecclesiastical Affairs of this Century, is comprehended in Nine Chapters; of each of which we think proper to set down a Summary Extract, and then shall consider the Dissertation annex'd to this Volume, concerning the Author of the Treatise intituled, *De Imitatione Christi*, commonly ascribed to *Thomas à Kempis*.

Our Author in the first Chapter gives us an Account of the Councils held at *Pisa*, *Perpignan*, and *Udine*; and of the Popes, untill the Council of *Constance*. The occasion it seems of holding those Councils was to put an end to that Schism rais'd in the Church, between the Popes residing at *Avignon* and those who kept their See at *Rome*, of which mention was made in the foregoing Century. The first of these Councils was appointed by *Benedict. XIII.* the Pope residing at *Avignon*, and opened by him on *November 1. 1408*. Where after several Sessions they came at last to a Result upon Six Articles, which were agreed to by the Pope, and several Legates were sent by him to *Pisa*, to see on what Conditions a Peace might be Concluded. The Next Council of which *Mr. Du Pin* gives us a large Narrative, was appointed to be held at *Pisa*, by the Cardinals of the two Colleges, on the 25th of *March 1409*. in which there were 22 Cardinals, 67 Ambassadors, partly Ecclesiastical, partly Laical, from Kings or Sovereign Princes, 4 Patriarchs, 2 Prothonotaries, 12 Archbishops, 67 Bishops in Person, and 85 by Deputies, with a very great Number of Abbots, Generals, Ministers, Proctors of Orders, and Convent-Priors; of Deputies from the Universities of *Paris*, *Angiers* and *Montpelier*, and of Proctors of a great many Abbies and Monasteries, Chapters, Cities, Provinces, and other Communities. It would be too tedious to mention the several Acts made in the 23 Sessions of this Council; the most material Point they pitch'd upon was in the 18th Session, wherein they came to a Resolution to proceed, according to the usual Forms, to the Election of a Pope. Accordingly in the next Sessions the Cardinals enter'd the *Conclave*, and after 7 days Consultation, unanimously elected *Peter Philaret of Candia*, the Cardinal of *Milan*, a *Franciscan*, for their Pope, who assum'd the Name of *Alexander V.* and immediately appointed the next Sessions of the Council. A third Council was appointed and held by *Gregory XII.* who kept his Residence at *Rome*, in *Udine*, a City of the Province of *Aquileia*, which was but very thin, and the Determinations made therein came to nothing, and

and *Gregory* himself was forced to fly into the Kingdom of *Naples* for security. After this our Author proceeds to inform us of the History of *Alexander V.* both before and after he came to the Popedom, and of his Successor *John XXIII.* formerly nam'd *Balthazar Cossa*; of the War carry'd on between *Laodislaus*, King of *Jerusalem* and *Naples*, and Pope *John*; of that Pope's being driven from *Rome*, and his designs which he form'd, and were rejected in *France*, about raising Money in that Kingdom.

The next Chapter gives us an Account of the Council of *Constance*, and of the Schism of the Popes untill the Election of *Martin V.* This Council was appointed by *John XXIII.* in Concert with *Sigismund*, Emperor of *Germany*; and was open'd *November 16. 1414.* Herein many Sessions were held, and great Affairs Transacted. Therein *John* renounces the Popedom (the Form of which Renunciation *Du Pin* sets down at large) and is Deposed. Therein *Gregory XII.* likewise renounced his Right to the Papal Dignity, and *Benedict XIII.* was Deposed, notwithstanding the Agreement made about him, between the Emperor *Sigismund*, and the King of *Aragon*. After this in the 41st. Session they entred upon Electing a New Pope, and the Choice fell upon *Odon Colonna*, Cardinal-Deacon, who took upon him the Name of *Martin V.* to whom *Gregory XII.* and *John XXIII.* resigned their Right and Title, though *Benedict* oppos'd him to the last. In treating of this Council, our Author tells us of a Decree made therein, concerning the Authority of a Council, and of several Points Debated in it, and particularly about *Annates*, or *First-fruits*. Of some other things transacted in this Council, and here related, we may have occasion to speak in another place. We shall only take notice that in the 44th Session, a Council was appointed to be held at *Pavia*, in the year 1423. When this Council was broke up, and after *Benedict's* Death, several Cardinals of his Faction elected for Pope *Gillio de Munian*, a *Spaniard*, under the Name of *Clement VII.* who soon renounced his Title, and put an end to the Schism for that time.

The Third Chapter takes in the History of the Councils of *Basil* and *Florence*; of the Difference between the Fathers of *Basil* and *Eugenius*; of the Election of *Felix*; of the Union of the *Greeks*, and the Extinction of the Schism of the Popes under *Nicholas V.* This is the Contents of this Section, in the farther Prosecution whereof *Du Pin* proceeds in this Method. First, He tells us of the kind Reception which Pope *Martin V.* met with in *Italy*; of his Entering *Rome* amidst the joyful Shouts and Acclamations of the People, and of the Nego-

Negotiation which he set on foot to obtain a Union between the *Greeks* and *Latins*. In the mean time the Council of *Pavia*, appointed in that of *Constance*, was held there, and after translated to *Siena*, where it was dissolved, and another ordered to be held at *Basil* in the year 1431. In this interim another Negotiation was carried on between the *Greeks* and *Latins* which came to nothing; and before the Council of *Basil* was held, *Martin* died, and *Eugenius* IV. was Elected in his Room. He confirmed his Predecessor's Nomination of *Julian* Cardinal of *St. Angelo*, for President of the Council, and accordingly it was open'd July 23. 1431. and the first Session was appointed for the 14th of *December*. After this we are told of the Proceedings of this Council; of their rejecting the Decree of *Eugenius* for their Dissolution; of that Pope's Affairs in *Italy*, which obliged him to approve of that Council; of their Negotiations with the *Greeks*; of Pope *Eugenius's* endeavouring to translate the Council to *Ferrara*; of the opening of that Council; and of the continuation of that of *Basil*. Next he gives us a large Account of the Conferences of the *Greeks* with the *Latins* about *Purgatory*, and about the Addition made to the Creed, concerning the Procession of the Holy Ghost, first at *Ferrara* and then at *Florence*; of the Decree of Union between the *Greeks* and *Latins*; which he sets down in its full length; of the Conferences held after that Decree; of the Departure of the *Greeks*, the Divisions that happen'd among them about the Decree, and the Patriarchs rejecting it. Having dispatcht these things, *Du Pin* goes on to tell us of the Regulations made in *France* and *Germany* concerning the Council; of the Resolutions of the Assemblies held in *Germany*, about the Neutrality; of the Disputes of the Divines of *Basil*, about the Authority of a Council; of their Deposing *Eugenius* in the Council of *Basil*, and Electing *Felix* V. Pope; of the Decree of the Council of *Florence* against that of *Basil*. When this was done our Author acquaints us with the Constitutions which *Eugenius*, to advance his own Party, made in favour of the *Armenians*, *Jacobites*, &c. with the Censures he pass'd against *Felix*; how the Princes and States of Christendom stood affected to the two Popes; and how at last the Schism was ended under the Pontificate of *Nicholas* V. After this, to the end of the Century, nothing considerable was transacted about Ecclesiastical Affairs in the Church of *Rome*: For (as our Author remarks) the Popes were taken more up with the Wars of *Italy*, the Projects and Designs against the *Turks*, the Cares of aggrandizing their Temporal Power, and settling their Families, than with Ecclesiastical Affairs. He therefore only just mentions the Successors of *Nicholas*, viz. *Clement* III.

Pius II. Paul II. Sixtus IV. and Innocent VIII. without saying many fine things of them.

His Fourth Chapter treats of the Ecclesiastical Writers that flourish'd in the West during this Century. The Judgment which he passes on them and their Works is more favourable than any he had given on several of the Preceding Centuries. For now it seems a Love and Relish of true and useful Learning began to revive, and to produce good Effects. *Theology* founded on Principles of *Scripture* and *Tradition*, began to be handled after a clear and solid manner, free from *Philosophick* Terms, and the Thorny Questions of *Metaphysics*. The Study and Knowledge of Languages came much into Vogue; Several Excellent Books for reforming the Manners and Discipline of the Church were published; The *Civilians* look'd higher than the Decrees and Decretals for the Ancient Discipline, *viz.* into the Original Canons; Devotion was advanc'd to the highest Degree, and by some (says our Author) to intolerable excesses; and the *Casuits* about this time had their first Rise. After this General Idea, *Du Pin* proceeds to say something of each Writer in particular, but insists chiefly on those whose Works deserved an Extract. He begins his Account with three famous Divines of the University of *Paris*, who flourished in this Age. *Peter of Ailly* born at *Compeigne* Ann. 1350. is the first, who from a very obscure Parentage rose by his Merits to several considerable Posts, and at last to the Dignity of Cardinal. Having given us his Life in Short, He next sets down a Catalogue of his Printed Works, and where Printed; the most Considerable of which is his Treatise of the Reformation of the Church, of which *Mr. Du Pin* draws an Extract: Then he tells us what Works of his are to be met with in MS. in the Library of the College of *Navarre*, of which he had been first Bursar and afterwards Superior. The Second Divine mention'd by our Author, is *John Charlier* surnam'd *Gerson*, of whose Life, Preferments, Memorable Actions and Death, he sets down a short Narrative, and then tells us of his Voluminous Works, and the Several Editions of them. These Editions were divided into four parts, and our Author gives us the Extract of the Treatises contain'd in each Part, which are so Numerous, that the very Catalogue of them is too long to be inserted here. The Last Dr. of *Paris*, on whom *Du Pin* insists at large, is *Nicholas Clemangis*, the Scholar of *Gerson*; after a brief Account of his Life, he proceeds to his Works, most of which were published by *Lydius* a Protestant Minister, and Printed in *Holland* by *Elzevir*, Ann. 1613. Our Author first gives us an Extract of his Treatises, and then mentions the Collection of his Letters, which were

were 137. in all, Written with much Elegance and Purity; full of Christian, Moral, and Politick Instructions; full of Descriptions of Vices and Virtues; of Draughts of History; of Critical Questions; of wholsome Advices, and Complements. But *Du Pin* insists chiefly on the most Considerable of them, with respect to Ecclesiastical Matters, Writ about the Schism, and the State of the Church. Besides these three Eminent *Parisian* Divines, on whom our Dr. is so large, he likewise takes notice of the Rest of the Ecclesiastical Writers and their Works, of whom the Principal were *Thomas Waldensis*, an *English Carmelite*, who wrote a large Book in three Tomes, Intituled, *A Doctrinal of the Antiquities of the Faith of the Catholick Church* against the *Wicklefites* and *Hussites*, with many other Works never yet published; *S. Bernardin of Siena*, whose Works are divided into four Tomes; *Alphonfus Toſtatus* Bishop of *Avila*, who wrote 27 Volumes in *Folio*, tho' he dyed at 40 years Old, and was interr'd in the Church of *Avila*, with this Epitaph on his Tomb,

Hic Stupor est Mundi qui Scibile Discutit Omne:

Nicholas of Cusa a Cardinal, who publish'd a great many Tracts, the Catalogue whereof *Du Pin* sets down at large; *Aeneas Sylvius*, made afterwards Pope under the Name of *Pius II.* Cardinal *John de Turrecremata*; *Thomas à Kempis*, a Regular Canon; *Denys Rickel*, a *Carthusian*; *Johannes Picus of Mirandula*; and *Jerom Savonarola*, a *Dominican*. We have only mention'd those Eminent Writers, and refer our Readers for farther Satisfaction to *Du Pin* himself, who concludes this long Section with an account of some Authors whose Works are lost, which he took from *Trithemius* who has preserv'd their Names, and the Titles of their Works.

In the next Chapter, We have an Account of the *Greek* Writers, during this Century, and of their Works. The Eastern Empire it seems was now in its Declension, *Constantinople* being taken by the *Turks* in the Year 1453. under the Command of *Mahomet II.* at which time *Constantine* the *Greek* Emperor was killed, in whose Person the Empire at *Constantinople* was extinguished. However that Empire still afforded a great many Inquisitive Men, who applied themselves to the Study of Eloquence, Philosophy and Divinity, even till it was utterly Ruined. Of those Writers *Du Pin* gives an Account, who (as he says) may be look'd upon as the last good Authors among the *Greeks*. We think it not proper to enlarge upon them, 'tis enough to observe, that the most Eminent of them were, *Simon Arch-*

bishop of *Thessalonica*, whose chief Work is a Treatise concerning the *Liturgy*; *Marcus Eugenicus* Archbishop of *Ephesus*, one of those *Greeks* who held the Conferences with the *Latins*, in the Council of *Florence*, and afterwards wrote against the *Latins*; *Bessarion* a Cardinal; who sincerely embrac'd the Union with the *Latins*, and maintained it in his Writings to the last; and *George Scholarius*, who also wrote in favour of the *Latins*.

The Sixth Chapter treats of the Councils held in this Century. There were but few Provincial or National Councils held, the Church being then divided by Schisms, and busied in attending upon the General Councils already mention'd. The most Remarkable of the Provincial Councils with their Decrees, our Author takes notice of, and are Ten only, *Viz.* The Councils of *Oxford* in the Year 1408. for putting a stop to the Errors of *Wicklef*; of *Saltzburg* in 1420; of *Colen* in 1423; of *Paris*, and *Tortose* in 1429; of *Angers* in 1448; of *Soissons* in 1456; of *Toledo* in 1473; of *Sens* in 1485; and of *Roan*. 1445.

Our Author has reserv'd his Seventh Chapter to give us a large Account of the *Wicklefites* and *Hussites*, whose History has made so great a Noise in the Christian World. And herein he seems to be an Impartial Historian, dissembles nothing of the Proceedings and hard Usages offer'd to them by the Catholics, and fairly represents their Opinions, which through the Prejudice of Education or for some other cause he is pleas'd to stile *Errors*, From *Wicklef*, *Huss*, and *Jerom* of *Prague*, we may justly date the *Dawnings* of our happy and Glorious *Reformation*, tho' it did not break out to a perfect Day till *Luther's* time; May it at last arrive to its *Meridian Splendor*. But to return; *Du Pin* begins his Account with *John Wicklef* Dr. and Divinity-Professor in the University of *Oxford*, and Rector of *Lutterworth* in the Diocese of *Lincoln*, who Flourish'd with good Reputation in that University, untill the Dissentions between the Monks and the Seculars, by which he was oppress'd, and Engaged to declare against the Interest of the Pope and the Church. It seems he was no contemptible Person, being chosen Head of a College, which place he was forc'd to resign by the Sentence of *Simon Langham* Archbishop of *Canterbury*, and of Pope *Urban V.* This put him upon Writing and Preaching against the Church of *Rome*, and 24 of his Propositions were condemn'd in a Council held at *London*, 10 as Heretical, and 14 as Erroneous, which our Author has set down. However tho' he was cited several times before the Council, yet nothing was done against his Person, for he Dyed in Peace, and left many Works behind him, of which *Du Pin* gives us an Account. After his Death, another Council was held at

London

London against his Followers, Wherein 18 Articles drawn out of the *Trialogue of Wicklef* were condemned; and in the Year 1408. *Thomas Arundel* Archbishop of *Canterbury* utterly extirpated the Heresie (as *Du Pin* calls it) of *Wicklef*, by the Constitutions which he made in a Synod held at *Oxford*. Notwithstanding this, the Books of *Wicklef* began to be carried into *Bohemia* by *Peter Payn*, one of his Disciples, spread so much in the University of *Prague*, that *Sbynko* Archbishop of that City made two Orders against the reading of them. *John Hus* an able Preacher, and Chaplain in the Church of the *Holy Innocents* called *Bethlehem*, being a Man of great repute in the University of *Prague*, soon perswaded them that the Archbishop's first Order directed to them, was an Infringement of their Liberties and Privileges. Upon this they appeal'd to the Pope, their appeal was receiv'd, a Bull granted to the Archbishop commissioning him to hinder the spreading of these Errors in his Province, and by virtue of this Bull he condemn'd the Writings of *Wicklef* and proceeded against four Doctors, who had not brought to him the Copies which they had of them. Notwithstanding these and other proceedings *John Hus* keeps firm to his Opinions, writes in Vindication of them, and goes to the Council of *Constance* to justify himself. But tho' he had the Emperor's Pass-port for his *Safe Conduct*, yet he was first clap'd up in Prison, then a Process was drawn up against him; and he was condemn'd, without being admitted to explain himself, or to speak any thing in his Defence, and afterwards was burnt alive in the Suburbs of *Constance*. This is the Account which *Du Pin* gives of him, and afterwards takes notice of his Works which he wrote before and whilst he was in Prison. With him fell also *Jerom* of *Prague*, who at first retracted his Opinions, soon repented of that Retraction, and was put to Death. Our Author ends this Chapter, with an Account of the Troubles and Wars that hapned in *Bohemia*, upon the News of the Death of *John Hus*; informs us of the Deputies sent by the *Bohemians* to the Council of *Basil*; of the Agreement made between them upon certain Conditions; of the Decrees of the Councils about the Communion in both kinds; and lastly of the State of *Bohemia* under the Successors of the Emperor *Sigismundus*; with the Contests that hapned between the *Thaborites* and *Calixtines*, the two great Parties of the *Hussites*.

The Eighth Chapter informs us of the Errors Published and Condemn'd in this Century, with a particular Relation of the Censures pass'd upon them by the Faculty of Theology at *Paris*. *Du Pin* begins

with

with an Account of the Errors advanc'd by *John Montefon* a Dominican, chiefly about the *Immaculate Conception* of the Virgin *Mary*. The Propositions were discuss'd and condemn'd by the Faculty, and afterwards by the Pope, and *John* continuing Contumacious was Excommunicated. The Bishop of *Evreux* and several Dominicans were forc'd to retract the Propositions which they had advanc'd against the Belief of the *Immaculate Conception*, and in defence of the Doctrine of *John Montefon*. After this, the Dominicans not willing to take an Oath to maintain the Condemnation of the Errors of *Montefon*, which they thought impeach'd the Doctrine of *St. Thomas*, were expell'd the University; who wrote a Treatise in their own Defence, wherein they undertook to prove (1.) That the Faculty, and the Bishop of *Paris* did not exceed their Power in condemning the Propositions of *John Montefon*. (2.) That these Propositions were justly condemn'd. (3.) That the Doctrine of *St. Thomas* was not approv'd by the Church, so as that the Approbation could hinder the Execution of the Sentence given by the Bishop of *Paris*. The Dominicans were oblig'd to alter their Sentiments with reference to the *Immaculate Conception*, and so were re-admitted upon the Instance of the King, into the University. *John Petit's* Position, which he had advanc'd in favour of the D. of *Burgundy*, who had caus'd the D. of *Orleans* to be Assassinated, viz. *That it was Lawful for a Private Person to put a Tyrant to Death*; was likewise Censur'd and Condemn'd by the Faculty of Theology at *Paris*, and afterwards by the Council of *Constance*. The same Faculty pass'd also in this Century many other Doctrinal Censures, against particular persons, and upon different Subjects, which would be too tedious here to relate. In short, Our Author informs us of the Errors of *Grabon*, *Peter Osma*, *William of Hildernissen*, *Giles le Chantre*, of the *Adamites* or *Diggers*, and of *Harman Riswich*.

In the Ninth and last Chapter we have the Ecclesiastical Observations of the Author on this Century. He takes notice of the Principal Questions then in debate, occasioned by the Schism of the Popes; of the Endeavours which the Court of *Rome* continued to make it self Master of all Benefices by Reservations, *Gratia Expectativa*, Preventions, *Annates*, &c. and of the Reformation of the Church, the Necessity whereof with respect to Manners as well as Discipline was acknowledged by the Councils of *Constance* and *Basil*. Next he proceeds to make his Observations upon the Ecclesiastical Jurisdiction; upon the Jubilees and Indulgences, of which latter the Pope (says *Du Pin*) began to make a kind of Traffick; and upon
Tithes

Tithes and Ecclesiastical Revenues. He concludes all with informing us of the differences still carry'd on between the Parish-Priests, and Regulars about Confession, and the Hierarchical Functions; and of the Establishment of several New Orders both Religious and Military.

We judge it improper to run through the Dissertation which *Du Pin* has annexed to this Volume, about the Author of the Book concerning the Imitation of *Jesus Christ*, commonly ascrib'd to *Thomas à Kempis*. Since after all the Learned Debate on that Subject, on which 13 Sections are spent, the Point is left still in the Dark, and wants to be clear'd up. This the Dr. ingenuously confesses, when he says at the close of his Dissertation, "After all, the Author of the Book *de Imitatione Christi* remains still as uncertain, as he was at the beginning of this Discourse, and each of the Pretenders to it may still preserve the probability of his Right, tho' he be not able to establish it by uncontestable Evidence." Beside let who will be the Author, the Book may prove of Universal Use; and the Curious who desire to be better satisfied, may have recourse to *Du Pin's* Dissertation it self.

Thus are we at last got through the Ecclesiastical History of the Thirteenth, Fourteenth and Fifteenth Centuries of Christianity. We are sensible some will find fault with our being so large in treating of them, but we desire those Gentlemen to consider, that as the Affairs of these Centuries swell'd under the Author's hand, so the Extract of them must needs swell under Ours also: And farther, that 'tis difficult to make a shorter Abstract of his *Epitomé*, so as to bear any Tolerable reading. Others perhaps may blame us for the Method we have observed; But 'tis such as not only our Author has prescribed us, but what is also most natural, and such as we humbly conceive to be more useful than the patching up a few scatter'd Fragments of his sense and Words, and calling them *An impartial Account of the Author*. For this way of proceeding we look upon to be not only an Injustice done to the Writer, but also an Imposition on the Readers.

Fruit-Walls improv'd by Inclining them to the Horizon: Or a Way to build Walls for Fruit-Trees; whereby they may receive more Sun-shine and Heat than Ordinary; By a Member of the Royal Society. London Printed for J. Taylor. 4to. Pag. 128. To which is annex'd a Geometrical Dissertation in Latin, P. 24.

THE Design of this curious Piece is sufficiently hinted in the Title-Page, and farther explain'd by our Author in his Preface. He begins with giving us an Idea of *Sloping Walls* for Fruit, "which (says he) must be built, not in a Perpendicular Situation, as is commonly done, but so sloping, tho' otherwise straight and Plane, as to receive the Beams of the Sun, not only for a longer time, but also with a much fuller and better Exposition. *South-Walls*, he tells us, are commonly reckon'd to be the best for Fruits, then shews the Defects of those Walls built Perpendicularly, and makes a Comparison between *South-Walls*, *East-Walls* and *West-Walls*, whose Situation is Perpendicular, shewing the Difference there is between them. After this he compares Perpendicular with Sloping Walls, the former of which is expos'd only to one half of the Visible Sky, whereas if they were so inclin'd as to be elevated only 45 Degrees upon the *Horizon*, they would be expos'd to three quarters of the Visible Sky, and the Sun would act with a Considerable force upon them. This he Illustrates farther by two particular Examples calculated for the *Equinox*, and for the *Summer-Solstice*, and from thence concludes of what a great advantage and usefulness Sloping Walls are, which he afterwards corroborates by an Instance from Experience; shewing the manner wherein Vines are planted that grow in an open Air, which they usually plant not upon a Flat, but upon a Rising Ground; and from the use they are of, in raising all Sorts of Fruits earlier and Riper than we commonly have them.

Having demonstrated the advantage of *Sloping-Walls* he goes on to tell us how they may be Built with little Charge, and conceives that the facing the Slope of *Terrasse-Walks* with Brick is the best, easiest and handsomest way of building those Inclining Walls, which having no Foundation, leave in the Earth more room for the Roots of the Trees to spread themselves. Next our Author sets down a Rule for determining the Quantity of the Inclination of *Sloping South-Walls*; in cold, temperate and hot Countries, with a Table giving

giving the Limits of the Elevation of them in Temperate Climates, and explains the Use that may be made of this Table. He farther shews of what great Advantage a Hill well expos'd to any Points of the *South*, and cut into *Terrasses* with such kind of Walls as before described, would be for the raising of Fruit; That something like this is done in *Chirpa* merely for an agreeable Prospect: That even a *North-Wall*, which being rais'd Perpendicular is of no use, may by being sloped be made tolerable. The properest matter, Our Author says, for making those Walls in our *English* Climate, is either that of Brick; of which the biggest and thickest are the best; or else Slate or any dark colour'd Stone, whether Natural or Painted.

After this he tells us what Advantage a Close and Warm Air is for the Vegetation of Plants, recommends Small and Narrow Gardens, running from *East* to *West*, as best for that purpose; shews us how to make *Terrasses* of the same Situation, so that the Air between may be extremely Warm, and shelter'd from Winds; and then fairly states and Answers all the the Objections that may be Start'd against his *Theory*.

Having in some measure (as he thinks) satisfy'd the Curiosity and Impatience of the Reader, he then proceeds to his *Mathematical* Proofs, and to shew how he calculates the Proportion of Heat between a *Perpendicular* and *Sloping South-Wall*; and treats at large of the Principles and Method upon which those and the like Calculations are Grounded. This he does by setting down several of those Calculations adapted to several Degrees of Latitude, at several Seasons of the Year, proving them Mathematically by the Schemes decypher'd in the Table at the end of his Treatise. In the Book it self he has likewise given us several Tables; explains the Use of them, draws his Corollaries and Conclusions from these Demonstrations, and takes notice of what other Authors, particularly *Mr. la Quintinie*, have said with reference to *Sloping-Walls*. It would be too tedious to relate what our Author, in this way, offers in Justification of his New Theory, and therefore must refer these things with his Directions relating to *Fruit-Walls*, and the *Latin* Treatise, to the perusal of the more Curious, and such as desire to improve their Gardens, and are more vers'd in the *Mathematicks* than we can pretend to. Enough we think has been said to give a general Idea of the Design of this Treatise, and to recommend it to those whom it may concern, and that we presume is, sufficient in the Extract of such a Piece.

Three Practical Essays, viz. On Baptism, Confirmation, and Repentance: Containing Instructions for a Holy Life; with earnest Exhortations, especially to young Persons, drawn from the Consideration of the Severity of the Discipline of the Primitive Church. By Sam. Clark M. A. Chaplain to the Bishop of Norwich, and Fellow of Caius College in Cambridge. London Printed for J. Knapton, 1699. 8vo. P. 240.

THESE Dissertations, which Mr. Clark modestly calls *Essays*, are penn'd in a plain, didactick and withall in a Strong and Masculine Stile. The Design which he aims at, is so well laid, and of such a great and Universal Use, that we cannot but think it proper to give you a particular Extract of this Treatise; and to take a View of our Author's Proceedings in those three Points, which he has handled.

I. His first Essay on BAPTISM is divided into Six Chapters. In the first he treats of *Baptism* in General, which he defines to be that Rite instituted by our Saviour, whereby those who are converted to and believe in him, are solemnly admitted to be Members of the Christian Church. He does not here inquire into the Original of Baptizing with Water, as it was us'd by the Jews, and Heathens, but only takes notice that this *Baptism*, which he before defin'd, is either of *Persons of Riper Years*, or of *Infants*. As to that of the former he proposes to observe, (1.) What was required of them before-hand, in order to prepare them for *Baptism*. (2.) In what manner they were Baptiz'd; to what Privileges they were admitted, and to what Duties they were engag'd. And (3.) what was required of them after their *Baptism*. On each of these he bestows a Distinct Section.

In the Second Chapter therefore he tells us, That that which was indispensibly necessary to prepare persons of Riper Years for this solemnity, and to qualify them to be Partakers of this Holy Sacrament, was *Faith* and *Repentance*; i. e. A Declaration of their firm Belief of the great Doctrines of the Christian Religion, and of their Resolution to live suitably to that Belief.

In the next Chapter our Author proceeds to his Second Observation. The Manner wherein Persons converted to Christianity in the Primitive times were Baptiz'd, was this: When the time appointed for that Solemnity was come, which was usually at *Easter* or *Whitsonside*; the Person so prepared was brought by the Priest to a Place of much Water, where being strip'd Naked, with stretch-

ed out hands, he renounced the World, the Flesh, and the Devil, and made a Profession of his Faith; then he was Immersed three times in the Water, upon his coming out was anointed with Oyl, with the Addition of some other Ceremonies, and after all Clothed with a White Robe, and so admitted into the Communion of the Church. As to the Privileges to which they were admitted, and which were figur'd out by *Baptism*, Mr. *Clark* says they were four; (1.) Remission of all past Sins; (2.) The Admission of the Convert into the Church of God; (3.) The Influence and Assistance of God's Holy Spirit; And (4.) An Assurance of a Resurrection to Eternal Life. The Duties which the Persons Baptiz'd oblig'd themselves to perform were these, (1.) A Constant Confession of the Faith of Christ, and Profession of his Religion; (2.) A Death unto Sin and a New Birth unto Righteousness; And (3.) Self-Denial and Contempt of the World.

The Fourth Chapter is spent in shewing what was required of Persons *after Baptism*, which our Author says, consisted in this *One great and Necessary thing*, To keep their *Baptism* Pure and Undeiled the Remaining part of their Lives. To do this they thought it necessary not only to abstain from the Habit and single Acts of any gross and Scandalous Sin, but likewise to beware of the Omission of any known Duty. This he Illustrates at large, and shuts up this Section with a Pathetical Application of the whole to the Baptized Persons of our times.

In the fifth Chapter he treats briefly of the *Baptism* of *Infants*, proving by one single Argument, taken from our Saviour's Words, *Mar. 10. 14, 15*. That they are rightly admitted to this Ordinance: since tho' they have not *Repentance* and actual *Faith*, the two necessary Qualifications of *Baptism*, yet they have *Innocence*, and are Born of *Believing Parents*, and withall engage themselves by their Sureties when they come to years of Discretion to perform what is required of them in their *Baptism*.

In the Sixth and Last Chapter our Author considers the Duty of *Godfathers and Godmothers*, first shews the Nature of their Obligation as express'd in the Church-Form of Baptizing Infants, then seriously lays before them the Weight of it; and lastly presses the Consideration of their Duty very warmly upon them.

II. The Second Essay which treats of *Confirmation* is divided into Thirteen Chapters, of each of which he pleas'd to take this Summary Account.

The first Chapter instructs us at large in the *Nature, Design and Use of Confirmation*. Our Author tells us, that there is a certain Period of time, at which every Man that is Religious began to be so; which Period he supposes must be either *Baptism, Confirmation, or*

Repentance. After this he proceeds to shew the Use of *Confirmation* in the Primitive times, which was usually conferr'd on *Adult Persons* immediately after *Baptism*; then he explains the Nature of it, as now Practis'd, and lastly lays down some Usefull directions whereby to reduce this Ordinance to its Primitive Institution and Solemnity.

The following Chapters are spent in informing us what is to be done *before, at, and after Confirmation*; for which our Author gives us very plain and profitable Directions.

He begins with those that relate to what is to be done before *Confirmation*; and in the Second Chapter directs us, (1.) To endeavour before all things to attain a real and firm Belief of the great Doctrines of the Christian Religion; and, in order to the begetting such a Belief; advises us, to Work in our Minds a full and perfect Conviction of the Being of God, and the Excellency of his Attributes; from thence to collect the Certainty of God's Providence over Men, and the Obligation of Mens Duty towards God; then to consider the Necessity of Religion here, and the Certainty of a Reward of Virtue hereafter; the Necessity of a Divine Revelation to establish true Religion, and the Proofs which evidence the Christian Institution to be such a Revelation; And above all to imprint these Things on our Minds by deep and Constant Meditation. On each of these Points he insists at large, and then proceeds (2.) in his Third Chapter to give us his Second *Preparatory Direction*, which is this, *viz.* To Endeavour to attain right Notions concerning Religion in General; and for the Attainment of this, he says, a Man ought firmly to persuade himself of these following Considerations: That the Exercise of those great Moral Virtues, of Godliness, Righteousness and Temperance, is in its own Nature both truly Excellent, and indispensibly necessary to prepare Men for that Happiness which is the Reward of Religion: That God truly and sincerely desires to make Men happy by the exercise of these Virtues: And that therefore the great and Ultimate Design of all true Religion, is to recommend these Virtues, and to inforce their Practice. After a large illustration of these Particulars, and a Digression which in the fourth Chapter he makes concerning the Doctrine of *Faith and Works* as delivered by *St. Paul* in his Epistles to the *Romans* and *Galatians*, he lays down (3.) his third and last *Preparatory Direction* in the fifth Chapter, *viz.* To Endeavour to gain a clear and distinct Knowledge of our Particular Duties as they Relate either to *God, Our Neighbours, or our Selves.*

After such a preparation as this, he then tells us in the two next Chapters, what we are to do *at Confirmation*, and this he reduces to these two plain Admonitions: "First (says he) Consider that you

“ now solemnly undertake for your Self to perform all the Duties
 “ which the Condition of your *Baptismal Covenant* obliges you to ob-
 “ serve: Secondly, Consider that you come now to have Sealed
 “ and confirmed to you all the Privileges, which the Condition of
 “ your *Baptismal Covenant* intitles you to receive. But having already
 “ seen what those *Duties* and *Privileges* are, we need not enlarge
 “ upon them here.

Having thus directed us what we ought to do both *before* and at Confirmation, He in the remaining Chapters lays down Six Rules for us to Walk by after we are Confirm'd. He advises us therefore “ (1.)
 “ To perswade our selves of the Necessity of Preserving in the Constant Practice of Religion and Virtue, from this Period: (2.)
 “ to Consider the Inestimable Advantage of Innocence, and of an early Piety: (3.) To resolve to make Religion the main Scope of all our Actions, and the Principal Business of our Lives: (4.)
 “ To Endeavour to get above all the desires of this present World, which he calls the hardest Lesson in Religion, but withall the most necessary and useful: (5.) To be particularly carefull to resist and avoid those Sins, to which either our Constitution, Company or Employment, make us most in danger to be Tempted: (6.) Lastly, To strive continually to grow in Grace, and press forward towards Perfection.” On each of these Directions he bestows a distinct Section, and explains them with all the Clearness, and inforces them with all the Strength Imaginable.

III. In his third and last Essay he treats of the great Duty of *Repentance*, on which he bestows five Chapters.

In the first he considers it in General, and tells us, that by it he does not here understand *that Repentance* which is the Constant Practice of all *Christians*; but only that *Repentance*, which is an entire Change of the Mind, whereby those, who by willfull and deadly Sins have forfeited their Title to the Crown of Righteousness, are to begin a-new their Obedience, in order to recover the Mercy and Favour of God. To such a *Repentance* as this, he says, No Man is oblig'd, but such who are guilty of great and Deliberate Sins, of which he gives us a Catalogue at the end of this Chapter.

In the Next he proves, from the Nature of God, and the Design of the Gospel, from the Practice of the Apostles and the Constant Doctrine of the Primitive Church; That God admits even the greatest Sinner to Repentance. But then to make it acceptable to God, and available to obtain our Pardon, he tells us it must be (1.) *Early*: (2.) *Great*: And (3.) *Constant and persevering in its effects*.

Repentance

Repentance, says he, in the Third Chapter, must be *Early*; i. e. The Sinner must forsake his Vices so timely, as to obtain the Habits of the Contrary Vertues, and to live in them, upon these two Accounts: First because otherwise he can have no Security that his Repentance is hearty: and Secondly, because suppose it should be so, yet he has no positive and absolute Promise, that it shall be accepted. After this he applies himself very warmly to such as still persist in their Sins, and go on in their Impieties.

In the Fourth Chapter our Author proves that this Repentance must be *Great*; i. e. He that Repents ought to affect his Mind with such a deep Sorrow and Hatred of Sin, as will put him upon those Afflictive Duties of *Fasting, Watching, Praying, Humiliation, Liberal Alms*, and the like. And for this he gives these two Reasons. (1.) Because in many Cases Repentance cannot otherwise be Evidenced to be real and Sincere: And (2.) Because tho' Amendment of Life doth alone sufficiently evidence the Sincerity of Repentance, yet ought those who have sinned to do something to testify their sorrow for past Offences, and to judge themselves that they may not be judged of the Lord. And this gives him an occasion of shewing the Necessity and Usefulness of a Suitable and Voluntary *Penance*.

Thirdly and Lastly, True Repentance must be *Constant and Persevering in its Effects*; i. e. it must put a Man into such a State, as that he will not any more wilfully return unto Sin. And here he closes all with a brief Account of the Nature of the *One Repentance* allow'd to the *Primitive Church*.

This is the Extract of what is contain'd in those Excellent *Essays*; We will not pass any Judgment upon, or give any farther Character of them: Let them speak forth their own Praise, and let the Learned and Impartial Reader Judge of the Intrinsic Worth of them himself.

A Compleat History or Survey of all the Dispensations, &c. of Religion from the Beginning of the World to the Consummation of all things, as Represented in the Scriptures. Shewing the several Reasons and Designs of those Different Administrations, &c. In which also the Opinion of Dr. Spencer Concerning the Jewish Rites and Sacrifices is examin'd: And the Certainty of the Christian Religion, Demonstrated against the Cavils of the Deists, &c. by J. Edwards B. D. London Printed for D. Brown. J. Robinson. A. Bell. J. Wyat, and E. Harris, 1699. in two Volumes P. 774.

THE Learned World is already indebted to the Worthy and Reverend Author of this Treatise, for what he has formerly oblig'd them with;

with; particularly, for the judicious Volumes he has published concerning the Stile, Authority, &c. of the Holy Scriptures. This Piece of his, which now lies before us, is an Accurate and Elaborate Work; wherein he undertakes to display all the various Dispensations of God with respect to Religion, from the Beginning of the World to the End of it; and withal to range them in a more regular Method, and to set them off in a clearer Light than ever yet has been done. It cannot be desired that we should give a compleat Abstract of this excellent Treatise, since that would be too tedious, and take up more room than we can at present spare; besides, he has himself in a great measure prevented us, by setting down the Contents at large before each Chapter. All then we think proper to be done in this case is, to give you a general Idea of his Design, and to illustrate that Idea by taking notice of the most remarkable passages contained in the Book.

V O L. I.

In the *First Volume*, which is divided into Thirteen Chapters, our Author takes a Survey of the various Dispensations of Religion from the Creation down to the Christian or Evangelical Oeconomy established by *Jesus Christ*. Having by way of introduction shown the Advantage of the present undertaking, he then proceeds to assert that the more Catholick and Grand Oeconomies are these three: First, *The State of Innocence and Felicity*; or, *Adam Created Upright*, which continued from the Creation of Man till his Apostacy or Fall. Secondly, *The State of Sin and Misery*; or, *Adam Fallen*. In this State (adds he) were our First Parents till they were reconciled to God; and in this are all their Posterity till they be made partakers of Grace and Pardon. Thirdly, *The State of Reconciliation*; or, *Adam Recovered*; and in this state our First Parents were after they were received into Favour; and in this all the Faithful are. This last General Dispensation, he calls, *The Dispensation of Grace*, and says is the largest of all, and of the longest continuance.

After this general distribution of the Work, He in the Two first Chapters treats at large of the Nature of the first and second General Oeconomies or Dispensations. Here he considers wherein the *State of Innocence* consisted; shews the Folly of the *Præadamitick* Opinion; discourses largely of the Excellency of Man, telling us what the Image of God in Man is not, and what it is; and proves that besides the Law of Nature, there were these five Positive Laws in the
state

state of Primitive Integrity, viz. (1.) That of Matrimony. (2.) Of Propagation. (3.) Observing the Sabbath or Seventh Day. (4.) Abstaining from the Fruit of a certain Tree in the Garden of *Eden*. And (5.) The Covenant of Works. These things he treats of, in considering the first general Dispensation, or State of Innocence; under which he argues, that not only *Adam* and *Eve*, but all their Race were included. In considering the second General Dispensation, the most material points he handles are, That *Adam* and *Eve* fell not the same Day in which they were Created, which he proves from Scripture and Reason: That the Effects of their Fall, as they relate to themselves and their whole Race, were dreadful; and here he enumerates the Inward and Spiritual Evils which attend it, and confronts the Notion which Dr. *Burnet* in his Theory of the Earth has advanced, in opposition to the Account given by *Moses*.

In the Third Chapter he enters upon the Third General Dispensation, or *The State of Reconciliation and Man Recovered*, which he branches out into four particular and peculiar Oeconomies, viz. (1.) The *Patriarchal*. (2.) The *Mosaical or Legal*. (3.) The *Gentile*. And (4.) The *Christian or Evangelical Dispensation*. These are the several Parts of the Dispensation of Grace, on which he discourses very distinctly in the Remaining part of his Treatise. He begins with the *Patriarchal Oeconomy* which he subdivides into the *Adamical or Antidiluvian*, *Noachical*, and *Abrahamick*. The first of these Periods he treats of in this present Chapter, which he says began with that signal Promise concerning the *Messias* in *Gen. 3. 15*. *I will put Enmity between thee, i. e. the Serpent, and the Woman, and between thy Seed and her Seed. It shall bruise thy Head, and thou shalt bruise his Heel*. This Text our Author explains, and proves that by the Seed of the Woman is meant our Saviour *Christ*, who was to bruise the Serpent's Head. After this he Accounts for the *Positive Laws* that were made under this Oeconomy, especially that of *Oblations and Sacrifices*; considers whether they were prescribed before or after the Fall of our First Parents; treats of the *Primitive Priesthood*; tells us of the Rise of *Polygamy*, proves the improbability of the *Jewish Tradition* concerning the Seven Precepts said to be given to the Sons of *Adam* and *Noah*, from several Considerations; and shews the mistakes of *Volkelius* a Socinian Writer, and *Episcopius*, concerning this Oeconomy.

The Fourth Chapter he bestows on the two next Periods of the *Patriarchal Oeconomy*, viz. *The Noachical and Abrahamick*. And here our Author considers the three Positive Laws made under the *Noachical Oeconomy*, (1.) About Eating of Flesh which was then allowed of.

(2.) Not

(2.) Not eating Flesh with the Blood, the Reason of which he gives us. And (3.) Concerning not shedding of Man's Blood, with the Penalty of it, and the first instituting of Magistracy. What is most remarkable in this Section is, his Discourse concerning the *Longevity* of the Patriarchs before the Flood; He here answers the Objections that are raised against it, proves that the Months and Years were of the same length then as now, and that they liv'd so many *Solar*, not *Lunar* Years as some have falsely imagined; and for this their great Age he gives the following Reasons, which being somewhat curious, we beg leave here to insert. “(1.) God gave “them a longer space of time that they might multiply Mankind, “and replenish the Earth; that (as *Theodorici* saith) αὐτῶν βίαι μακρόν ἐπέσχετο, *Their Numbers might be increased by their Amosity.* “(2.) Their Lives were prolong'd, that they might the better propagate Arts and Sciences for the use of Life, that they might “find out and discover things the more successfully, and hand “down to posterity the things which they invented. (3.) Their “long Lives were serviceable to a higher and nobler purpose, “viz. For the retaining and preserving of Religion, and the “true Worship of God in a more intire manner. (4.) Another ground of their long Lives was, their healthful Temper, “wherein they exceeded others who followed them. (5.) Their “Food was purer and wholsomer than that of the following Ages. “And (6.) Their Health and Longevity may be ascribed to their “Temperance and Moderation in the use of their Diet. Having dispatch'd these particulars, he passes from the *Noachical* to the *Abrahamic* Oeconomy, the Third and last part of the *Patriarchal Dispensation*; and herein he informs us of the several Steps and Advances that were made in it; of the Nature of the Covenant which God made with *Abraham*, and particularly of the Nature and Design of Circumcision; shews that under this Dispensation Altars were erected, Tithes paid, Ceremonial Lustrations and Purifications made, and the *Jus Locum*, or right of Marrying the Brother's Widow began to be practised. After this he treats of *Polygamy* and Concubines, (which he calls *Secondary Wives*) offers three reasons to justify this practice at that time, and telis us that the Law of Primogeniture then prevailed, as appears in the instances of *Esaú* and *Reuben*, though by their own fault they divested themselves of that privilege.

The Next particular comprehended under the *great Dispensation of Grace* is, that which our Author stiles the *Mosaical or Legal Oeconomy*, on which he bestows the five next Chapters. He first telis us, that this

Oeconomy was famous for the delivering of a three-fold Law, *Moral*, *Ceremonial* and *Judicial*; which he thinks might be more properly styled, the *Moral*, *Ecclesiastical* and *Civil Law*, however he keeps to the usual Names. He then explains what he means by those Laws, and says, that the first of these are such Precepts and Prohibitions as are good in themselves: The second are indifferent in their own Nature, but are so far good as they are commanded by a *Positive Law*, of God: And the third sort are of a mixt Nature, being partly in their own Nature Good, and partly Indifferent. Next he gives us these four Reasons why the World was so long without a *Written Law*, and what was the Reason of writing of the Law at last. He tells us, (1.) That the long Lives of the *Antediluvian* Patriarchs were one main reason why there was no written Law for so long a time, since it might by that means be transmitted by Tradition to Posterity. (2.) The Degeneracy of the World was another reason why the Law was committed to Writing. (3.) The Law was written that it might not be forgot. (4.) And lastly, That it might not be corrupted. After this he passes on to the Ceremonial Law of the *Jews*, which comprehended in it, (1.) The external Worship it self; (2.) The things belonging to the Persons who officiated. (3.) The place of Worship, &c. (4.) The Sacraments, *viz*, Circumcision and the Paschal Lamb. (5.) The times and set seasons of Worship. (6.) What things relate to the Conversation of the Worshippers. And (7.) The Religion of Vows. Of these things our Author Treats in order, and on the first of these points enlarges in the remaining part of his fifth Chapter, which external Worship consisted chiefly in Oblations and Sacrifices, in Offering and Consuming things to the Honour of God. He then shews the several Ends and Designs of this way of Worship; how the *Mosaic* Sacrifices are said to expiate Sins, answers the Objections brought by several Learned and Eminent Men to the contrary, and proves that the principal end of the *Jewish* Sacrifices was to typifie and represent the Sacrifice of *Christ* on the Cross.

In the Sixth Chapter Mr. *Edwards* treats of three other points comprehended under the *Ceremonial-Law*, *viz*. The Persons who Officiated, the fix'd Place of the Worship, and the Sacraments appointed by it. On the first of these he informs us at large of the High Priest's Office, and of his peculiar Attire, as set down in the Book of *Exodus*; Of the Office and Apparel of the Priests; Of the particular Charge of the Levites, and what their Office was in the Reigns of *David* and *Solomon*, which differed in some things from what it was before. From this he proceeds to the fixed Place of
Worship,

Worship, which was the Tabernacle, and afterwards the Temple, and give us a particular Account of the several Matters relating to both, shewing the Mystical and Spiritual meaning of them and their Parts. He concludes this Section with a short Account of the Sacraments appointed by the Ceremonial Law, which were *Circumcision* and the *Passover*.

Our Author bestows the next Chapter on the three last points comprehended under the Ceremonial Law. He informs us that the set times and seasons appointed the *Jews* for Religious Worship were, (1.) The Sabbaths. (2.) The New Moon, or the Feast-Day of every Month. (3.) The Passover, and here he shews in several particulars the Parallel between the Paschal Lamb and our Saviour. (4.) The Feast of Weeks, or the Feast of Pentecost. (5.) The Feast of Tabernacles: And (6.) The Lesser Feasts, which were the Feast of Trumpets, or New-years Day; and the Feast of Expiation. Besides these he tells us of other Solemn Days which belong to the *Jewish Dispensation*, such as the Feasts of the Law; of the Dedication of the Temple, instituted by *Solomon*; of the Dedication or *Encenia*, instituted in Memory of that great Hero *Judas Macchabeus*; and of the Feast of *Purim*, or of Lots; instituted in the time of *Esther*: In the next place he speaks of the particular Observances which respected the Conversation of the Worshippers, for which he gives several Reasons, and answers two Objections that are raised against it. Lastly, He briefly touches the Vows that were proper to this Dispensation, whether *Personal* or *Real*.

Having shewn the Nature of the *Ceremonial Rites* among the *Jews*, in the Eighth Chapter he offers six Reasons for them, which are these: (1.) By them God was pleased to try and exercise the *Jews* Obedience. (2.) God thought good to put this Restraint upon the *Jewish* People. (3.) The Primary Reason of the *Mosaic* Rites was, to keep the People from *Idolatry*; and this the Observance of them did, two ways, 1. As those Rites held them in Employment; and 2. As they were directly opposite to the Rites and Customs of the Idolatrous Nations. Upon this Argument our Author is very large, and particularly applies himself to answer what the Learned Dr. *Spencer* has advanced to the contrary in his Treatise *de Legibus Hebraicis*, Lib. 3. It seems that Learned Person had asserted, That most of the Rights and Usages which we Read of in the Old Testament, and which were prescribed by God to the *Jews*, were borrowed from the *Gentile Idolaters*. Mr. *Edwards* passes by the other Instances which the Dr. enumerates, and only takes notice of the two Parallels which he gives, of

the *Ark*, which both the *Gemiles* and the *Jems* had, and between the *Egyptian* Images and the *Jewish* Cherubims; and shews that the Dr's Opinion about them is unreasonable, absurd and contradictory. Besides him our Author confronts several other Writers who have fallen into the like Notions. After this he proceeds to his fourth Reason assigned, *viz.* (4.) He says, The Ceremonial Law, and other *Mosai-cal* Usages, were prescribed the *Jems* because they were more suitable to their present Genius and Disposition, as they were then only as *Children* and *Minors* under a Guardian and Schoolmaster. (5.) They were serviceable to teach them something of Morality. (6.) And these Ritual Observances and Ceremonial Practices were Types and Figures to represent greater things that were to come. Upon this he next gives us the Contents of the Judicial Law, some parts of which he shews were in use before *Moses's* time, and what parts are obligatory to us *Christians* now under the Gospel.

Before our Author enters upon the *Gentile Oeconomy*, he thinks fit in the Ninth Chapter to speak of the several kinds of Revelations, and the various ways of God's communicating himself to Mankind in the different Dispensations which he had already discoursed of. These he says, were *Ordinary* and *Frequent*, or *Extraordinary* and *Rare*. The former of these he subdivides into *Outward*, which were made to the Bodily Senses, *viz.* Hearing and Seeing; and into *Inward*, such as were made by Dreams or Prophetick Inspiration. Here he shews what Prophecy was, and by what Marks and Tokens true Prophets are distinguished from false ones. When he had dispatch'd these points, he goes on to consider the Revelations which he calls *Extraordinary* and *Rare*, and which he reduces to these Three, (1.) That which was vouchsafed to *Moses* alone on the Mount, the Nature of which he explains, shewing that it differ'd from other Revelations in *Degree* only. (2.) That from between the *Cherubims*, or the Oracle in the Tabernacle or Temple mentioned *Exod.* 25. 22. And (3.) The Answering by *Urim* and *Thummim*. On these things he runs out into a Learned Discourse, the perusal of which we refer to the Curious Reader.

His Tenth Chapter is spent on the Third Oeconomy, (comprehended under the one Great Dispensation of Grace,) *viz.* The *Gentile Oeconomy*. Wherein he very largely endeavours to shew, that others besides those of the Family of *Abraham*, were of the Church. What is most remarkable in this Section, is the several opinions which he enumerates concerning *Melchisedec*, some of which he rejects, and establishes one more certain, and more agreeable to Holy Scripture.

He.

He therein likewise treats of *Job*, and other Pious and Religious *Gentiles*; takes notice of the *Proselytes of the Gate*, and of the *Proselytes of Righteousness*; and lastly shews, That though peculiar Privileges were granted to the *Jews*, yet no other Nations were debarr'd from God's Grace and Favour: Of the Truth of this, we leave the Learned to judge.

In the three last Chapters of his first Volume he treats at large of the *Christian* or *Evangelical Oeconomy*. In the Eleventh he shews how it agrees with the former Dispensations, and in what instances it differs from the *Mosaic Law*; and then in several particulars solves this Query, *Whether Christ added any New Laws to those which were before under the Old Testament?* He concludes this Chapter with proving against the *Socinians*, that *Prayer* was commanded under the *Law*, and tells us how *Love* may be stiled a *New Commandment*. What is most remarkable in the Twelfth Chapter is, His Confutation of the Opinion held by some, *That Christ came to add New Precepts to the Moral Law*. To convince these Men of their Errors, he endeavours to prove that *Anger*, a *Lustful Eye*, *Rash and Profane Swearing*, *Divorce*, (unless in the Case of *Adultery*) *Resisting of Evil*, and *hating of our Enemies*, were all forbidden by the *Decalogue*, as well as by our Saviour in his excellent Sermon on the Mount. After this in the same Section, he fully states the nature of the two Covenants, of *Works*, and of *Grace*; and according to the Style of Scripture, proves that the *Old and New Testament* are the same *Covenant of Grace*. In the last Chapter of the First Volume our Author proceeds to acquaint us with the Reasons why the Christian Dispensation, as to the actual exerting of it, took not place in the World before, and why *Jesus Christ*, the *Messias*, did not appear for the Benefit of Mankind either sooner or later, than the time certified by the *Evangelists*. He thinks it sufficient in answer to this to say, that it was God's pleasure it should be so: But for the sake of the Inquisitive he offers these Eight Reasons and Considerations, which we judge very proper, for their sakes also to insert. (1.) He tells us, "That it must be remembered, "that Christ appeared in the World even in the times of the Patriarchs, of which he sets down several instances. (2.) The Benefits of Christ's Redemption were imparted to the Faithful before he actually appeared in the Flesh. (3.) The World was not fit to receive him sooner. (4.) He delay'd his Coming to make the World sensible of their Misery, and desire a Remedy. (5.) That we might set the greater Value upon his Coming. (6.) It was not fit that so great a Prince and Saviour as the *Messias* should arrive
" without

“without Harbingers and Fore-runners of his Coming. (7.) The
 “Necessities of Mankind seem’d to call for him at that particular time
 “and juncture: And here he tells us that the *Jewish Church* then
 “grew worse and worse, and enumerates the several Sects and Facti-
 “ons into which they were divided, viz. *Essenes, Pharisees, Sadducees,*
 “*Herodians, Samaritans, and Galileans.* (8.) And lastly, That God
 “proceedeth in a gradual Order and Method, reserving the most
 “perfect things to the last.

Thus have we given you an *Idea* of the First Volume of this Trea-
 tise, and had design’d to have went through the Second; but finding
 our selves straitned, and not willing to croud so many curious Mat-
 ters as are contained therein, into too narrow a Compass; we reserve
 our farther Account of it to the next Month.

The State of Learning.

BY the Correspondence we hold beyond Sea, we have Intelligence
 of a Learned Dispute carry’d on by two ingenious Persons, by
 way of Letter, concerning the Passage of *St. Paul* in his first Epistle
 to *Timothy*, Ch. 3. V. 15, 16. The whole Contest lies in the different
 Pointing of the Words in the Original; One opposing, and the Other
 approving and maintaining the Opinion of *Camero* about it. Having
 no room in this, we shall give a more particular Account of the Con-
 troversie, and other Notices we have receiv’d from abroad, in our
 next Journal. We now proceed to tell you of the Books we hear are
 publishing or are just publish’d in the several Parts of *Europe*.

I T A L Y.

At ROME will speedily be publish’d, *Collectio Inscriptionum Abbatis*
Fabretti: Where at last is also publish’d, *Bulla Pontificis Max. Inno-*
cen-tii XII. quâ celebri controversia de Origine & Antiquitate Ordinis Carme-
litarum, inter Virum Celeberrimum Dan. Papebrochium & P.P. Carmelitas
hâtenus agitata, finis imponitur, & utriq; parti perpetuum silentium injun-
gitur. At the same Place is come out a Book entitled, *Numismata*
Pontificum Romanorum, quæ à tempore Martini V. usque ad annum 1699.
vel Autoritate publicâ vel privato Genio in lucem prodire, explicata, ac
multiplici eruditione Sacrâ & Prophanâ illustrata à P. Phil. Bonanni Soc. J.

At MILAN, *Anecdota, quæ ex Ambrosiana Bibliotheca Codicibus nunc primum eruit, notis ac Disquisitionibus auct Ludovicus Antonius Muratorius in eadem Bibliothecâ Ambrosiani Collegii Doctor. Tomus secundus. Præter Veterum monumenta Commentarium continens de Coronâ Ferreâ, quâ Romanorum Imperatores in Insubris Coronari solent. In Quarto.*

FRANCE.

At PARIS are publish'd two Tracts; the One entit'led, *La Co-existence des Systemes de Tycho Brahé, & de Copernice*; and the Other, *Sentiments que la Retraite inspire sur les principales Veritez de la Religion par le P. Louis Doucin, Jesuite. In 120.*

At RHEIMS, There is lately come out, *Dissertation sur une pierre gravée antique du Cabinet de S. A. R. Madame, avec l'histoire de Ptolomée Auletes, & un Fragment de Porphyre sur les Roys d' Egypte, la Version Fr. à Coté, accompagnée des Remarques par Mr. Baudelot.*

GERMANY.

At COLEN is publish'd, *A. A. Pagenstecheri J. C. juris Publici & Privati Professoris in Academiâ Groning-Omlandâ Ordinarii, &c. Sicilimentorum ad Compendium Juris ad Digesta Lanterbachianum Manipulus quartus, &c. In 8vo.*

At HAMBURGH *Danielis Georgii Morrhosii, Orationes & Programmata, Sumptibus Goth. Limbernicks.*

HOLLAND.

At UTRECHT will speedily be publish'd, *Jacobi Tollii Epistola Itineraria, curiosis & raris observatis reſerta, &c. Omnia ex Autoris schedis Posthumis digessit, supplevit, & annotationibus instruxit Henr. Christ. Henninius.*

OXFORD.

At the THEATRE is printed, in Greek and Latin, the Third and Last Volume of Dr. Wallis's Works, containing as follows, *Cl. Ptolemai, Porphyrii, & Manuelis Brycanii Harmonica: Archimedis Arenarius & Dimensio Circuli; cum Eutocii Commentario. Aristarchi Samii, de Magnitudinibus & Distantiis Solis & Luna, Liber: & Pappi Alexandrini, Libri Secundi, Collectaneorum, hætenus desiderati, Fragmentum: To these Pieces are Annex'd several Letters relating to the Mathematicks, and some Miscellaneous Tracts.*

Mr. Jacob Bohart's New History of Plants is quite finish'd, and the Learned may expect the Publication of it within a few Days.

They.

They have likewise publish'd a very fair Edition of *Herodian* in *Greek* and *Latin*.

Preparations are making here for publishing a Noble Edition of *Diorysius Halicarnassensis* in *Greek* and *Latin*, in two Volumes, in *Fol.* which we understand will appear with all the Advantages that such a Design is capable of.

L O N D O N.

Mr. *Du Pin's* History of the Writers of the Old and New Testament is now in the Press, and will be publish'd in Two Months, or thereabouts.

Mariana's History of *Spain*, which we had occasion formerly to mention, is now almost printed, and will be publish'd in few Weeks.

Mr. *Nicholson*, Arch-Deacon of *Carlisle*, who has already oblig'd the World with two Volumes of his *English* Historical Library, is now upon publishing a Third, giving an Account of our Records, Law-Books, and Coins, so far as they are serviceable to History.

T H E C O N T E N T S.

XXXVI. T HE Life of Don Peter Giron Duke of Ossuna, Viceroy of Naples and Sicily in the Reign of Philip III. By Gregorio Leti; at Amsterdam, 1699, in 120.	195
XXXVII. Mr Le Clerc's Animadversions on the Paraphrase & Annotations of Dr. Hammond on the N. Testament, &c.	207
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THE
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WORKS
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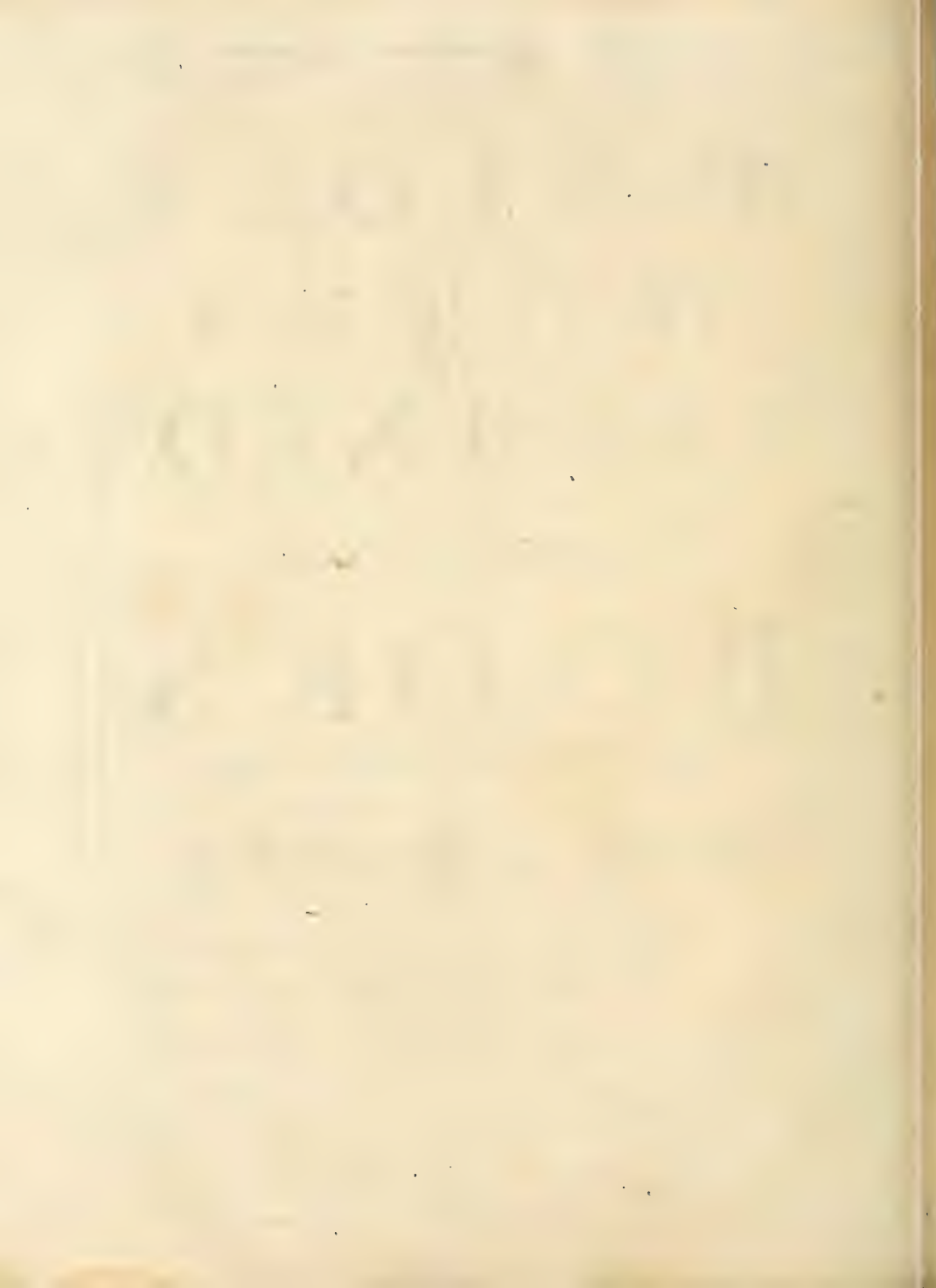
For the Month of May. 1699.

Done by several Hands.

Vol. I.

To be continued Monthly.

L O N D O N: Printed for H. Rhodes, at the Star near Fleet-Bridge; T. Bennet, at the Half-Moon in St. Paul's Church-Yard; A. Bell, at the Cross-Keys in Cornhill; T. Leigh, and D. Midwinter, at the Rose and Crown, in St. Paul's Church-Yard. 1699.
Where those for January, February, March and April are to be had.



T H E
H I S T O R Y
O F T H E
Works of the Learned, &c.

For May, 1699.

Georgii Baglivi *Doct̃oris Medici & in Roman: Archilyc Anatomæ Professor. De Praxi Medica ad priscam observandi rationem, revocanda Libri duo, &c. i. e.* A Treatise of George Baglivi, Doctor of Physick, and Professor of Anatomy at Rome; about Reducing the Practice of Physick to the Ancient Method of Observation. To which is added, New Dissertations, 1. Concerning the Anatomy, Bite, and Effects of the *Tarantula*; where, by the way, he treats of a *Discovery of the Eggs of Oysters*, and the dissecting of them; and of the Nature of the *Serpentine Stone*, commonly call'd, *Cobra de Capelo*; [a Specific for drawing out Poison.] 2. Of the Use and Abuse of Blistering Plaisters. 3. Of diverse Experiments of Anatomical Infusions into the Bodies of Animals. 4. Of the Circulation of Blood in a Frogg. 5. The History of the Death and Dissecting of *Marcellus Malpighius*, Principal Physician to the Pope. And, 6. An Appendix concerning the almost Epidemical Apoplexies, that have happened the two last Years at Rome and in Italy. At Lions, 1699. 8°. Pages 407.

THE Design of the First Treatise in this Volume, is to shew, That if the Practice of Physick be of late so much despised, as to be less esteemed than diverse other Arts which are far Inferior to it; 'tis wholly owing to this, That
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Physicians applying themselves chiefly to form new Systems; have utterly neglected the true Method of Practising Physick, which is only that of Observations, carefully made, upon which sure Principles may be built, for knowing Distempers and curing them successsfully.

This Treatise is divided into Two Books. In the First, after having shewed the Necessity of Observations, and prov'd, That to them is owing the Rise and Progress of Physick; but especially of all that is certain in the Art: Our Author brings several Reasons which have hindred the Physicians from continuing their Observations with the same Care as formerly. To demonstrate the Necessity of Observations, as well for the Knowledge as for the Cure of Diseases, Dr. *Baglivi* obliges the World with abundance of Curious Ones, throughout his Work; and very frequently gives an Account of the Remedies he makes use of in Curing the Distempers he speaks of. He alledges, That every Disease having its particular Causes and different Symptoms, ought likewise to have its particular Remedies: That, by Consequence, those Men do infinitely mistake, who ascribing all Distempers to Acids, pretend to cure them all equally by the Use of Alkali. The Method indeed is short, and a Woman (says M. *Baglivi*) may, by this compendious way, become an Able Doctoresse in a few Days. But the Question is, Whether this Method be as Sure as 'tis Short? which our Author says he has great reason to doubt of.

Nor does he approve of those who (by ill-made Comparisons) have established very dangerous Principles in Physick. They see for Example (says he) the Effects which Minerals produce in the Furnaces of Chymists, and from thence falsely conclude, That they will produce the like Effects in a Humane Body: Not observing, that, in order to make the Consequence good, the Experiment ought to have been made upon a Body of the same Nature; as for Example upon Beasts, whose Bodies do much more resemble a Humane Body, than the Chymists Alembic's. They must then, to judge of the Nature and Effects of those Chymical Medicines, introduce them into the Veins of Animals as our Author has done, enquire into the Effects which follow upon them, and argue as to the use of them from those Observations.

'Tis (says our Author) by such a Mistake of an ill made Comparison, that *Van Helmont* derided the Letting of Blood. As, said he, we cannot cool Water which boils in a Caldron by taking out part of it, but by taking away the Fire from underneath it.

it. Neither can the too great Heat of the Blood in Fevers be allayed by opening a Vein and diminishing the Quantity, but by taking away the Cause of the Fever, by Sudorificks, and other such Methods. *Van Helmont*, says our Author, might have easily perceiv'd that his Comparison wanted Solidity, if he had considered, that the Fire of a Fever is mixed with the Blood, and that the Mass of Blood cannot be diminished without the Fire's being lessened too; whereas the Fire that makes the Caldron boil, is altogether separate from the Water which it warms. Our Author thinks the best way of Treating of Diseases is by Aphorisms as *Hipocrates* did, and not by Systems, as many Modern Physicians do. He gives us an Example of his Method in the Pleurisie, in Fevers, and some other Distempers.

One of his Aphorisms is, *That in several Distempers the Use of Medicines is more Hurtful than Useful; And That (on the contrary) the Use of the Air and Walking in the Fields, oft times cures long Diseases, which have in a manner emptied the Apothecaries Shaps.*

He observes, That a Woman being wounded under the Ribbs on the Left-side, by the Discharge of a Piece loaden with small Shot, which broke the Gristle of her Body, was seized with such a violent Cough, that she spit up several Pieces of it. At the same time she had a Swelling *inter utramq. Natem*, accompanied with a great Pain and Inflammation, which being opened they were much surprized to find the small Shot, with which she had been wounded, come out at that Place.

M. Baglivi alledges, That the Passions of the Mind, are ordinarily the Causes of the Distempers of the Body; to which Physicians ought to have a special Regard: And perhaps 'twould be necessary (says he) that, in order to be the more successful, the Physicians were at the same time Confessors to their Patients, and so much the more, that sick Persons are very loath to discover the Spiritual Causes of their Distempers.

Here he inquires into three things on this Subject. First if the Passions of the Mind operate upon the Body; and because it is carried in the Affirmative, he enquires in the next Place, How they operate: And, *in fine*, How those Diseases ought to be cured which proceed from that Cause.

He is so much perswaded of the Operation of the Passions upon the Body, that he assures us, That in time of Pestilence, diverse Persons are infected with it, meerly from their Fear of being

ing infected. The Doctrine of Physick, he says, is very defective in this Respect, and wishes that some able Hand would undertake an History of Diseases occasioned by the different Passions of the Mind.

Having in his First Book given us the Causes of the Stop put to the Progress of Physick: In the Second he shews us, The Methods that may be taken for perfecting an Art so necessary to Mankind; and because he is perswaded, that all consists in exact Observations, he lays down also the Means to be us'd for succeeding in that Point. He wishes, amongst other things, That Academies of Physicians were erected in diverse Places, whose Members should apply themselves wholly to make good Observations; and the better to prosper therein, he would have one Man to be charg'd with no more but the Observation of One Patient at a time.

He says, 'tis not to be doubted if Princes would employ, for the Erecting and Maintaining of such Academies, half the Money they make use of for the Destruction of Mankind, by making War upon one another, but a great Progress might be made in the Art of Preserving Mens Lives and Healths.

'Tis a shame, in our Author's Opinion, That at this Day Ulcers of the Lungs are reckon'd amongst incurable Diseases, since that Distemper is so ordinary, and occasions the Death of so many Persons. He wishes an Essay were made to open the Breast towards the side, to dress those sorts of Ulcers.

He says, that a Man being wounded at *Padua* in that Part of the Body so deep, that it reached just to the Lungs, an Able Chirurgeon made an Incision in that Place of 6 Inches long, to discover where the Wound was; and that having syring'd the same with Vulnerary Medicines, he cur'd his Patient at the end of two Months. This Instance he sets down to encourage Physicians to invent Remedies for shortning the Catalogue of *Incurable Diseases*, which seem to increase every Day.

This Treatise concludes with a Chapter, wherein he endeavours to restore to their Ancient Right, Crises and Critical Days, which seem to have been much decried for some time. To this end he observes, That the Blood, which is the ordinary seat of Distempers, hath its Fermentations like other Liquors; and that by Consequence those Fermentations have their Periods longer or shorter, according to the Causes which produce them. That if the Crisis be not always perceiv'd, nor happen at the same time, that
may

may come from the Diversity of Climates, or because, the Disease not being well known, a Crisis is expected, which is not agreeable to it; or because ill-tim'd Medicines divert it, and do so disturb the Functions of Nature as puts all into Confusion. 'Tis from the same Principle that Errors are many times charg'd upon the Antient Physicians, whereof they are not culpable. They have given certain Prognostical Signs of certain Diseases: Those Distempers happen, the sorry Medicines alter the Nature of them, whence it comes to pass that the Signs are either different or contrary, and thence they conclude that the Ancients were deceiv'd, when indeed the whole blame ought to be charg'd to the Ignorance of the Moderns.

This First Treatise is followed by a Dissertation on the *Tarantula*, wherein our Author gives us the Anatomy of that Insect, explains its Bite or Stinging, shews its Effects and Symptoms, and gives an Account of the Medicines made use of for the Cure of those that are stung by it. This Treatise is indeed very Curious.

The *Tarantula* is found in *Apulia* formerly call'd *Grecia Major*. It Loves heat mightily, and keeps hid during the Winter, without eating any thing. As 'tis an Enemy to Mankind, it has also its peculiar Enemy. A certain Creature which very much resembles a Wasp, marked with diverse Colours on the Back, and blackish on the Belly, seeks after and eats it eagerly. But that which is more singular is, that the *Tarantulas* make war upon one another. If 10 or 12 of them be put into a Glass they kill one another, till there be but one left alive. Not so much as two of them can live together peaceably, but in a little time the one kills and eats the other. The Paisants take them by making a little noise at the Mouth of their Holes like the Buzzing of Bees, by which the *Tarantula* being deceived comes out to catch its Prey, and so is caught it self. It is a sort of Spider of the Bigness of an Acorn, hath 8 Feet, 4 of a side, and 8 Eyes, which serve it in making its Webb; for our Author observes, that all the Spiders which have so many, make Webbs; whereas those who have only two Eyes make none.

The *Tarantula* is hairy, and of different Colours, some of them like Quails, others Ash-coloured, some of a whiter Colour, and others as black as Fleas. They lay a little Bag full of Eggs of a Skie Blew, which they keep close together with their Feet for

15 or 20 days, and then leave them to be brought forth by the Heat of the Sun.

As to the Eggs of the *Tarantula*, our Author observes, that he hath discover'd of them, in that Liquor which is found in Oyster-Shells; so that their Production is not to be ranked amongst the Inexplicable Mysteries of Nature. He conjectures, that the slimy Liquor in which those Eggs swim, partly serves to fix them to the Rocks, and prevents their being wash'd off by the Waves, till such time as the little Oysters they inclose, come to such a degree of Bigness.

The *Tarantula* is not poisonous any where but in *Apulia*, and that too only in the Summer, and especially during the Heat of the Dog-days. They indifferently bite those that provoke them, or those that don't. When it bites it diffuses a certain Liquor, which we know not whether it be the Vehicle of the Poison, or the Poison it self.

The Pain occasion'd by its Bite, is like that by the Sting of a Bee or an Emmet. The Part stung by it, is either much pain'd or benumbed. The Patients feel themselves attack'd by a sort of Anguish of Heart, a great Heaviness and Difficulty of Breathing. They bemoan themselves in a Languishing Manner, look with a troubled Aspect; and if it be asked, Where their Ailment is, they either answer Nothing, or lay their Hand upon their Heart, signifying, That part is chiefly affected.

These are the most common Symptoms, but it must be observ'd, that they vary much according to the Species of the *Tarantula* that hath bit them.

Musick and Dancing are the only Medicines against this Poison. It might have been suspected that Women only feigned themselves to be attack'd by this Distemper, that they might have the Pleasure of being treated in such an agreeable manner; If we had not seen Grave and Religious Men seized with the same Distemper, and forced to have recourse to the same Remedy. 'Tis also observ'd, that there must be different sorts of Musick, according to the different sort of the *Tarantula* with which they are bit, and therefore the Doctors for this Distemper, that's to say Musicians, never fail to ask the Patients of what Colour the *Tarantula* was that bit them, that they may play on such Instruments as are agreeable to it, just as the Musicians at a Ball ask the Company, Whether they will have a Minuet or a Courant. That which would render all these Symptoms Suspected, if an Author of M.B's Gravity.

Gravity, did not assure us of the Truth of them, that a Person being once bit is never thoroughly cured. The Distemper returns annually at the same Season, and they must have recourse to the same Cure. They don't however satisfy themselves to treat the Patient only with Musick; for they also scarifie the affected Part, and apply a Cupping Glass. Our Author thinks the surer way were to burn it with a Hot Iron; but all those Remedies would signify nothing without Musick and Dancing, which begins ordinarily at Sun-rising, and continues without Relaxation till One in the Afternoon, except the Musical Instruments play some false Note, which if the Patients perceive, they stop, sigh lamentably, and feel themselves attack'd with great Pain at the Heart. The Dancing being over, the Patient goes to Bed, in order to sweat, but we must not think that 'tis Sweating alone cures the Distemper. Physicians have in Vain made use of all the Sudorifics their Art can suggest, for without Musick and Dancing they could never succeed. It is not known if the *Tarantula* produces the same Symptoms in other Animals which they bite: Only our Author hath observed, that having some of those Insects brought to *Naples*, he made one of them bite a Rabbet, which soon died, without any Musical Instrument's being able to cause it to Dance, or make any other Motion. Our Author endeavours to explain by Physical Reasons, the Effects which Musick may produce upon the Bodies of those that are bit by a *Tarantula*: To this end he observes, That the Blood being a Fluid Body, as well as the Air, it is very possible, That the Motion of the one, communicates it self to the other, since we find by Experience, that even the solid Parts of our Body may be shaken by the Agitation of the Air. Every one knows, that the Drawing of a File upon Iron, causes a Grinding of the Teeth, and a sort of Numbness.

In the following Dissertation our Author treats of the good and bad use of Blistering Plaisters. He cannot approve those Physicians that are altogether against the use of them. He confesses that in most acute Distempers they are very dangerous; but says, they are very useful in other Diseases, and chiefly in the Apoplexy.

The three last Pieces of this Volume are so short, that the Title is sufficient to shew what they contain. We shall only take notice of one of our Author's Remarks, in respect of the Frog, the Tortoise, and other Amphibious Creatures; which is, that their Heart hath but one Cavity, with an Arterie appointed to receive the Blood that comes out of it, and a Vein that conveys it thither.

*Voyages Faits en divers tems, &c. i. e. Travels at different times, into Spain, Portugal, Germany, France and elsewhere. By Monsieur * * *. Printed at Amsterdam, by G. Gallet. 1699. 12°. Pages 295.*

THE Sincerity of the Author makes this Book to be the more valuable, for he scarce speaks of any thing but what he hath seen. It had been easie for him to have swell'd his Volumn with a great number of Remarks, but he was unwilling to advance any thing that he could not Answer for. He might, had he pleased, have told us, that he travell'd from *Madrid* to *Lisbon*; and that he saw what he relates to us of that Road: But he very candidly informs us, that not being able to satisfy his Curiosity in that Matter, as he could have desired, he prayed some of his Friends to set down in their Note Books, what they saw most remarkable in that Journey; so that the Remarks he gives us in the Journey to *Portugal*, are Theirs, not His. It had likewise been easie for him to enlarge upon *France*, but he confines himself only to those things which he saw, as going and coming from *Spain*; and is likewise but short in his Account of *Germany*.

He enlarges most upon *Spain*, and gives a large Description of *Madrid*, of the King's Pallaces, the Manners of the Spaniards, the Solemnity of the Torridores or Bull-Fights, and of diverse Councils of that Kingdom. He speaks also of their Manner of Treating their Sick, and of some of their Cures.

The Circulation of the Blood, the Truth of which no Body can now doubt of, is so little known to them, that when they are obliged to open a Vein, which happens very often, they let Blood two days together, the one in the Right, and the other in the Left Arm, saying, the Blood must be equally ballanced.

The best Receipts in Nature for Curing particular Distempers, he says, would be useles in Spain; for they will not change their own Method for the World. They know nothing almost of the Medicines furnished by Chymistry.

When our Author was at *Madrid*, he says, there were few that knew the Chrystal Mineral, tho' the most common of all the Chymical Medicines; so that it was sold there for twenty times more than 'twas Worth.

He confirms what we have been inform'd of by others concerning a sort of Penitents, who whip themselves as they walk the Streets, being clad in White, and Wearing a Monks Coull very high and long. They Discipline themselves with little Cords full of Knots; and the better to make their Skins bleed, they have little Balls of Wax at the ends of those Cords, with little pointed Pieces of Glass in them, which they lash their Shoulders with; and this they usually Practice on *Holy-Thursiday* and *Good-Friday*.

He tells us also, That in a Sermon, which he heard in *Easter-Week*, the Preacher, after he had given a particular Account of What Jesus Christ suffered for us, and of our Ingratitude towards him, at last gave himself a great Box on the Ear, and said, *Lord, must I be so Ungrateful and so Wicked?* And forthwith the whole Assembly boxed themselves; at which our Author had much ado to forbear Laughing out-right, to see above 4000 People Boxing themselves all at once. This we think sufficient to give a Taste of the Author's Performance.

The following Letter was Writ by M. *Dalenpatius*, to the Author of one of our Foreign Journals, which though it contains an Extraordinary Discovery in Nature, yet for obvious Reasons, neither he nor we have thought fit to translate it; there being few of those, to whom it can be any way useful, but what understand Latin.

SI Philosophi, dum rerum Naturalium Causas aperire conantur, ipsam matrem Naturam sedulo consulere, haud quaquam tam prodigiosos quotidie figmentorum suorum ederent partus. Nobis autem, quibus hæc ratio potior semper fuit, nihil intentatum relinquendum putavimus, ut, si quis ad eam pateret, aditum sollicitè circumspiceremus, ut omnibus Modis ipsius adire penetralia adniteremur. Tandem unus, & hic certissimus, præter spem, feliciter successit. Microscopio etenim, quo vix ullum (absit à verbo jactantia) præstantius confici posse crediderim cum vix punctum visibile superet; dum inquam humani seminis partes attente contemplamur, primum ecce tibi sese nobis obtulit aquea quedam substantia, cujus partes nullo modo distingui poterant: tum in ea fluctuantes rigide trabecula omnes magnitudine impares, sed quarum maxima pars trien-

tem linea crasse, ad binas lineas longa, & ad utramq; partem acuminata fuere; antennulas diceres, volvantur aut sole, aut aliæ alias subeunt, sicq; implexæ & intricatæ Echinum non male referunt, aut pedicæ quæ in assultibus obiciuntur, equitatu ne qua iter sit. Ubi in numerum coire, & humor eas defecit, coherentes fecere grumos, qui primi semen examinarunt, insufficientibus usi Microscopis, idem veluti capillitio quodam compositum, ausi sunt affirmare. Illas salium partes esse. Autumem, earumq; Volutatione, Voluptatem & inillationem illas coitus tempore sensibiles oriri, mihi penitus persuasum est. Insuper animalcula quædam deteximus, eadem fere forma, qua, mense Maio, in rivulis limosisq; paludibus ranarum fatus videntur. Horum Corpus vix granum frumenti superat, quædam grandiuscula; cauda autem quater aut quinies corpus adequat, mira agilitate sese agitant, caudæq; verberibus, undulas, quibus innatant, cient, pulsantq;. Corpus humanum in istis quis crediderit? Attamen illud ipsismet nostris vidimus oculis. Nam dum omnia, curiosè Lustramus, unum grandius exuto jam osq; quo involvebatur, sese aperuit, nudatq; clarè ostendit ambas tibias, crura, pectus, gemina brachia, exuvium aliis protractum caput ad instar cuculle obnubebat. Sexuum discrimina, præ exiguitatè, nosci non quita sunt; & moritur, dum sese exuit. Hæc Metamorphosis, quanquam huc usq; inaudita est, attamen mira videri non debet, cum multa alia animalcula, se in novas quotidie formas induant; unde & fortassis nata est jam pridem Metempsychoseos opinio. Observabamus deinde partes sanguinis quas solidas, translucens, globosq; semissis lineæ diametro invenimus; eidem Materiæ innatantes cui semen; quæ fortè omnibus corporis humoribus vehiculi loco est. Hæ autem partes fidunt & coagulantur, ubi serum illud evaporat. Dabimus propediem dissertationem forsitan non inutilem & injeundam, variis intertextam observationibus, circa partes quæ Laem Veneream, Atribritim, aliosq; morbos generant, quæ nemo hactenus nisi conjecturis fecerit. Item multa alia de circulatione & nutrita facci plantarum. Interim hæc vulgari voluimus, ut Eruditi, quidlibet de re sentiant edere velint: Sequantur Schemata.



Fig. 1. Trabeculae aut partes filis fluctantes in semine.



Fig. 2. Animalium unum innatans.



Fig. 3. Animal alterum exuto *Dupa*, membris integris apparet.



Fig. 4. Eadem quæ 3a sed hac major.

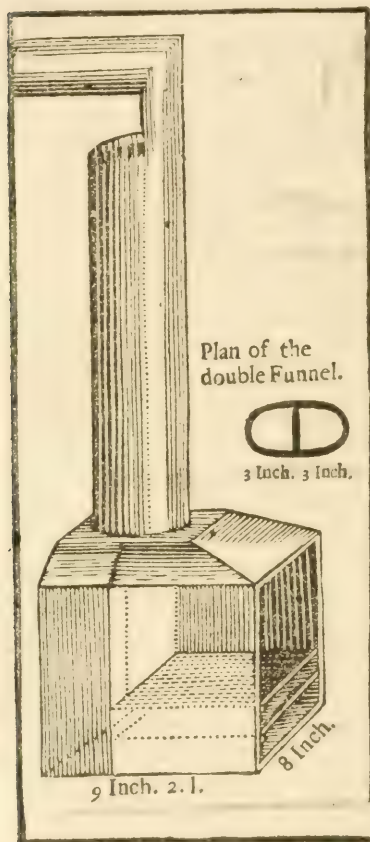
The Description of a Stove of a New Invention.

The following Letter was sent by M. de Moralec, a Commissary of the French King's Artillery, to the Author of the same Journal; which, containing a new Discovery in ART, as the other did in NATURE, we have thought fit to make it Publick.

S I R;

I Take the Liberty to send you the Figure of a Stove of my own Invention, which I believe to be more Commodious than any
of

of those that have hitherto been made use of. The manner of it



is thus. The Body of the Stove may be made of Iron or of Earth. It's length is of 13 Inches, 7 Lines, the height including that of the Cover 15 Inches, and the breadth 8 Inches. The Inside of this Stove is divided according to its breadth into two unequal Parts, by a Partition of the same Matter; The greatest which is 9 Inches and 2 Lines in depth, serves for an Hearth, and the least receives the warmth of the Partition, to which it is exactly joined to prevent the Cinders falling under it. About 2 Inches above this Hearth, an Iron Grate may be placed, to be put in and taken out as you please; Upon the Cover of this Stove, there is a double Funnel, or rather two join'd together, whereof that which is over the Hearth, and conveys away the Smoak rises perpendicular, within two or three Inches of the Ceiling, and then bending enters into the Chimney of the Room, if there be any; or if there be none goes through

the Wall. The other Funnel which is designed to receive and to disperse the Heat through the Room, is carried up only within a Foot of the Roof. 'Tis cover'd above, and bor'd with 10 or 12 Holes of 6 Lines Diameter, within one Inch of the end, that so the warm Air, which comes out of it, may spread through the Room. Those Funnels are each about three or four Inches Diameter.

This Stove may be of very great use in Places where Wood is dear. 'Tis easie to be built, and costs little, because it may either be made of Iron-Plates, or of Varnish'd Earth; which is very handfom.

handſom. It will compleatly warm a Room of a middle ſize in leſs than a Quarter of an Hour. You may burn either Wood or ordinary Coals in it, by taking away the Grate; and 'tis certain that this Wood or Coal, not being blowed underneath, as in ordinary Stoves, it will ſpend leſs by half. If you have a mind to make uſe of Pitcoal, put in your Grate, and the Coal upon it, becauſe that ſort of Coal will not burn without being blow'd underneath. Turf from the Marſhes or from the Tanners, is very proper to be burnt in this Stove; they are cheap, burn well, and laſt long ere they be conſumed; ſo that by making uſe of them, a Chamber may be kept warm a whole day for the value of a Groat: And that which is convenient in this Machine is, that for thoſe who think they can never be warm enough without they ſee the Fire, here they may ſee both the Fire and the Flame, without being incommoded by the Smoak, and by Conſequence they may make Coffee, Tea, and Chocolate, or boil a ſmall Pot on it, if they have a mind to it.

As to the Funnel deſign'd for increaſing and diſperſing the Heat in the Room, thoſe who are any thing verſed in Natural Philoſophy will eaſily comprehend the uſe of it; when they conſider, that the Hearth and the Partition, being equally heated by the Fire which touches them, rarefie the Air contain'd under the Hearth, and behind the Partition, which ſeeking to poſſeſs it ſelf of a greater Space, is obliged to aſcend, and to iſſue at the upper end of the Funnel, where it finds leſs Reſiſtance, becauſe of the Inequality of the Height of the two Columns of Air, whereof that which is ſupported by the open Place below, being the higheſt, and by Conſequence more Weighty than that which is ſupported by the open Place above, it oppoſes it ſelf to the iſſuing of the Air at that Place, follows it to poſſeſs the Place which it forſakes, and being rarefied in it's turn, makes a continual Circulation of Warm Air, which diſperſing it ſelf inceſſantly through the Room, from the upper end of the Funnel, contributes extreamly to the Warming of it, &c.

Thus, Sir, you ſee this Stove hath Advantages, which ought to render it preferable to all thoſe that have hitherto been uſed. That which I have cauſed to be made for my ſelf, and whereof I actually made uſe, is of varniſh'd Clay, baked in a Potter's Oven, and having taken care to have the Funnels handſomly made,

made, and with some Ornaments, the Machine does not in the least disfigure my Room, and diverse Curious Persons have already had such made for them, which answers their Expectation to the full.

I wish, Sir, this may be of use to you, and if you think it fit to be communicated to the Learned and Curious, you may insert it in your Journal.

*Histoire de l'Eglise: Or, Histeria Ecclesiastica, a Nato Christo usq; ad Tempora nostra in quatuor partes divisa: That is, The Ecclesiastical History from the Birth of Christ, to our Times: In Four Parts. The First containing the History of the Government of the Church in the Alexandrian, Antiochian, African, Gallican, Constantinopolitan and Roman Diocesses. The others give an Account of the Principal Opinions of the Church, of the Canon, of Traditions of the Scripture, of the Eight Oecumenical Councils, of Justification, of Grace and the Eucharist. The Third Part contains the History of the Adoration of the Host; likewise of the Worshipping of Angels, the Virgin Mary, Saints, Reliques, and Images from Christ, till the Rise of the *Albigenses*, and of the Succession of the Church, till our Times. By John Basnagius. Printed at Rotterdam, 1699. In Two Vol. Folio.*

AFTER so many Volumes by which Learned Men have endeavoured to illustrate the History and Antiquities of the Christian Church, in this and the former Century, and thereby to overthrow the Arguments, which their Adversaries brought from thence. Here's another Work appears, whereby a new Light is given to the Controverted Points of Church History; in which our Author hath inserted very many things not hitherto taken notice of, which he observed by his frequent Reading of the Fathers, Councils and Ecclesiastical Writers; and having digested them into due order, hath reduc'd them into one Body.

'Tis not long since the Bishop of *Melda* publish'd a Book, Intituled, *Historia Variationum*, (which gave occasion to this) wherein he inveighs against the Protestants for the Inconstancy of their Doctrine, and Innovations in Matters of Faith, and by this Engine especially he endeavours to attack and overthrow their Religion

gion. But our Author in his Preface, discovers the various defects of this method, which we shall not now repeat; he shews it to be dangerous and altogether Sophistical; and that it tends to direct Atheism.

For if this way of Refutation be admitted, why may not any Atheist rejoyne to the Bishop of Melda, *Whatever varies must of necessity be false*; and in giving an Account of the many Changes in opinions which have happened in the Christian Church for the space of Seventeen Ages, alledge that he constantly believed *that there was no God*, and that this principle was never doubted of by any of his Party? The Socinians will likewise reply to the Bishop of Melda, *Whatever is delivered in dubious and equivocal words, is false*; for these carry an uncertainty in them which Truth doth not admit of. And this being once granted, they will produce the intricate and obscure Doctrine of the Fathers, concerning the Eternal Generation of the Son and the *το ὑπόστατον* that was condemned by the Council of Antioch, as the certain Characteristic of an Heretick; but approved by the Nicene Council as a Test to distinguish the Orthodox from the Hereticks.

Therefore saith our Author, the Bishop of Melda speaks with too much Confidence when he says, *If the Protestants show us the least Inconstancy and Difference in the Opinions of the Catholick Church from its Rise, that is, from the Foundation of Christianity, untill our times, I will own myself to be overcome, and will obliterate my History with my own Pen.* But of how little weight his vain boasting is, every Man may Judge, who considers that the Roman Popes themselves, whom they will needs have to be Christ's Vicars, and Heads of the Church, have not always held the same Doctrine, and that Oecumenical as well as National Councils have oftentimes decreed different and opposite things? For the Popes Liberius and Honorius, the one of them turned Arian and the other a Monothelitic. The African Councils in the time of St. Cyprian, differed from the Popes and their Adherents in the Doctrine of Baptism: And the Council of Arles which decided that matter, differed no less from the Romans than from the Asiaticks. The famous Council of Constantinople under Constantine Copronymus, condemned and rejected the Worshipping of Images, which, not long after, the second Nicene Council restored: But Charles the Great accused this Council of Fraud and Ignorance; and another Council being called of French, German,

and Spanish Bishops among whom were the Popes Legates, they cancelled its Canons and Decrees.

Our Author says more to this purpose, and endeavours to prove that all variations in Matters of Faith are not to be condemned, especially if not the Opinions themselves, but only the words, be changed and softened : Wherefore he tells us, that altho' sometimes words in the *Augustine Confession* have been struck out, and others that signify the very same things, substituted in their Room, there was no reason to *Declaim* and inveigh against it. He says also that the reason of those variations are to be diligently inquired into as that which makes them the more or less to be condemned. For as Confessions of Faith are not to be altered by any crafty deceit or trick, in order to the more easie Deceiving and Insharing the Ignorant (which seems to be the end, saith our Author, for which the Bishop of *Melda* himself writ his Exposition of the Catholick Faith) or out of respect to present profit, or for politick reasons, and for the pleasure of Princes, it may happen that sometimes a thing may be changed, for the Peace and Quiet of the Church. And here perhaps, if ever the Bishop of *Melda* may Triumph, who blames us for these things which we have softened for the sake of the *Lutherans* : But besides, that their changing their Opinions ought not to be objected against us, whether or no should Brotherly love be imputed as a Crime to any Man? And supposing that Charity had carried us further, could he therefore accuse our Religion of Falshood ? Nay the Bishop of *Melda* himself may be more justly condemned for the same Crime whereof he accuses us. For he ought to remember that the Exposition of Faith that he wrote and published long ago, was full of ambiguous words, which did rather hide than reveal the true Opinion of the Catholick Church to the ignorant. Moreover, these words, *The Bread and Wine are changed into the Body and Blood of Jesus Christ*, which were not to be found in his first Edition, were together with the word *Transubstantiation* added in the second Edition.

But that we may return to the matter in hand, our Author confesses that the Bishop of *Melda's Historia variationum* occasioned his setting out this History : Nor, saith he, was it the end he proposed to himself, to publish to the World the Variations of the Ancient Church, and the Contradictions of its Doctors; nor would he diminish any thing of that Veneration which most people have for the Writings of the Fathers. Therefore he did not insert the

the Diffensions of the Fathers and Divines in the Body of his History, but when it was absolutely necessary ; and that the Candor which he always professed would not suffer him to dissimble any thing.

It seems necessary in this place to acquaint the Reader with the Method and Rules that our Author observed in Compiling this History, 1. In the Examination of matters of Fact, he always prefers the Testimony of Contemporary Writers, to those convey'd to posterity about the same things many Ages or Years after by others, who being either destitute of Monuments worthy of Credit, or trusting too much to their own Memories, did very often deviate from the truth. Because it seems a hard case to our Author to accuse those things of falshood, which the Ancient Writers asserted concerning the affairs of their own Age, if any thing be found said by *Leo the Great*, *Gregory of Tours*, *Hinemar*, *Gregory VII. Balsamo* and other Moderns which is contrary to the Narratives of Ancient Writers. 2. He doth not lay so much stress on Foreign Authors, as on these who lived in the place where the matters were transacted ; for Men might easily be deceived by those reports and rumours which were spread in one Nation about the affairs of another, especially in those times, wherein correspondence by Letters was rare and unfrequent ; and when for the most part the Latins understood not Greek, nor the Greeks Latin. 3. When any thing is differently related by Writers, our Author enquires into their Parties and inclinations, which oftentimes draw Men aside from what is true and just ; and therefore he prefers those Writers who seem to have been under no necessity of flattering, to those who thought it necessary to get into favour with Princes and Popes by flattery. 4. He thinks the unsearchable Judgments of God are not to be enquired into for Explaining the causes of Events ; that being the Character and perpetual Custom of Superstitious Writers, who for the most part obtrude their own fancies on their Readers instead of the Divine Will. 5. He never betakes himself to negative Arguments drawn from the silence of Writers, unless when positive Arguments are altogether wanting : Nor does he admit them then neither, unless the silence be universal and that it cannot be weakened by any other Arguments. 6. When our Author explains the different principles of the Doctors, he will not draw a veil over them, or hide their faults or contradictions into which they frequently run precipitantly, because truth which

he would every where lay open to his Readers view will admit of no dissimulation. 7. Nor would he fill his History with new matters of fact and conjectures, being willing rather to consult the truth than to please his Readers: Therefore he did not go out of the Common Road but when truth itself required it. 8. He makes use of the Observations of the Ancient and Modern Criticks, according as they suit his purpose not minding what party they espoused; therefore he hath not only followed *Blondel, Albertine, Dalcé, Laroeque, Stillingfleet, Dodwell, Spanheim* and other Great Men of the Reformed Religion; but confesses that he is much obliged to *Marca, Simmondus, Valesius, Norris, Page, Balafius* and other Papists, who have preserved so many famous Monuments of Antiquity from Ruin and Oblivion. 9. He doth not however pretend that his never committed an error in so great a Work, seeing the infirmity of Humane minds is such, that they cannot always examine so many different acts, and things with the same acuteness.

The Four parts of the Work are Exhibited to view in the very Title page; and they are again divided into several Books, the order of which we shall here lay down, that the Scheme of the Work may be seen at once.

The First Part hath Seven BOOKS, the First of which contains.

- I. *The Original of the Church, and of Ecclesiastical Government, Institution of Bishops, Metropolitans and Patriarchs and of their Jurisdiction and Laws,*
- II. *The History of the Patriarchate of Alexandria, where its Rise is explained, and the principal Things, which happen'd in that Diocese, and its Government, and independency on the See of Rome.*
- III. *The History of the Patriarchate of Antiochia, from the Rise of Christianity untill the 7th Age.*
- IV. *The History of the African Diocese, in which most things that happened in that Church, its form of Government, and Independency from its rise untill its destruction are explained.*
- V. *The History of the French Diocese from its rise until the 9th Age.*
- VI. *The History of the Church of Constantinople from its Foundation untill the 11th Age.*

VII. *The*

VII. *The History of the Italian and Roman Diocess, the Authority of the Popes, and their Memorable Actions, from St. Peter, till the 9th Age.*

The Second Part consists of Nine B O O K S, the First of which gives us,

VIII. *The History of the Sacred Scripture and its Canon.*

IX. *The History of the Versions, and their Uses, where likewise he treats of Traditions.*

X. *The History of the Oecumenical Councils, where their Authority is examined.*

XI. *The History of Grace and Justification, likewise of Pelagianism, until the Year 426.*

XII. *The Continuation of the same History until the Eleventh Age.*

XIII.

XIV. } *The History of the Eucharist from the time of Christ,*

XV. } *until the 11th Age.*

XVI.

The Third Part consists of Seven B O O K S, the first of which contains.

XVII. *The History of the Adoration of the Sacrament.*

XVIII.

XIX. } *The History of the Worshipping of Reliques, Saints,*

XX. } *Angels and the Virgin Mary.*

XXI.

XXII. } *The History of Images from Christ until the Ninth*

XXIII. } *Age.*

Lastly, the Fourth Part hath Four B O O K S, the First of which contains,

XXIV. *The History of the Albigenes, Waldenses and Bohemian Churches, from the Eleventh Age, until the Reformation, Anno. 1517.*

XXV. *The beginning of the Reformation and its Defence.*

XXVI. *A short History of Opinions from the Reformation until these times; where there's an Answer given to the Changes which the Bishop of Melda objects against us.*

XXVII. *The History of the Principal Doctrines of the Church of Rome.*

The Author published the last part of this History long ago, when that large Treatise of the Bishop of *Melda*, wherein he inveighs against the *Waldenses* and *Albigenses*, seemed to require a speedy answer; but now having changed some few things in it, he hath published it again with the rest, which makes an entire Body of Ecclesiastical History. In the mean time we shall insist most on the the First Book of the Second Part, which contains the History of the Holy Scripture and its Canon; and that the Reader may see the Method our Author followed in Composing that History.

In his First Chapter, he treats of St. *Matthew's* Gospel, and tells us that the Apostles when they had taught the Christian Doctrine *viva voce*, began to think of means whereby it might be preserved; and the Holy Ghost so inspiring them, they applied themselves to writing. *Matthew* first of all obeyed this Command of the Holy Spirit, who, because of the Persecution in *Judea*, feared lest the Faithful being dejected and dispersed, many of the People wanting Teachers, would lose the fundamental points of Christianity, and so the Truth would be stifled in its Infancy, *Baronius* adds, That the Apostles foreseeing the danger, ordered *Matthew* to write; and his conjecture is chiefly founded on the Authority of *Epiphanius*, who *Heres.* 51. says, *Matthew* first wrote the Gospel, because from the beginning he received a command to Preach it: But our Author doth not acknowledge this Command of the Apostles, as being of no use to him, to whom the Gospel was dictated by the inspiration of the Holy Ghost, and who had the same Authority with the rest. Nor doth *Epiphanius* say, that *Matthew* was commanded to write by *Peter* or any other Man; but that he received this Command from the beginning, namely, from Jesus Christ: So that he seems to have followed that Common Tradition, whereby Christ is said to have commanded his Disciples to commit the Gospel Doctrine to Writing.

Our Author doth not decide that trite Question, whether *Matthew* wrote his Gospel in Greek or Hebrew, but only gives the reasons which are brought for both: In the mean time he observes that the Authority of *Papias*, who says *Matthew* wrote his Gospel in Hebrew, (and is herein followed by *Irenaeus* and *Origen*) is not so much esteemed by learned Men; and particularly that *Eusebius* slighted it long ago; he adds, that there is no room for the Testimony of *Jerom*, which uses commonly to
be

be alledged, because its plain enough he speaks of the Gospel of the Nazarenes, which is very much different from ours; and that when he himself Corrected a Latin Version of *Matthew*, he followed the Greek Text and not the Hebrew. Therefore saith he its more probable *Matthew* wrote in Greek, since we find that all the Apostles wrote in that Tongue, because it was then most in use; and these things which the Fathers cited out of *Matthew*, exactly agree with the Greek Text, we use at present. Moreover its highly improbable, that this Gospel was translated by St. *James* from Hebrew into Greek; for any one else ought rather to have done it than he who was Bishop of *Jerusalem*, and lived in the midst of the *Jews*: As to what remains, this Gospel was always received, and by all Men, so that most of the Hereticks used it, changing only a few things. But *Faustus* the *Manichee*, rejected the Genealogy of Christ in the first Chapter of *Matthew*, and therefore the Catholicks that adher'd to the whole he called *Mattbeans*.

In his Second Chapter our Author treating of the three other Evangelists, gives us a double Tradition concerning the Gospel of St. *Mark*, some say he published his Gospel A. C. 45. at the request of the Romans, who desired to preserve the Memory of *Peter's* Sermons; others say, that St. *Mark* did not write till after the Death of *Peter* and *Paul*. *Irenaeus*, Lib. 3. cap. 1. and *Chrysostom* after him, alledges that *Mark* composed his Gospel in *Egypt*, at the request of the Disciples he made there. Our Author proves that this Tradition is to be preferred to the other for so many Reasons, and refutes *Eusebius*, who says *Mark* writ his Gospel in Latin, when he prepared it for the use of the *Italians*. Our Author opposes to this, a Tradition which St. *Jerom* asserts was not to be doubted of, viz. That the three Last Evangelists wrote in Greek; and further shews, that if *Mark* wrote in Latin, his true Gospel is not now extant, but lost long ago, which is absurd; for he says no body ever saw it; nor hath any Ancient Writer made mention of it: And adds that the Latin Version of *Mark* now used, was translated from the Greek, by the same hand that translated the other Evangelists into Latin. Our Author lessens the Credit of the Manuscript that *Charles IV.* is said to have found at *Aquileia*, the last leaves of which he sent to *Prague*, and the rest the most Serene Republick of *Venice* boasts she has in possession: Lastly, He observes that *Papias's* Testimony, who calls *Mark* the

Interpreter of *Peter* is alledge in vain; for *Mark* was a Jew as well as *Peter*, and that he having the Gift of Tongues, understood Latin as well as *Mark*.

The Gospel of *Mark* was received by all the Christian Church, but some doubted of the last Chapter. For *St. Jerom*, Epist. 150. when he answers those Objections that were made against the Resurrection of Christ, says, the last Chapter of *Mark* is either to be rejected, seeing it is not in most of the Greek Copies, and is contradictory to the other Evangelical History, or ought to be explained. Our Author saith they are mistaken who would excuse *S. Jerom* as though he did not speak of the Gospel of *Mark* that is now used, but of the part which the *Manichees* added; he says likewise that the Modern Criticks are mistaken, who think the whole last Chapter of *Mark* was rejected by *S. Jerom*, and shews they must understand it to be that part of the Chapter which begins at the 9th Verse, since the History of Christs appearing, which he there relates, doth not in every thing agree with *St. Matthew's* Narrative. He says that this Period was not read anciently in the Greek Copies, as appears by the Testimony of *Gregory of Nissa*; yea that there are Manuscripts to be found at this Day, which exhibit it no otherwise than as an Addition, with a manifest mark that it was formerly doubted of; he doubts not however to account this part as true and Genuine seeing *Irenæus*, a most ancient witness cites it; and *Tertullian* and *Cyprian*, the first Heroes of the Latin Church make use of it as Authentic.

Some of the Fathers say the Gospel of *St. Luke* is a Collection of the Sermons of the Apostle *S. Paul*, and that *Luke* wrote the Gospel by his Command. But our Author acknowledges no Subordination in Sacred Scriptures, seeing the Holy Ghost that inspired *Luke* was far above the Apostles. *Luke* himself explaining the Motives that induced him to write, alledges it was not by the command of *Paul*, but according to the Example of others who had begun to write the Gospel History. Of old *Marcian* the Heretick received the Gospel of *Luke* only, but without the two first Chapters, and interpolated it in divers places.

The Gospel of *St. John* by reason of his asserting the Divinity of the Word more clearly than the rest, provoked the Enemies of the truth more fiercely against him; yet neither *Celsus*, *Porphyry* nor *Julian* the Apostate himself, dared to deny that *John* was the Author of it; only the latter said that the new Doctrine

trine of Divinity of the Word, was first brought into the Christian Religion by *John*, because he saw that this opinion might easily be obtruded on the Greeks. The *Alogian* Hereticks alone stood out, who because they denyed the Divinity of the Word, rejected the Gospel of *John*.

In the end of this Chapter our Author Examines the story of *Victor* of *Tunis*, who writes that *Anastasius* the Emperor said, the Gospels were writ by unlearned and ignorant Men; and therefore ordered that they should be changed: Since none besides *Victor* wrote this, and seeing the Gospels Changed and Corrected by the command of *Anastasius* were never Published; he thinks we ought not to believe this Writer.

In his Third Chapter he Treats of the other Books of the New Testament in General, lest by treating on them severally, he should enlarge this Dissertation too much. The Acts of the Apostles in which *Luke* wrote the Life of *Paul* more particularly than the rest, were rejected by the *Ebionites* who accounted *Paul* an Apostate from the Law; and therefore substituted others in its stead, bitterly inveighing against *Paul*. The Acts were likewise rejected by the *Manichees*, because by the Narrative of the Descent of the Holy Ghost, it overturned the Foundation of their Sect: For they thought that their *Manes* was that Comforter which Christ had promised: Moreover they thought it unworthy that *Paul's* Acts should fill up this History; therefore they Composed false Acts, under the name of the Travels of *Peter*, *Thomas* and *John* the Apostles, &c. Nevertheless the wickedness of these did not at all hinder, but that the History, because of the most certain Characters of Divinity perceived in it, was received and read as Genuine and Sacred by all the Orthodox.

All *Paul's* Epistles (except that of the Hebrews) have his Name on the Title, and therefore were scarcely ever doubted of. Add to this that the Churches to which they were written kept the Autographa of them a long time; upon which *Tertullian* some times refered the Hereticks to *Rome*, *Ephesus* or *Corinth*, that having seen them with their own Eyes, they might no further doubt of them.

Our Author saith the Second Epistle of *Peter*, is received by all Churches at this Day, and many of the Fathers cited it as Genuine, Forasmuch as *Athanasius* makes use of it against the *Arians*, *Orat.* 2. Nevertheless because its Style differs very much from

the Style of his other Epistles, many think it was not *Peter's*; Nor could St. *Jerom* Answer it any otherwise than that *Peter* had two Interpreters, in which certain Modern Criticks agree with him, who say he wrote this Epistle in *Mark's* absence, who formerly was his Secretary or Amanuensis. But our Author believes that *Peter* being an old Man, and ready to Die, wrote this latter Epistle; which being once granted, since the Holy Ghost by his Inspiration doth not change the Style nor Genius of Men, but rather accommodates himself to their Age and Disposition; the reason of this Diversity will easily appear to any one. *Eusebius*, lib. 3. cap. 3, writes, that he heard from his Ancestors, That this Epistle was not at first inserted into the Canon of the Scriptures, but afterwards when many judged it useful, they took care to have it read with the other Sacred Scriptures. In *Gregory Nazianzen's* time, few of the Orthodox received it for Divine. The *Syrians* have not inserted it in their Ancient Version, nor do they Read it at this Day, unless privately: The *Spaniards* persisted in this Error to the Seventh Age. *Grotius* who believed that this Epistle was written by *Simeon of Jerusalem*, confesses nevertheless, that all his Manuscripts bear *Peter's* Name on the Frontispiece.

As to the Epistle of *James*, some say *Luther* spoke irreverently of it. The Cardinal *Cajetan* agrees with *Luther* in this point, who not only would not admit this Epistle to be wrote by *James*, but judged it wholly Profane, because there is not a word of *Jesus Christ*, of *Grace*, nor of *Peace* in it. Our Author observes this Epistle hath three Different Periods. 1. It was little known in the first Ages of the Christian Church, seeing *Eusebius* says that few of the Ancients made any mention of it. 2. Although it was read in many Churches from the fourth Age till now, many rejected it. 3. But in the fifth Age it was received by all as Canonical, because all the Fathers of that Age cite it, and the *African* Councils inserted it into the Canon.

In the Fourth Chapter our Author considers Mr. *Dodwell's* Opinion, who in his Dissertation on *Irenaeus*, asserts that the Four Gospels which we have at this Day, continued unknown and hidden in those places wherein they were written, till on occasion of *Trajan's* Victories over the *Parthians*, and Commerce with the *Indians* they were divulged. Mr. *Dodwell* adds, That the Canon of the New Testament was made in *Trajan's* Reign, from the Tradition of certain Ancients, who testified that they
were

were the Genuine Works of the Apostles. Our Author answers, that if this System be admitted, we shall never be at any certainty as to the Credit of the Sacred Writers; and it might readily be suspected, that it was not without fraud and deceit that Books teaching such new and unheard of things, should lie so long hid, ——— He endeavours moreover to prove that *Luke* saw the Gospels of *Matthew* and *Mark*, since he himself seems to testify so much in the beginning of his Gospel, that *John* saw and approved of the other three Gospels; he says is most certain from *Eusebius*, lib. 3. cap. 24. and at last shews that *Barnabas*, *Ignatius*, *Polycarp* and *Clement Romanus* cited very many places out of the same Gospels in their Epistles, and therefore they could in no wise be unknown at that time.

Nor doth our Author allow Mr. *Dodwell*, that there was a certain Canon of the Books of the New Testament, made in *Trajan's* time, in a Convention of Old Men; but on the contrary, demonstrates in the following Chapter, That for three Ages after Christ there was no certain Canon; when both private Men, and also whole Churches, partly admitted supposititious Books for Sacred, and partly despised the Genuine as Prophane. So *Origen* believed that *Hermas's Pastor* was a Book Divinely inspired: On the contrary, *Theodorus* of *Mopsues* to, calls the Book of *Job* a Fable borrowed from Paganism: The Books of the *Chronicles* and *Esdras* a vain Rhapsody: The *Song of Solomon*, a Love Song, &c.

In the two following Chapters, our Author tells us, that the Epistle to the *Hebrews*, was not received as Sacred and Authentick in the Western Church till the Seventh Century; and that the Eastern Churches were a longer time in doubt as to the Revelations.

In his Eighth Chapter he treats of the Councils and Decrees of the Popes, who began to reduce the Canon of the Scripture to a certain number of Books; and refutes *Baronius*, and *Sixtus Senensis* who assert that the *Nicene* Council compound the Canon of the Scripture which is cited by *Jerom*. Our Author says that this is false, and that *Jerom* wrote nothing else, but that the Book of *Judeth* was reckon'd among the Sacred Books by the *Nicene* Council; and that it may be the said Council alledged that Book to be Divine, without making any Canon, which no Author, says he, testifies that they ever saw; and concerning which *Hilarius*, *Epiphanius*, and other Fathers of the

ucceeding times are altogether silent. Next he observes that the *Laodicean* Council held in *Lydia*, about the middle (as he supposes) of the Fourth Age, was the first that gave their opinion in this matter; and struck the Books of *Judith*, and the Revelations out of the Sacred Canon. Next followed the Council of *Carthage*, A. 397. who not only received the *Revelations* into the Canon, but likewise the Books of *Esther*, *Tobit*, *Judith* and the *Maccabees*: Our Author says more of the unfaithfulness of this Council than we have now room to insert. He likewise examines the Epistle of *Innocent* the I. to *Exuperius* Bishop of *Theouise*; to which is annexed a Catalogue of the Sacred Books, and that famous Decree of Pope *Gelasius*, in which the Sacred Books and Apocryphal are treated of apart and at large, and gives us his Arguments why he thinks neither the Epistle nor the Decree to be Genuine.

In his Ninth and Tenth Chapters, which conclude this Book, he reckons up the different Opinions of the Fathers concerning the Canon of the Old Testament, which we shall at this time pass over in silence.

Les Beautez de l' Ancienne Eloquence, i. e. The Beauties of Ancient Eloquence opposed to the Affectation of Modern Authors. By Monsieur de Boissimon; Printed at Paris in 1698. 12°. Pag. 300.

Monsieur de Boissimon seems to be in no dread of the *Philippics* which Modern Authors may let fly at him: He attacks them not only in General, but comes to particulars; and undertakes to shew abundance of Capital faults in the Discourses of some Modern Orators who seem to be the most Exact, and have met with the most universal Applause. In general he acknowledges that the Modern Eloquence, is insipid made up of collected Phrases, that it may seem to have something of Pomp and Solemnity, is even stuffed with sorry Patheticks, and much more pleasant than solid: He Adopts the Character given to it by a famous Clergy Man, *That 'tis a scrupulous marshalling of Useless and Harmonious or Smooth Words, a Hurricane of Sparkling expressions, which Vanity retails, and superficial Curiosity Admires; a Garland or Collection of Flowers, under which the Truth is many times*

times left. He alledges that the Description given of it by Mr. du Bois is yet more exact *What is the meaning of those Antitheses and periculous Metaphors? That playing with Words, these turns and strokes of Wit, these Descriptions, these Characters, &c.* He talks of something Natural which is wanting in the Modern Style, that ought to be looked upon as the Soul of Eloquence and the ground work of its Beauty, It's true that this starch'd way of Expression Stuffed with Ornament pleases abundance of People, but they are such as know things only by halves, middle siz'd Wits, but the mischief on't is, that this sort of People make above three fourths, of what we call the Publick.

It is an ordinary saying, that Art must perfect Nature, which is true in one sense. But Monsieur *de Boissimon* pretends that Nature in its turn must perfect both the Art and the Orator; that is to say, as he explains himself, that in the Theory we must make use of Art, and in the practice we must follow Nature. But now he says, its only Art that speaks, so that we may say of the Orators of our times, that they know not how to make use of their own Wit, nor can they open their Teeth but according to Art.

Monsieur *de Boissimon* mightily blames the Dryness of the Modern Style, and alledges that as it has not number, without which there's no true Eloquence, so to mollifie this Dryness, they have invented many Turns of Wit. He maintains there are not Twenty pieces in *Bulzac's* Letters without some of them. Our Author likewise undertakes the Defence of *Cicero* against the Faults that Monsieur *Perault*, and some other Moderns pretend to have found in his Stile.

Entretiens sur Les Contes de Fées : i. e. Entertainments upon the Relations of Fairies, and some other Works of the time, which may serve as a Preservative against a depraved Taste. Dedicated to the French Academy. Printed at *Paris*, 1699. in 12°. Pages 304.

THE Author of these Entertainments, has either less Courage, or more Prudence than *M. de Boissimon*: Foreseeing that his Book might probably draw a Storm upon him, he hides himself behind the Curtain.

His design is to perswade those that have a mind to be Authors, to qualifie themselves so as they may excel, that is to say, to engage them either not to write at all, or if they do, to be sure to write nothing but what is good, and he endeavours to undeceive the Publick, as to abundance of Books, which he lookt upon to be the Fruits of Idleness and Ignorance.

He divides his Book into Five Entertainments, the first is on Ignorant Fellows, that offer to write Books. He maintains, that its one of the remarkable things of *Paris*, that there's a great number of that sort of People there, who are continually Writing Books, and that amongst others, we have seen one undertake to translate into French all the Latin Authors, without understanding either French or Latin. Others pretend to teach the Art of being Successful Courtiers, who never set a Foot there, or they will presume to prescribe Rules of Behaviour to Persons of Quality, though they never keep Company with any.

In his first Entertainment, he gives us a pleasant Account of the way of becoming an Author at *Paris*. " Those People (says
 " our Author) begin first with inventing a Title, and as soon as
 " they have found that, away they go to offer the Piece to the first
 " Bookseller they think will bid Money for it. And as they take
 " Care to make the Title specious, the Bookseller is charm'd
 " with it, and strikes a Bargain immediately. The Price is ad-
 " justed according to the Bulk of the Volume: Thirty Pistols for
 " One in Twelves that will sell at half a Crown, and has a good
 " Title,

“ Title, is not much out of the way. The Bookseller advances
 “ some small Matter in Hand, or at least gives his Note for it.
 “ The Author retires to dispatch the Book whose Title he has
 “ fold, and which the Purchaser expects with as much Impatience,
 “ as the Author does his Money. In fourteen Days or three
 “ Weeks the Book is done, some Body is hired to revise it, and
 “ to obtain a License or Priviledge for it : And thus a Fellow that
 “ had not a Bit of Bread to eat, has 30 Pistols in his Pocket, and
 “ commences Author.

In this Place our Author informs us also, that the Posthumous Works ascrib'd to *S — Real*, are none of his : That those which go under the Name of *La Fontaine*, are for the most part spurious. That three Fourths of the Posthumous Works of *M. de Santeuil* are none of his Writing : That of two in four, ascrib'd to *M. de St. Evremont* ; above half the second was never writ by him ; and that in the Volume of Poesies, which goes under his Name, not above three or four of the Pieces are his, and those also very much disfigur'd.

His second Entertainment is upon little Comedies, and chiefly the Stories of Fairies, with which, he says, we have been assassinated for a Year or two. He alledges, that those who writ such things of late, are of Opinion, that they ought neither to have Sense nor Reason in them ; and he maintains, that they have been perfectly successful in Answering that Character. 'Tis true there are some who defend those Stories and Comedies, saying, that they include excellent Morals ; but, says he, they are no more to be believ'd, than the Author of *Amadis*, who tells us gravely in his Preface, That by those Surprizing Adventures of so many wonderful Knights Errant, we shall be excited to render our selves worthy of the Grace of G O D, and Eternal Happiness.

In his third Entertainment, he treats of little History BOOKS, Romances and other Frivolous Pamphlets of that Nature. He owns he is absolutely against all Romances, were it only that they contribute so much towards the corrupting of true History ; and above all he is mighty angry, that the Titles of the *Secret History of Burgundy*, and *Secret Memoirs*, should be given to Romantick Events, and wishes, that if Writing Romances cannot be prevented, that their Hero's had been as fabulous as their Adventures, that so People might not be deceived by them.

His Fourth Entertainment is upon the *Ana*, and other Collections or Books, falsely ascrib'd to Authors. As to the *Ana*, he observes that scarce one half of the Books so entituled were ever writ or said by those whose Names they bear; he instances in the *Euretriana*, and maintains, that there are several things there ascrib'd to him, which relate to Passages that have happened since his Death; nor, says he, is there any thing very remarkable in all that Collection; but that Burlesk Description of a Physician, *That he is a Man whom we pay for telling Tales of a Tubb in the Chamber of a Sick Person*, till Nature cures him, or the Medicines kill him.

His fifth Entertainment is upon the Methods made use of to set off and publish such Books, as have not worth enough to support themselves; but whether our Author was not sufficiently informed in that Matter, or whether he had not a mind to publish all that he knew of it, we cannot tell, but we are certain that a great deal more might be said on that Subject.

He is of opinion, That the Esteem which People generally have for the Classic Authors of *Elzevir's* Edition in small Books, has no solid Foundation. According to him there's nothing Good in those Books, but the Paper and Character, and the Editions he says are not very Correct.

He gives the Editions of the *Gryphes* and *Stephens's*, the Preference, and perhaps not without Reason: That which is most disagreeable in those of *Sebastian Gryphius*, is, that they are for the most part in the *Italick* Character, which is very prejudicial to the Sight, how neat soever it may appear otherwise.

A Compleat History or Survey of all the Dispensations of Religion from the Beginning of the World to the Consummation of all things; as represented in the Old and New Testament. Shewing the Reasons and Designs of those different Administrations; and the Wisdom and Goodness of God in the Government of his Church through all the Ages of it. By John Edwards, B. D. London, Printed for D. Brown, J. Robinson, A. Bell, J. Wyat, and E. Harris, 1699. in two Vol. 8vo. p. 774.

IN our last Journal we went through the first Volume of this Undertaking, but having no Room to say any thing there of the Second, and being unwilling (as we then said) to crowd so much Curious Matter into too narrow a Compass, we reserv'd the farther prosecution of it to this Month. According to our Engagement we think fit to begin with it, and shall now, as we did then, keep to our Author's Method and Words, as nigh as we can.

VOL. II.

This Volume, which is a Continuation of what Mr. Edwards propos'd to treat of, Concerning the *Christian Oeconomy*, the fourth and last part of the *General Dispensation of Grace*; contains Nine Chapters. He had in the three last Chapters of the former Volume discuss'd two of the four Points he had laid down, and shewn (1.) the Particular Nature of this Dispensation, and how it differs from the Other. And (2.) why it took not place in the World before. He now bestows the Remainder of his Discourse in clearing up the two other Points, viz. more particularly and directly to prove the Truth and Certainty of this Oeconomy, and of the Christian Religion; and then to discover the several Degrees of this Dispensation; This is the Sum of what he aims at in the second Volume, of which we are to give you an Account.

He spends the first four Chapters to prove the Truth and Certainty of the *Christian Oeconomy*, and therein of the *Christian Religion*; and this he does by several Arguments, of which he pleas'd to take the following Extract.

In the fourteenth Chapter, to evince the Truth and Certainty of the *Christian Oeconomy*, he shews that the *Mosaick* was not design'd to be perpetual, but that it was to be chang'd and to give way

to the *Evangelical Dispensation*. That the *Mosaick Dispensation* was not to last always he proves from the following Arguments, *viz.* (1.) From the Prophecies concerning the Enlarging of the *Jewish Church*, and of extending it to the Uttermost parts of the World; which he farther Corroborates by considering the Nature of the *Jewish Observances*, which were in themselves *Mutable*: (2.) From God's dispensing with the *Mosaick Rites and Ceremonies* (of which he gives several Instances) and not always exacting the observance of them: Which, says our Author, he would have done if they had been perpetual Laws, and design'd to continue to all Ages: (3.) From their being neglected by the best and holiest of Men, such as *Gideon, Manoah, David, &c.* (4.) From God's despising and vilifying, rejecting and hating these Legal Observances consider'd in themselves, and as abstracted from real Virtue and Piety; for which he produces the following Texts of Scripture; *Psal.* 50. 13, 14. *Isa.* 1. 11, 12, 13. *ch.* 66. 1, 3. *Jer.* 6. 20. and 7. 22. *Hos.* 6. 6. *Am.* 5. 21, 22, 23. and *Mic.* 6. 7, 8, 9. (5.) And Lastly from the Confession of the Learnedest *Rabbies* among the *Jews*, *viz.* *R. Kimchi, Abarbanel, &c.* Having clear'd up those things, he considers an Objection that may be rais'd, *viz.* That the Sacred Scripture it self declareth that the Legal Ceremonies and Rites shall be *for ever*. To this he Replies, (1.) That the *Hebrew Words* which we Translate *for ever*, do not absolutely and necessarily imply *Perpetuity*, but sometimes only signify a Long Duration: (2.) That these Legal Rites and Ceremonies, as to any Alteration from the *Jews*, were to be *for ever*; but that God might as he did in due time, alter them: And (3.) That the Promises and Predictions in the *Old Testament*, concerning the Duration of the Temple, and the Jewish Worship, and their Polity and Government, are to be understood of the Perpetuity of the Church of Christ and his Spiritual Kingdom. After this Remote way of Arguing, he next proceeds to a more positive and particular Proof of the Certainty and Authority of the Gospel-Dispensation. The Evidences he produces are both *Humane* and *Divine*, the former of which he dispatches in the remaining part of this Chapter; and shews at large (1.) That this sort of Testimony is frequently made use of and appeal'd to in the *New Testament*, as a sufficient Proof of Christianity: (2.) That the Testimony of the Apostles and other Christians who liv'd in our Saviour's time was the Testimony of Credible Persons, and therefore ought to be reckon'd by us as a Substantial

stantial Proof of Christianity: And to these Proofs he adds (3.) The Testimony even of Strangers and Enemies, *viz.* *Jews* and *Heathens*, who bear witness to the Truth thereof.

The *Divine Testimony*, which he produces to prove that the Christian Religion is from God, and consequently is undoubtedly true, he branches out into five Particulars: And shews that it is attested (1.) By all the Ways of Divine Revelation used Heretofore: (2.) By the fulfilling of all the Prophecies of the *Old Testament*: (3.) By the Exerting of Miracles: (4.) By the Strange and Stupendous prevailing of the Gospel: (5.) By the Judgments which God inflicted on the Enemies of it. As to the first of these Particulars, he says, that by all the Ways whereby God spake under the *Mosaick Dispensation*, he spake likewise under the *Christian One*, *viz.* by Voices, the Testimony of Angels, Visions, Dreams, and the Holy Spirit. The second Particular he illustrates, by shewing that all the Prophecies of the *Old Testament*, concerning the Birth, Life and Actions, Sufferings and Death, Resurrection and Ascension of our Saviour were fulfilled in *Jesus*, and consequently are a Demonstration of the Truth of Christianity. This he treats of very largely, and answers to the Cavils and Objections which the *Jews* raise against it. In speaking to the third *Divine Testimony* of the Truth of Christianity, *viz.* *Miracles*; he proceeds in this Method, first he Enumerates the Particular Miracles of Christ and his Apostles; then he proves that these were true Miracles; and lastly shews that they are an Infallible Testimony of the Truth of Christianity.

In the Seventeenth Chapter he proceeds to the fourth Divine Testimony of the Truth and Certainty of the Christian Religion, *viz.* the Wonderful prevalence and spreading of it, and for the clearing up of this, he insists chiefly on these two Heads. (1.) That in the propagating of Christianity, the Ignorant prevail'd against the Learned and Wise: (2.) That the Weak prevail'd against the Strong and Powerful. His Last Divine Testimony which he alledges, is the severe hand of God in remarkably punishing the Enemies or Christianity, of which he gives us several Instances both of *Jews* and *Heathens*, mention'd by the Primitive Historians and Writers. He concludes this Chapter with drawing several Useful Inferences from what he had offer'd in Proof of the Truth and Certainty of the Christian Dispensation.

The Remaining Chapters are spent on the fourth and last thing he undertook, *viz.* to shew the several Degrees of the *Evangelical*

lical Oeconomy. And here he assigns several distinct Periods of it, and divides them according to the several Ages of Man. " For " (says he) there are, as of Man, so of the Christian Religion, four " distinct Ages. It had its Infancy and Childhood at Christ's first " coming, and some Years after : Its Youth since that, to the " present times It shall have its Manhood or full Strength, " which is to come in a short time, 'tis hoped : and there shall be " the Old Age or Declension of it a little before the End of the World. These are the Periods which he sets down and discusses at large, and is very Particular upon the Millenary Reign of Christ here on Earth, telling us that this Period of the Evangelical Dispensation or Oeconomy is attended with (1.) the Destruction of Antichrist, *i. e. Papists and Mahometans* : (2.) The fulness of the *Gentiles* : (3.) The Calling of the *Jews* : (4.) Universal Righteousness : And (5.) Universal Peace. These are the things which are yet to Come, and which Constitute the Height and Perfection of the Christian Dispensation.

Thus we have taken a brief Survey of Mr. *Edward's* Second Volume, and hope we have done him Justice, and given satisfaction to our Readers. We shall pass no Judgment on this Undertaking, but leave every Man to determine for himself. We will conclude with what our Author says for himself in the Preface to his Book. " I have been very Curious (says he) in the Distribution of the several Parts, of the last Oeconomy especially : Tho' " I have, I confess, dissented therein from most Writers ; but " I have endeavoured to treat those with Candor and Respect, " who differ in this Matter from me. For it is certain, that " in this Case Liberty of Writing is as reasonable as that of " Thoughts. I shall not be angry with any Man for not being " of my Opinion about the State of the World before the " Close of it. I leave every Man to his own Conjectures, and " desire to be left to mine.

A Discourse of Schism, Address'd to those Dissenters who conform'd before the Toleration, and have since withdrawn themselves from the Communion of the Church of England. By Robert Burseough, M. A. London, Printed for T. Bennet, and Ch. Yeo in Exeter, 1699. in 8vo. Pag. 231.

UNder what glorious and Halcyon days should we Christians Live, if an end were once put to those unhappy Differences, which disturb the Peace and Quiet of our Church! Many Attempts have been already made to bring the Men of all Parties and Denominations to such a Temper, as to think a Reconciliation to be necessary. But alas! All the Methods us'd to Unite and heal us have hitherto prov'd unsuccessful; and how long it will be 'ere the time comes, when we shall all with one Mind and one Voice Glorifie the One God and Father of our Lord Jesus Christ, God only knows. As matters therefore stand, it is not only a Good but also Necessary Office of every true and Conscientious Christian to do what he can, in order to recommend and bring about that so much talk'd of, and desir'd Union between us and our Dissenting Brethren. We are sensible that such a Design ought to be handled nicely, with Moderation and Temper, and after such a Way as may not exasperate and make the Breach wider, instead of closing it. In order to the Reconciling of our Differences as to Religious Matters, our Author, among others, has ventur'd to contribute his share, and in the Treatise now before us, particularly addresses himself to those *Dissenters*, who conform'd to our Church before the *Toleration*, but have since withdrawn themselves from its Communion.

His chief Design is to shew the Nature and Dangerous Consequences of *Schism*: But before he enters upon that, he thinks it requisite to say something of *Church-Union*, of which *Schism* is a *Breach*. That all Christians ought to be united together, he proves from several Passages of the New Testament, and then tells us wherein this Union does consist, *viz.* in Faith, in Love, and in outward Worship and Communion. He does but just touch on the two former of these, but more largely insists on the Last, in which the whole Strefs of the Controversie between him and the *Dissenters* lies. For a Confirmation of what he had said, *viz.* That

we are oblig'd to unite in outward Worship and Communion both by Faith and Love, he proceeds to prove that the Church of Christ is a Visible and Regular Society; and howsoever it be dispers'd in the World, it is one Political Body. That the Church is a Visible Society, he proves from Persons being admitted into it, continued in it, expell'd from it, and restor'd to it in a Visible manner: That it is a Regular Society, not a Confused or Scatter'd Multitude, but a Body fitly joyn'd together, he proves from the Testimony of the Holy Scriptures, and of the Primitive Fathers; Lastly, He shews, that however it be dispers'd over the World, yet it is but one Political Body. For the Setting of this Point in its proper Light he makes these following Observations: (1.) He observes, That the Church is not said to be One merely as professing a Subjection to One Invisible Head, which is Jesus Christ; but also because all the Faithful are united and Compacted, as in One Body, (2.) To maintain a *Catholick Unity*, it is not Necessary, that there should be a *Visible* and *Catholick* Monarch or Vicar of *Christ*, with Jurisdiction over all Churches and their several Pastors. (3.) That to maintain a *Catholick Communion*, it is not necessary that there should be a standing Court for the Administration of the Government of the Church.

Having by way of Introduction treated of *Church-Union*, and prov'd that all Christians ought to be United in *Faith*, *Love*, and in *Outward Worship* and *Communion*, he passes on to the main design which he aim'd at, and proposes to himself the following Method, *First*, To shew what is the Nature of *Schism*: *Secondly*, what Grounds he has to apprehend that the *Dissenters* are deeply concern'd in it: *Thirdly* to Examine the Arguments which have been offer'd on their Part to excuse them from the Guilt of it: *Fourthly* and Lastly, to represent the sad Consequences of it.

I. *Schism* he defines to be a *Causeless Branch of Outward Ecclesiastical Communion*: and then considers the several degrees of it: (1.) Sometimes (says he) there is a *Schism within a Church*; when its outward Communion is in some Measure continu'd, but shatter'd and Broken, so that it appears not with the Beauty and Strength of a *Regular Society*; and here he takes occasion to examine Dr. Owen's Notion of *Schism*, and to refute it. (2.) A farther Degree of *Schism*, is a Causeless Separation from the Church. (3.) It sometimes proceeds beyond a Separation, and the Persons engag'd in it, set up opposite Churches and Officers, or joyn with them. (4.) A yet higher Degree of *Schism* is, when they who

are

are engag'd in it, constitute Officers without Authority, or take to themselves Pastors that have no Lawful Mission or Real Ordination. In all these Instances and Degrees our Author shews that *Schism*, or a Causeless Breach of *Outward Ecclesiastical Communion* is Sinful.

II. In the Next place he proceeds to shew what Grounds he has to apprehend that the *Dissenters* are deeply concern'd in the Charge of *Schism*: and desires them, especially those who conform'd before the *Toleration*, but have since withdrawn themselves from the Communion of the *Church of England* to enquire; (1.) Whether they have not Contracted the Guilt of *Schism* in their Separation: (2.) Whether they have not increas'd this Guilt by setting up Opposite Churches and Officers, or joining with them; And (3.) Whether their Pastors have any just Title to the Ministry. These things he presses very close and warmly upon them, and in speaking to the last Enquiry, he considers at large several ways by which the Pastors among the Dissenters, do lay Claim to the Ministry; viz. some by *Episcopal Ordination*; Others by being ordain'd by *Presbyters*, or by the *People*. He sums up all in those Words address'd to the Dissenters: "1. You have (says he) forsaken a Church to which by your own Confession, your Conformity was Lawful. You have abandon'd the whole Episcopal Communion and thereby in Effect, you have renounced all Right to the Ministry and Sacraments. 2. You have not only deserted those, who by your own acknowledgement are Lawful Pastors; but to their Great Disturbance and a farther Breach of Unity, you have brought with in their Line, and in opposition to them, other Guides of your own chusing. 3. These, for the most part, are such as had no Episcopal, or Real Ordination. So that herein you have exceeded the *Novarians*, *Donatists*, and *Meletians*."

III. In the next Section he examines at Large the Arguments that have been offer'd in the behalf of the Dissenters to excuse them from the Guilt of *Schism*, reduces them to Six heads, and considers them Distinctly. First, It has been said, that *Notwithstanding their present Separation from the Church of England, yet they are One with it, since they hold the same Doctrine as the Church does*. To this our Author replies, that supposing this to be true, which from the Testimony of some of their Printed Books he very much questions; yet it does not at all justify their *Schism*: since, as he goes on to prove, (1.) That it is most absurd to affirm, that they are *One* with the Church, being divided from it, as they are:

(2.) That

(2.) That the Pretence, that Unity of Doctrine is sufficient to make us all *One*, is inconsistent with Church-Government, and would be Destructive of the Church it self: (3.) That it is inconsistent with the Notion of *Schism*, as express'd in the Holy Scripture. And (4.) That it would take away the Distinction which the Scripture makes between the *Schismatics*, and those that are Approv'd. A Second Argument, produc'd in behalf of the Dissenters is, that *in the Apostles days there were Independent and separate Churches planted in the same City*. For this they produce the Testimony of the Learned Dr. *Hammond*, who tells us that as St. *Peter* was the Apostle of the *Circumcision*, and St. *Paul* of the *Gentiles*, so whenever they came to the same City, the one constantly applied himself to the *Jews* &c. and the other did the same to the *Gentiles*. But that the Dr's. Opinion is Grounded upon a Weak Foundation he proves by several Arguments, and assigns his Reasons why he rejects the Notion; the Perusal of which we must refer to the Judicious Reader. A third Argument produc'd in favour of the Dissenters is, that *Jesus Christ hath declar'd that when two or three are gather'd together in his Name, he is in the midst of them; and that they are assembled in this manner, and are therefore assur'd of His Favourable Presence*. But to this Mr. *Burroughs* returns no other Answer, than what was given by St. *Cyprian* to the *Novatians* who objected the same thing; in his Treatise de *Unit. Eccus.* p. 112, 113. The fourth Argument alleg'd by them is, that *Paul rejoic'd that Christ was preached, even by those Men who did it out of Envy and Strife, and if the case of their Teachers were as bad as this, as long as they Preach Christ, they have no Reason to be Solicitous about their Call, nor the Conformists to be offended at their Work*. But to this our Author Replies, (1.) That it does not appear that they who Preached *Christ* out of Envy and Strife, did take the Work of the Ministry upon them without a Call to that Office: (2.) That it does not appear, that they Preached *Christ* to any other than the Infidels: (3.) That what the Apostle rejoic'd at was the Good that his Envyers did, beside their Intention; The Benefit that did spring from the Evil they design'd, and not the Evil that set them on Work: And (4.) That what they acted out of Envy and Strife did no hurt to any but themselves. Fifthly, it is urg'd in behalf of those Dissenters, to whom our Author chiefly directs his Discourse, that they are only return'd to those whom they had forsaken before; and that they might do this, since they had the Indulgence or Liberty granted to them by the Law. To this Plea he Replies,

(1.) That

(1.) That their Separation before they conform'd was Causeless, and consequently Schismatical and Sinful also. And (3.) That if their Separation was otherwise Sinful, the Law hath not altered the Case, or done any thing that can make it Innocent. The Last Argument commonly brought to justify the Dissenters Separation from the Church of *England*, runs thus, *That the Use which they make of the Liberty now granted them, is not only Lawfull, but their Duty; and that having their Freedom, they ought to make choice of the Way of the Dissenters, because they conceive it to be better than that of the Church, and to be preferr'd before it; as enjoying purer Ordinances; as affording Communion with better People, and as most conducing to their Edification.* This being the Chief Argument, on which they lay the greatest stress, our Author examines it distinctly and particularly, and replies to all the Reasons annex'd to it. But since his Answer is too large to be set down in this Place, we must desire to be excus'd from giving an Extract of it.

IV. In the fifth and last Section of this Treatise, Mr. *Burroughs* enumerates the sad Consequences of *Schism*: And shews that our Church-Divisions (1.) have hardned the Infidels, (*viz.* *Jews, Heathens, and Mahometans*) in their Unbelief, and hinder'd their Conversion. (2.) That they have brought a Reproach on the Reformation of the Church, and hindred the Progress of it. (3.) That they have given occasion to the spreading of many detestable Errors in Matters of Religion. And (4.) That they have greatly encourag'd Immorality; as being a means of depraving the Conscience; as they incline Men to Infidelity; as they bring Religion into Contempt; as they are destructive of Charity; as they weaken the Ecclesiastical Discipline, which was design'd for the Punishment of Offences; and as they hinder, and sometimes frustrate the Endeavours of the Pastors of the Church, for the Suppression of Vice, and the Advancement of Piety. These are all of them weighty Considerations, but are too sad and Melancholy to be long insisted on; therefore our Author does but briefly and gently touch upon them, concluding the Whole with very Pathetical Expostulations address'd to those Dissenters, for whose sake he wrote this Treatise.

The History of Physick, or an Account of the Rise and Progress of the Art, and of the several Discoveries therein from Age to Age. With Remarks on the Lives of the most Eminent Physicians. Written Originally in French by Daniel le Clerc, M. D. and made English by Dr. Drake, and Dr. Baden: With Additional Notes and Sculptures, Vol. I. London, Printed for D. Brown, A. Roper, T. Leigh, and D. Midwinter, 1699. 8vo. Pag. 411.

THE Author of this Tract, after he has taken notice, in his Preface to it, of divers Learned Men, who enter'd upon the same design before him, and having shewn that None of them have come up to what they propos'd, and what was expected from them; gives us in the same place a short Scheme of his Performance in this first Volume, which he has sent out into the World as a Specimen of what is to follow. He has divided this Volume into four Books, and each Book into several Distinct Chapters.

The first Book, which the Dr. divides into 31 Chapters, according to his own Confession, seems to contain nothing, but what is fabulous or very uncertain; being the History of Physick from the Creation of the World down to the Trojan War. "Yet even there (says our Author in his Preface) among the Fables of *Æsculapius*, and other Deified Physicians, amidst the Weak Essays of the first Men to secure or disengage themselves from Distempers, we discover the Tracks of Medicines in most places yet esteem'd the Principal; such as Bleeding and Purging, the Antiquity of which is thereby establish'd." But by *Le Clerc's* Leave, 'tis very much to be question'd whether any thing certain can be established from the Practice of those Dark and Obscure Times. Who was the first Inventor of Physick; whether *Hermes Trismegistus*, *Osiris*, *Apollo*, *Æsculapius*, or any others mention'd by our Author, first invented it; what Method they took, and what Medicines they us'd in the Practice of it, cannot be gathered from any Records of that obscure Age. As to *Amulets* and other Charms said to be introduc'd into the Practice of Physick in these times, they were, by *Le Clerc's* Confession, very Silly and Superstitious, such indeed as might be excusable in an Age of the Greatest Idolatry and Ignorance, but is intolerable among Christians, who ought to abominate such Remedies,

or

or at least might have more wit than to confide in such Fooler-ies, which the Astrologer and the Quack palms upon them.

In the Second Book, divided into twelve Chapters, which carries the History of Physick down from the Trojan War to the famous *Hippocrates*; Our Author says, that we may see that 'tis not absolutely true, which some have advanc'd, viz. That from *Æsculapius*, or his Sons, to *Hippocrates*, there was a kind of *Interregnum* in Physick: And that the six or seven Hundred Years intervening between those two great Men, were not so many years lost, as they pretend. On the Contrary, what is said in this Book, shews, that during this Interval, the Foundations of rational Physick were laid, the Dissection of Animals was introduc'd, and a New Method of enquiring into the Causes of Diseases brought into Play, for all which we are oblig'd to the Philosophers, *Pythagoras*, *Alcmaeon*, *Democritus* and others.

The Account we have hitherto given of the two first Books of this Volume, is taken in a great measure from the Preface of *Le Clerc* himself: They do not contain any thing so certain and Considerable as the next Book does, and therefore we thought our selves sufficiently excus'd from giving the Reader a particular Extract of them.

In his third Book our Author treats at large of the Physick of *Hippocrates*, and being the most Considerable part of this first Volume, he spends thirty distinct Chapters upon it. In the two first Chapters he tells us how far *Hippocrates* carry'd the Art of Physick, and what were the particular Principles of Philosophy, upon which he went. The third Chapter gives us a large Account of the *Anatomy* of this great and Ancient Physician, of the Notions he conceiv'd, and of the Descriptions he gave of the several parts of a humane Body; particularly of the *Heart* (the Description of which *Le Clerc* sets down entire, as translated from *Hippocrates*) of the *Brain*, the *Nerves*, the *Organs of Sense*, the *Fibres*, the *Muscles*, the *Oesophagus*, the *Stomach*, the *Intestines*, the *Liver*, the *Spleen*, the *Lungs*, the *Reins*, the *Organs of Generation*, &c. with other Curious *Anatomical* Observations. In the fourth Chapter, our Author tells us, of the Signs or Symptoms by which *Hippocrates* distinguish'd one Disease from another, and knew before-hand what would be the success or future Event: And in the next informs us of the several sorts of Diseases, that *Hippocrates* knew and gave Names to, or describ'd. These Diseases *Le Clerc* reduces to five Classes. " The first, which is the most considerable

“ of all, is of Distempers, whose Names have never been chang’d
 “ and that have been known ever since to the *Greek* Physicians, by
 “ the same Names and Signs as they were distinguished by this
 “ Ancient Physician: The Second includes those that have not
 “ preserv’d their Names, Altho’ they have been known and distin-
 “ guish’d by the Symptoms which *Hippocrates* attributed to them.
 “ The Third, such as he gave no Name to, but only a Simple
 “ Description of them: The Fourth, those, that tho’ they are
 “ Nam’d and describ’d exactly in the Works that are allow’d
 “ to be his, yet have not been since known, either by their Names
 “ or the Description given of them: The Fifth, those which have
 “ no known Names, nor any Description given of them by *Hip-
 “ pocrates*, of which one can speak only by conjecture. On these
 Points our Author bestows the five following Chapters, and in the
 Eleventh tells us what Rules or Maxims with respect to Eating, and
 Drinking, and Exercise *Hippocrates* laid down as means of preserving
 a Man in Health. In the Next, to the 23d Chapter, he gives us an ac-
 count of the Practice of *Hippocrates*, or his manner of Managing Di-
 stempers. He first lays down the General Maxims he went upon in his
 Practice and then informs us of the Remedies which *Hippocrates* us’d
 as a Regular Diet; *Purgations*, for the Stomach, Lungs and Head;
Phlebotomy and *Cupping-Glasses*: *Diureticks*; *Sudorificks*; *Hypnoticks*;
Specificks; and the Remedies which he apply’d externally to sever-
 al parts of the Body. The Twenty third Chapter contains an
Alphabetical Catalogue of the *Simples* us’d by *Hippocrates*: and af-
 ter this our Author mentions some Instances of Particular Cures
 of some Diseases, both *Acute* and *Chronical*, perform’d by *Hippo-
 crates*, and tells us how he mannag’d himself with respect to the
 Distempers that were peculiar to Women. In the twenty fifth
 Chapter *Le Clerc* treats particularly of the *Chirurgery* practis’d
 by *Hippocrates*; and in the next he informs us of the Opi-
 nions and Maxims of *Hippocrates*, concerning Physick and Physici-
 ans in general, from whence he draws two or three Inferences,
 which he says are of Importance to his History. The four Last
 Chapters of this Book gives us an account of the Writings, Let-
 ters, and several Circumstances of the Death of this Ancient and
 famous Physician, with other particulars relating to him, and
 what Physicians were his Contemporaries.

This is the Extract of the large Account which *Le Clerc* gives
 of *Hippocrates*; wherein if there be any defects, he has made his
 Plea for it in his Preface; where he says: “ That if any Man ob-
 “ jects

“jects, that he has not exhausted this Rich Fund, he freely acknowledges it. But this he assures us, that, to the best of his Judgment, he has made *Hippocrates* say nothing but what he really did say; and that he has omitted nothing, that he thought very Material, either in his Reasonings or his Method.

As to the Fourth and Last Part of this Volume we shall not enlarge upon it; but shall desire our Readers to be satisfied with the Summary Account which our Author himself gives of it, in these Words: “From *Hippocrates* (says he) to the Period that closes the Fourth Book, which I call the *First History of Physick*, we find nothing New, the Term being very Short. We therefore in only observe, That the Philosophers of that time, the chief of which were *Plato*, *Aristotle*, and *Theophrastus*, push’d on a little further (in imitation of their Predecessors) their *Anatomical Discoveries*, especially *Aristotle*. The Practical Foundation laid by *Hippocrates*, and his Predecessors, remain’d very little alter’d in all that Time.

The Judgment of the Ancient Jewish Church against the Unitarians, in the Controversie upon the Holy Trinity, and the Divinity of our Blessed Saviour; with a Table of Matters, and a Table of Texts of Scripture occasionally explain’d. By a Divine of the Church of England. London, Printed for R. Chiswell, 1699. 8vo. pag. 460.

THE Learned Author of this Treatise takes notice in his Preface, of the several sorts of Hereticks, who in the early times of Christianity oppos’d the Trinity of Persons in the Godhead, and the Divinity of our Saviour; but withall shews, That the *Ebionites* and *Cerinthians*, Hereticks of the first Century, could not agree together in their Notions; and that *Arius* and his Followers clash’d with *Artemas* and his Disciples in the Fourth Century, tho’ both deny’d the Divinity of our Saviour, yet in such different ways, that the One help’d to destroy the other. After this he takes notice of the Notions of *Laelius Socinus* and his Nephew *Faustus*, who reviv’d the Heresy of *Artemas* and his Followers: Which Notions, he says, are oppos’d by the Modern *Socinians* themselves, not approving of the Answers, that *Socinus* made to the Texts of Scripture urg’d against his Opinions; so that it seems as if they were unsettled and wavering in their Principles, which makes it the harder to dispute against them. Tis

'Tis very well known that the *Socinians*, or *Unitarians* (as they are now pleas'd to stile themselves) have us'd a great many Subterfuges and Shifts, whereby they have hitherto endeavour'd to evade the Force of those Arguments that have been brought against them. If they be confronted by plain Texts of Scripture, they urge, that these are not to be understood in a *Literal* but *Metaphorical* Sense; or, that these places are wrested to signifie what their Antagonists offer to maintain; or lastly, That the Copies of the Scriptures are Corrupted, and Supposititious Passages foisted into them, by the Favourers of that side of the Controversie. If they are urg'd with the Testimony of the Primitive Fathers, who all agree in asserting the Doctrine of the *Trinity*, and the *Divinity* of our Saviour, to this they Reply, That they are all of a Party, Friends of the same Cause, and that their Evidence is not to be rely'd on, since they have examin'd but one side of the Question, and thro' prejudice of Education, and Prepossession, take that for granted which is still in Dispute. In short, if they are told, that there are some Mysteries in Religion, which are the Objects of our *Faith*, plac'd above our *Reason*, tho' not contrary to it; and that *Reason* can be no more a Competent judge of these Matters, than *Sense* can be a Competent Judge and Determiner of the Objects of our *Reason*; to this they are pleas'd to Reply in Banter and Ridicule, without offering at any Solid and Substantial Argument to prove the Contrary. These are the things which those Gentlemen, with the utmost stretch of Wit and Malice, have oppos'd, against the Fundamentals of the *Christian Religion*: Of which our Author was aware, and therefore has brought in a fresh sort of Evidence, taken from the Judgment of the *Ancient Jewish Church*, to prove the Doctrine of the *Trinity*, and the *Divinity* of our Saviour.

In this Treatise, which he divides into twenty seven Chapters, he, in the first of them, gives us a Scheme of the Design of the Book, and what Matters it is to treat of. But since in the Sequel of our Extract we shall have occasion to touch on the particular Points therein laid down, we shall not enlarge upon them here.

In the Second Chapter our Author proves his first Particular laid down in the foregoing Section, *viz.* That in the times of *Jesus Christ*, the *Jews* had among them a common Explication of the Scriptures of the Old Testament, grounded on the Tradition of their Fathers, which was in many things approv'd, by *Christ* and his Apostles. To illustrate this, he shews (1.) That they had, by Tradition, the Knowledge of some Matters of Fact, which are not recorded in
their

their Scriptures. (2.) That besides the Canonical Books, they had Writings of less Authority, wherein were inserted, by the Great Men of their Nation, several Doctrines that came from the Prophets, which were in esteem, tho' not of the same Authority with the Writings of the Prophets. (3.) That the *Jews* had very good and Authentic Traditions, concerning the Authors, Use, and Sense of divers parts of the Old Testament. (4.) That they had very common among them the Knowledge of the most Illustrious Prophecies of the *Messias*. (5.) And lastly, That they had by Tradition sundry Explications of the Scripture, grounded upon Allegories. These things he all along explains, and proves from several Instances, subjoins to them Six Curious Remarks, and Answers the Objections which might be started against his Positions.

The next Chapter he spends in shewing, that the *Jews* had certain Traditional Maxims and Rules for the understanding the Holy Scripture, which he says are these following. (1.) It is certain that the *Jews* held this as a *Maxim*, That all the Prophets did speak of the *Messias*, and were raised up by God for this very End. (2.) That 'tis reasonable to judge, that the later Prophets having considerably clear'd the Prophecies of those that went before them, by diffusing throughout their Writings a much clearer Light; they who read the later Prophets, were not so careless as to neglect those Helps, for the understanding of the more Ancient Prophecies, whose sense was otherwise obscure. (3.) It is not to be doubted, but that Experience was a great help towards their Understanding of Prophecies. And (4.) It is clear there were certain general Characters of the *Messias*, which, wheresoever they were found, were commonly thought to denote, That that Place should be understood of the *Messias*. After he had clear'd up these Particulars, he then lays down several useful Observations of his own, and with them concludes this Section.

In the Fourth Chapter he proceeds to shew, That *Jesus Christ* and his Apostles prov'd divers Points of the *Christian* Doctrine, by the common Traditional Exposition receiv'd among the *Jews*, which they could not have done (at least not so well) had there been only such a *Literal* Sense of those Texts which they alledged, and as we can find without the help of such an Exposition. To illustrate this, he instances in several particulars, too long to be insisted upon at present. Nor shall we stay to give any account of what is contain'd in the three next Chapters; concerning the Authority

thority of the *Apocryphal* Books of the Old Testament; and concerning the Works that go under the Name of *Philo Judæus*, whether they were really his or no; and of the Authority and Antiquity of the *Chaldee* Paraphrases, but leave our Author's Learned Debate on these Matters to the Perusal of our Curious Readers. The Remainder of this Treatise comes closer to the Point in question, and of that we beg leave to give a more particular Extract.

In the Eighth Chapter, after he had briefly stated the Doctrine of the *Trinity in Unity*, He, in opposition to the *Socinians*, or *Unitarians*, lays down these two Assertions, (1.) That the *Jews*, before *Jesus Christ*, had a Notion of a *Plurality* in God, following herein certain Traces of this Doctrine, to be met with in the Books of *Moses*, and the Prophets. (2.) That the same *Jews*, following the Scriptures of the Old Testament did acknowledge a *Trinity* in the Divine Nature. To prove these Assertions, he, in this Section, begins, by considering the Notions of the Authors of the *Apocryphal* Books; and shews at large, from several Citations out of their Writings, that their Expressions in speaking of God suppose the Notions of a *Plurality* in the God-head, and of a *Trinity* in particular. After he has done with enumerating the Proofs of these particulars, he concludes, by saying, That he believes them sufficient to demonstrate, (1.) That there was before *Jesus Christ's* time, a Notion of a *Plurality* in the God-head. (2.) That they believ'd, that such a *Plurality* was a *Trinity*. And (3.) That they look'd upon the Son, or the *A&G*, and the *Holy Ghost*, as not created Beings, but as Beings of the same Divine Nature with the Father, by an Eternal Emanation from Him, having the same Power, and the same Majesty.

After this, in the next Chapter, our Author proceeds to shew, that the *Jews* had good Grounds to acknowledge some kind of *Plurality* in the Divine Nature; and to establish this, undertakes to do these two things: (1.) To shew, that the Stile of God in Scripture, and of the Sacred Authors, leads one naturally to the Notion of a *Plurality* of Persons in the Divine Essence. (2.) That this Stile made the same Impression on the *Jews* before *Jesus Christ*, as was made by it anciently, and is still made on it, by the generality of *Christians*. For the proof of the first Point, he makes several Reflexions on the Writings and Expressions of *Moses*; and to evince the second, he observes this Method. 1. He shews what Reflexions the Ancient *Jews* made on the *Unity* of the Divine Nature:

ture: And, 2dly, What their Reflections were on those Passages of the Scripture, which denote a *Plurality* in the *Unity* of the Divine Essence.

In the Tenth Chapter is shewn, (1.) That there are in the Scriptures of the Old Testament, so many and so plain Intimations of a *Trinity* in the Divine Nature, as might very well induce the *Jews* to take them for a sufficient reason of the Belief of this Doctrine. (2.) That these Intimations had that real Effect on the *Jews*; that as they found in their Scriptures a *Plurality* in the *One* Infinite Being of God; so they found these Scriptures to restrain the *Plurality* to a *Trinity*. To prove the former of these Points, he shews first, That there is some kind of Intimation of a *Trinity*, in places where God is spoken of in the Scriptures; as for Instance, *Numb.* 6, 24, 25, 26. *Isa.* 6. 3. and 33. 22. *Dan.* 9. 19. And *Hos.* 12. 4, 5. Secondly, he shews that the Scriptures of the Old Testament speak distinctly of the several Persons of the Trinity: Of the Son, by *David*, *Is.* 2. 7. -- 45. 7. -- 110. 1. and by *Solomon*, *Prov.* 8. 23, 24. -- 30. 4. And of the Holy Ghost, *Gen.* 1. 2. -- 6. 3. -- *Numb.* 11. 25, 26. *Psal.* 33. 6. 2 *Sam.* 23. 2, 3. Lastly, He proves that in some places of the Old Testament there are plainly Three Persons spoken of together, as *Gen.* 1. 1, 26. -- 3. 22. -- 9. 7. -- *Is.* 11. 1, 2. &c. *ibid.* 48. 16. *ibid.* 59. 19, 20, 21. *ibid.* 61. 1. For the proof of the second Particular of his propos'd Method, viz. That the like Inferences, which we draw from these Texts, were made by the *Jews* before *Jesus Christ*, he produces the Testimony of *Philo Judæus* in several Passages of his Writings, and of the *Targums* and *Chaldee Paraphrasts* who are very clear in this Matter.

The Eleventh Chapter, by way of Digression, shews, That this Notion of a Trinity in the Divine Nature has continu'd among the *Jews* since the time of our Lord *Jesus Christ*. To prove this Assertion, our Author first lays down some general Observations, and then produces his Witnesses to establish them. He begins with the *Jewish* Authors, who have writ *Mecraslum*, and the *Cabalistical Jews*; and after descends to the Modern *Rabbies*, who all agree in their Sentiments as to this Matter.

In the Twelfth Chapter he proves, That the *Jews* had a distinct Notion of the *Logos* or *Word*, as of a Person, and of a Divine Person too. To establish this, he brings in the Testimony of *Philo Judæus*; the *Chaldee-Paraphrasts*; the *Targum* of *Onkelos* on the *Pentateuch*; the *Targum* of *Jonathan*; and the *Jerusalem Targum*; and

then Replys to the Objections, that may be or have been alleg'd against this kind of Evidence.

In the three next Sections our Author undertakes to demonstrate, That all the Appearances of God, or of the Angel of the Lord spoken of in the Books of *Moses*, and even spoken of since his time in the Old Testament, have been referr'd to the *Δεϋ* or *Word* by the *Jews*, before *Christ's* Incarnation. He enumerates the several Appearances of God (or of the Angel that is call'd *Jehovah*.) to *Abraham*, Gen. 18. 22. to *Isaac*, to *Jacob*, to *Moses*, and several others of the *Jews* since the time of *Moses*. And that the *Jews* referr'd these Appearances to the *Δεϋ* or *Word*, he proves from *Philo Judæus*, the *Chaldee Paraphrasts*, the *Targums*, &c.

That the Ancient *Jews* did often use the Notion of the *Δεϋ* or *Word* in speaking of the *Messias*, is what he proves in the next place; where he shews at large, from the Testimony of the foremention'd *Jewish* Writers, the truth of these three Propositions, which he lays down in opposition to the *Unitarians*. (1.) That in several places of the Ancient *Jewish* Authors the *Merma* or the *Δεϋ*, is put for the *Messias*. And after such a manner that it is certain, that *St. John* hath follow'd the Language of the *Jews*, before *Jesus Christ*, in taking the *Δεϋ* for a Divine Person, who in the Fullness of time, as it was foretold by the Prophets, did assume our Flesh, *Joh. 1. 14.* (2.) That the *Jews* of old did acknowledge the *Messias* should be the proper Son of God. And (3.) That the *Messias* was represented in the Old Testament, as being *Jehovah* that should come, and that the Ancient *Synagogue* did believe him to be so. On each of these Heads he bestows a distinct Chapter, of which it would be too tedious to give you a more particular Account.

In the Nineteenth Chapter our Author shews, That the New Testament does exactly follow the Notions which the Old *Jews* and their *Synagogue* had of the Trinity, and of the Divinity of the *Messias*. Here he says, that it was absolutely necessary it should be so, because the Doctrine concerning the Coming of the *Messias* began to be more narrowly inquir'd into among the *Jews*, when they saw *Herod*, who was an *Idumean*, settled in the Throne of *Judea*; it being at the just time mark'd out for the Coming of the *Messias* by *Jacob's* Prophecy, *Gen. 49. 10.* In the Sequel of this Section, he produces several Passages out of the Four *Evangelists*, which are conformable to the Sentiments of the Ancient *Jews* about these Matters: From whence he concludes, That the *Gospel* follows the same Notions which the *Old Testament* has given of the

the *Messias*, and which the *Jews* in *Christ's* days had generally receiv'd, viz. (1.) That in the Divine Nature there is a Father, a Son, and a Holy Ghost. (2.) That the Son, who was the *Logos* is the promised *Messias*. And (3.) That the Holy Ghost was to be given by the *Messias*, and to come, being sent by the Father and the Son, as the Son was sent by the Father to Save the World.

After he has given us the Sense of the Four Evangelists, he proceeds in the next Section to prove, that both the Apostles and the first Christians speaking of the *Messias* did exactly follow the Notions of the Old *Jews*, as the *Jews* themselves did acknowledge. To make this out, he first examines the several *Hypotheses* of *Philo* the *Jew*, and then shews, that the Apostles did follow these Notions in their Doctrine and ordinary Expressions, when they spake of our Saviour *Jesus Christ*. The very same thing he asserts may justly be said of *Justin Martyr*, and of those who both before and after him Writ in Defence of our Saviour's Divinity. He thinks there is no need to quote many of them, to shew That they went upon the same Grounds with the *Jews* before *Christ*, and therefore only insists upon what *Justin*, in his Writings against *Trypho* the *Jew*, has said upon this Subject.

In the One and Twentieth Chapter, our Author for a farther Confirmation of his former Arguments shews, That the *Jewish* Writers, since our Saviour's time, held the same Notions which *Jesus Christ* and his Apostles grounded their Discourses on to the *Jews*. To illustrate this Point, he sets down the several Passages and Expressions of our Saviour, the Evangelists, and the Apostles; and then shews, at the end of each Paragraph, how conformable they are to the Notions of the Modern *Jews*, whose Writings are there referr'd to.

The next Section contains those Exceptions which are rais'd from several Expressions us'd in the Gospel. The first Exception is rais'd from our Saviour's Expressions when he spake of himself, in which he never actually took upon him the Name and Title of God, while he liv'd upon Earth. To this he Answers, (1.) That *Christ* us'd that caution for fear of destroying, in the Opinion of the *Jews*, the Reality of his Humane Nature. (2.) That *Christ* us'd that Caution, that he might not give the utmost Provocation to the *Jews*, who were much offended to see him in so mean a Condition. And (3.) That there being many Prophecies, by the fulfilling of which the *Messias* was to be known; *Christ* declar'd himself by degrees, and fulfilled those Prophecies one after another.

ther, that the *Jews* might have a Competent time to examine every particular. A second Objection is taken from the Word *Λόγος* as us'd by St. *John*, Ch. 1. to denote our Saviour's Divinity: Here the *Unitarians* Object, First, That it is not clear, that any other of the Writers of the *New Testament* has us'd it in that Sense; and then, That the Notion of the Word *Λόγος* seems be grounded only on the Greek Expressions, and not on the Hebrew Tongue, as 'tis us'd in the Original of the *Old Testament*. In Answer to this, our Author takes notice (1.) That the Word *Λόγος* was not unknown to the *Jews* before *Jesus Christ*, to express the *Shechinah*, i. e. *The Angel of the Covenant*. (2.) That according to St. *Athanasius's* meaning, *Jesus Christ* himself speaks of the *Λόγος*, when he saith, *Job*. 5. 8. *Ye have not the word of God remaining in you*. (3.) That many Ancient Doctors of the Church did remark, that St. *Luke*, *Luk*. 1. 2. *Acts* 1. and St. *Paul*, *Heb*. 4. 12. us'd the Word *Λόγος* in the same Sense, to denote the Second Person of the Trinity, and that therefore it was not particular to St. *John* to do so. (4.) That the Word *Davar*, instead of which the *Jews*, since the *Babylonish* Captivity, do ever use that of *Memra*, to express the Second Person of the Trinity, was in use even in *David's* time, as appears by *Psf*. 33. 6. where the *LXX.* have rendred it by *Λόγος*; which Version being common among the *Jews*, and generally receiv'd, St. *John* could not use a Term more proper to express the Divinity of the Second Person taking our Nature upon him. (5.) And lastly, St. *John* us'd the Word *Λόγος*, to express the Unity of God, tho' there be Three Persons in the Divine Nature; therefore he says, *That the Word was with God, and that He was God*. There are two other Objections mention'd in this Chapter, to which our Author Replies; but we should be too Prolix if we insisted particularly upon them.

The twenty third Chapter is spent in proving, that neither *Philo*, nor the *Chaldee Paraphrasts*, nor the *Christians*, have borrowed from the *Platonists* their Notions about the Trinity and the *Λόγος*. But that 'tis more probable that *Plato* borrow'd his Notions from the Books of *Moses* and the Prophets, with which he was acquainted.

In the two next Chapters our Author States, Examines, and Answers the Objections of the Modern *Jews*, and of the *Unitarians*; and Replies to an Objection that is rais'd against the Notions of the Old *Jews*, compared with those of the New Ones. As a farther Reply to the last of these Objections, he shews in the Twenty Sixth.

Sixth Chapter, That the Modern *Jews* have laid aside the Old Explanations of their Fore-fathers, the better to defend themselves in their Disputes with the Christians. For the proof of this Particular, he first observes the several Degrees by which they arriv'd to so wide a Disagreement with their Ancestors; and then produces the chief Examples of this Disagreement from the Writings of the Modern Rabbies. The Reason of this Alteration made by the Modern *Jews* in their Belief, was because of the evident Proofs drawn from the Opinions of their Ancestors, which the *Christians* used against them.

Our Author concludes in the last Chapter with shewing, That the *Unitarians*, in opposing the Doctrines of the Trinity, and our Lord's Divinity, do go much further than the Modern *Jews*, and that they are not fit Persons to Convert the *Jews*. To illustrate this fully, he proves from several Instances taken out of the *Socinian* Writers, (viz. *Socinus*, *Crellius*, *Smalcius*, *Schlichtingius*, *Enjedinnus*, *Ostorodius*, &c.) That (1.) They have borrow'd many of the *Jews* Answers to the *Christians*, and often carried them much further than the *Jews* themselves did intend them. (2.) That they have invented the way of Accommodation, for the evading of those Quotations in the *New Testament*, that are taken out of the *Old Testament*; as finding this the most effectual means to escape those Difficulties, which they can no other way resolve. (3.) And lastly, That the *Unitarians*, especially those of *England*, to make short Work, do not stick to assert, That the *Christians* have foisted those Texts into the *Gospel*, which speak of the Trinity and the Divinity of our Saviour.

At the end of all is annexed a Learned Dissertation, divided into Six Sections, Concerning the Angel who is call'd the *Redeemer*, Gen. 48. 16. But we shall not stand to abridge this, since enough has been already said to give our Readers a taste of the Worth and Learning of the Author and his Performance.

A Minister's Counsel to the Youth of his Parish, when arriv'd to Years of Discretion. By Fr. Bragge, B. D. Vicar of Hitchin in Hertfordshire. London, Printed for R. Wellington, 1699. 8vo. pag. 214.

THIS Treatise now before us contains several Advices, directed to Young Gentlemen who are arriv'd to Years of Discretion, which the Author branches out into Fourteen Particulars.

In the first place he advises them to call to mind, that they are *Creatures*: That an Infinitely Wise, Powerful, and Good Being made them what they are; That the Powers they have of Thinking, Acting, and Enjoying, are all from him; and as the Life they have already Liv'd, and all the Blessings of it, are owing to his Goodness and Support, so every Minute of their Life to come, and all their Hopes and Expectations depend entirely upon his Care and Providence, who Governs and Disposes all things which he at first Created. After this he briefly shews of what Use and Benefit such Reflections as these would be to them.

His next Advice is, To Remember likewise that they are *Christians*, the Disciples of *Jesus*, the Eternal Son of God, the King of Glory, who is the Saviour of the World. And here he briefly touches upon the great Favours and Privileges conferr'd on Christians by the Gospel-Covenant, and the Obligations that lie upon them for such an amazing Goodness,

The third Advice, directed to young Persons, relates to their *Christian Faith*, or in what manner they are to give their Assents to the great Truths reveal'd to us in the Gospel. For this End, in such an Age of Religious Scepticism and Infidelity as this, he thinks it highly Needful to recommend to them the Counsel of *St. Paul*, which we have in 1 Cor. 3. 18. *Let no man deceive himself; if any man among you seemeth to be wise in this world, let him become a fool that he may be wise, i. e.* (as our Author explains it) they should so far distrust their own Reason in things of so Sublime a Nature, as those we are now speaking of, as to move with the greatest Caution and Modesty in their Enquiries about such Truths as these.

Having endeavour'd to secure the *Faith* of young Persons; the next thing to be taken care of is their *Obedience*; which arising from a *Devotional* Temper of Mind, and a quick Taste and Relish of good Things, he therefore in the fourth place advises them, to cherish that Natural *Devotion*, which is in most young People, before 'tis destroy'd and quench'd by Vice. Here he gives us a Definition of Devotion, explains the several Parts of his Definition, declaims against the Enthusiastical Devotions of some Persons, and against the Superstitious and Ceremonial Devotions of others; and then takes notice how true the Devotion of the Church of *England* is in all its Parts; and how infinitely to blame those of her Communion are, if not truly Devout. He ends this Section by enforcing the Advice he gives to young Persons, from the Consideration of the great Benefit and Pleasure that attend a true, hearty and sincere Devotion.

His next Advice to young Persons, is, That they carefully take heed of *Insincerity* in their Devotions: That their Affection to Religion be true and hearty, fix'd and deep-rooted in their very Souls, and not made up of sudden Flashes of Passion, and a few Fits of Natural *Enthusiasm*, which are often made use of to the worst of Purposes. For this End he desires them to consider in *General*, That whoever is Religious indeed, his Aim and Design in the Practice of Religion, is sincerely the same with that of our Lord in teaching it, which was no other than to advance God's Honour in the Present and Eternal Happiness of Mankind; by making them holier and better, to render their Lives easy and comfortable while upon Earth, and Capacitate them for the Happiness of Heaven, when this short Life shall End. This is what he recommends in *General*, but more Particularly, he cautions young Men, (1.) To have a care of putting on Religion, either as a thing of Custom, only to recommend them to the good Esteem of the World, or to bring on Business and Preferment; or, which is still worse, as a Cover to vile Practices, which must be disguis'd before they can be put in Execution. (2.) Carefully to avoid employing their Zeal about the *Circumstantials* of Religion only, especially whilst they neglect, and, it may be, violate the greatest *Duties* of it. And (3.) To have a Care of a Partial, Humoursome Religion; which will prove, in the Conclusion, to be very little better than none at all. Having thus Caution'd Young People against a Feign'd Hypocritical Religion, and, at the same time, shewn 'em by what Marks it may be known, he then, to deterr
them

them from it, lays before 'em the ill Consequences of it, which he leaves to their serious Consideration.

Having gone thus far, and, by his Counsels, endeavour'd to secure a warm and sincere Sense of Religion in Young Persons; he, in the next place, thinks fit to subjoin some Cautions against a Few of those Miscarriages and Failings which they are most liable to, and which have a very unhappy influence upon the whole course of their Lives. To avoid these Miscarriages he gives them these Cautions: (1.) To have a Care of Rashness, and over-hasty Choosing or Acting in any Instance of Moment whatsoever. (2.) To beware of Pride and Ambition, the Folly and Vanity of which he illustrates particularly. (3.) To preserve their Minds free from unclean Thoughts, and a too quick Resentment of things as *Injuries* and *Affronts*. (4.) With Relation to the common way of Conversation now in use, he desires them to have a Care of Conforming too much to that; which, for the most part, is made up of Vanity and Censure, and a Treacherous Collecting such Remarks and Observations in one Visit, as may be Matter for Invidious Reflections the next. To dehort them from such a Practice, he briefly lays before them the Baseness and unhappy Consequences of such a treacherous manner of Behaviour. And because the happiest of us all, Young as well as Old, can't but think it very possible for the Scene to be Chang'd, and it may be suddenly, and a sad Alteration made in our Circumstances; and the best of us all must acknowledge, that such a Change would be no more than we Deserve; he adds (5.) and lastly, That it will not be amiss sometimes to remind our selves of it, and arm our selves before-hand with such Considerations, as may enable us to bear what trouble may come upon us as becomes Men and Christians.

The former Advices, given by our Author, were as so many *Preservatives* to prevent Young Persons from falling into those Errors and Mistakes both in *Faith* and *Practice*, to which they are most inclinable. The next, are such as he offers to the Consideration of those, whom he supposes to have fallen into those Errors and Mistakes, and by the strength of Temptations to have lost their Innocence. To such as these he gives his Eleventh Advice, *viz.* He recommends to them a frequent serious *Self-Examination*, a particular Enquiry into their Thoughts, Words, and Actions, what they are and have been, and whether they are, and have been as they should be, and to what End and Conclusion

sion they tend. Now by *frequent Self-Examination*, he tells us, that he means no less than the *Daily Calling* of our Selves to an Account, the Benefit and Advantage of which he shews at Large.

His next Advice, to the same Persons, is, That when, upon such an Enquiry, they begin to see their Errors, they should, above all things, beware of *Stubbornness* and *Obstinacy*, and *misful Ignorance*, or *Non-Attention* to the great Obligations that Religion, and their own true Interest do lay upon them. And here our Author describes the Nature of that Spiritual Deafness and Blindness, that Obstinacy and Impenitency of Heart which some labour under, and shews the extreme Misery of such an harden'd State from several Particulars.

Having demonstrated the Danger of continuing in such ill Courses as Young Persons may have fallen into: His thirteenth Advice is, That they endeavour to recover themselves, by a sincere and speedy *Repentance*. And here, to prevent Mistakes, he briefly shews the Nature of true *Repentance*; and to persuade Young Persons to the speedy Practice of that Duty, how Sad and Melancholy soever it may seem to be, he lays before them the following Considerations. He desires them to consider, (1.) That every deferring this great Duty to some other time, is a resolv'd Continuance in a State of Sin, which, we know, God infinitely hates, and is a new Step to *Final Impenitency*. (2.) That tho', by God's special Care and Assistance, a Sinner may be awaken'd before he comes to this sad Period, yet the longer we delay our Repentance, the Difficulty of it will proportionably increase upon us. And (3.) That of all times, the time of Sickness and approach of Death is the most improper and unseasonable for this great Work of Repentance; which he proves from four several Arguments, that have been often alledged to the same purpose, and which being such as are obvious to every Capacity, we think not requisite to repeat.

His last Advice is, That when Young Persons, by God's Assistance, are become so sensible of their Miscarriages, as sincerely to Repent of them, and Resolve to Reform; they should then Seal and Ratifie those Pious Resolutions, with a Devout Reception of the *Holy Communion*, and Confirm and Strengthen them still more, and bring them to Perfection, by a frequent Attendance at the Table of our Lord. To the whole he has subjoyn'd a Li-

tany for Young Gentlemen, to be added, if they think fit, to their own Pious Meditations and Prayers; being a Form of Devotion agreeable to, and Collected from the Preceding Discourse.

THE ROYAL DICTIONARY: *In two Parts; First, French and English, Secondly, English and French: Both the French and English collected out of the Best Dictionaries, and the Choicest Authors, who were the greatest Masters of each Tongue. For the Use of his Highness the Duke of Goclester. By Mr. Boyer. London, Printed for several Booksellers, 1699. in 4to. Containing 180 Sheets.*

AN Anonymous Writer (suppos'd to be Mr. *M--ge*) has already, in a Pamphlet of half a Sheet, endeavour'd to find fault with this Performance, and its Author. To this Mr. *Boyer* has made his Reply in another half Sheet, which we suppose the Learned have seen and taken into Consideration. The Proceedings of these two Antagonists do in a great measure evince the Truth of the Old Proverb, That *two of a Trade seldom or never can agree*. 'Tis not our business to engage in this Dispute between them; Let them e'en End it, who began it. Our Province is to give an Account of such Books of Note as appear in the World, and at present we shall give the Reader some short hints of Mr. *Boyer's* Undertaking; intending the same favour to Mr. *Miege*, if he shall oblige us, according to his promise, with a more accurate *French Dictionary* than has hitherto been published.

It cannot, we humbly conceive, be expected or design'd that we should give our Readers an Extract of this *Royal Dictionary*; since this would be to tire our selves and them with a tedious *Vocabulary*; and the Abridgment of it we must leave to other Hands which have already undertaken it. All the Account therefore we think fit to give of this Elaborate Performance, we shall take out of the Authors Preface before it; supposing That that will bear an Extract better than the Book it self.

We shall not trouble our selves with the Preamble of this Preface, but come close to the Main Points he proposes to speak to, which are these two: First, he says, it will not be improper to give the Reader a short View of the Ground we now stand upon; and then, Secondly, to open briefly what Method he has follow'd in this Undertaking.

In discussing the first of these Points, he examines the *French Dictionaries* we have by us, whether that of *Cotgrave*, or those of *Miege*. The Imperfections of the former he says did not happen through any want of Industry in the Author, nor are they Degratory to the just Honour due to him, who was the first that undertook so great a Work, but are to be ascrib'd to the vast improvements of both Languages since his time. As to Mr. *Miege*, he is not so favourable in passing a Judgment upon him; for passing by the *Quarto* and *Octavo Dictionaries*, the first (according to *Miege's* acknowledgment) being done in *hast* and *imperfect*, and the Second *too short* to be of any use; he confines himself to shew the Defects of his *Folio-Dictionary*, the *Master-Piece* of that Author. In speaking of this he tells us his Design is not here Nicely to examine all the Faults *Miege* is guilty of in that great Work, but only such as may be made obvious to any Man, without being critically Tedious. The Defects of Mr. *Miege's Folio-Dictionary* he shews in six Particulars, the Perusal of which we refer to our more inquisitive Readers, not intending to exasperate him with the Repetition of those things, which have already put him into a Ferment, and incens'd him so much against Mr. *Boyer* and his Performance. These few Hints, which our Author gives, he says, may abundantly suffice to convince the Publick, how much a *French* and *English Dictionary* is capable of Improvement.

As to the Second Point propos'd, he proceeds in the next place to give an Account upon what Foundation, and with what Materials he has rais'd the Fabrick in order to make it exceed all other Works of this Nature.

In the *French* and *English Dictionary*, which is his first part, he tells us what Helps and Advantages he borrowed (in order to make it a more compleat Piece than any yet Extant) not only from the Remarks of *Vaugelas*, *Menage*, and *Bohours*, and from the Dictionaries of *Richetlet* and *Furetiere*, but also from the later Compositions of the Judicious and Accurate Father *Tachart*, and of the Famous Dictionary of the *French Academy*. And here he gives us his Thoughts of the Dictionary of *Furetiere*, and of that of the *French Academy*, declaring in favour of the Latter.

As to the *English Part*, tho' several before him, such as *Skinner*, *Blount*, *Philips*, and *Coles*, have collected abundance of difficult Terms, relating to Arts and Sciences, and such as are derived from other Languages, yet (as he observes) they have pass'd by the various Idioms, and the greatest Beauties and Delicacies of the

English Tongue, which are scattered up and down the Writings of the great Masters of that Language, such as Archbishop *Tillotson*, Bishop *Sprat*, Sir *Roger l'Estrange*, Mr. *Dryden*, Sir *William Temple*, and some few others, and out of which might be compos'd a full and perfect Dictionary. From the foremention'd Authors, he says, he has collected a great many new Words and Expressions, but does not pretend thereby to have compos'd a *perfect English Dictionary*, leaving that Elaborate Task to more hands, and to such as may find a suitable Encouragement from our great MONARCH, who having attain'd the highest pitch of Glory by his *Military* Virtues, employs his Thoughts about cultivating the Arts of *Peace*, and will certainly take care to furnish the Writers of this Age with proper Means to convey the Wonders of his Reign down to Posterity.

Besides the Authors already mention'd, from whom he has taken the various Idioms, and the greatest Beauties and Delicacies of the *English Tongue*, he has likewise borrow'd above a thousand Words relating to Arts and Sciences, from the living Artificers, &c. of this Nation.

Our Author concludes his Preface with a modest Apology for himself, and his Work, which he is afraid does not fully come up to the Desire he ever had of being serviceable to the *Publick*, and the Young PRINCE, for whose particular Use he chiefly undertook it. He has annex'd to it a Table, containing the Explanation of the Marks and Abbreviations made use of in this Work, and another of the Additions and Corrections made to the first and second Parts. We might run out into a just Encomium on the Author and his Performance; but all we shall add in his favour at present, shall be that Jocular Saying of *Martial*, in one of his Epigrams, upon an occasion much like this; which may be of use to Mr. *M.* and others.

Carpere vel noli nostra, vel ede tua. i. e.

Don't Damn this Work, till you can shew
One more Correct compos'd by you.

The State of Learning.

ITALY.

AT VENICE is lately publish'd, a Curious Piece in Folio, Intituled, *Annotazioni de' li Academici della Crusca. Opera postrema di Alessandro Tassoni, Modanese, riscontrata, con molti testi a penna. Aggiuntavi una le Hera, intorno a questa ed altro Opere del Tassoni, con due Indic, nel fine, luno delle voci poste per entro l'Opera, e l'Altro de gl' autori in essa allegati.*

At the same place is publish'd, *Relazione concernente al Zuccherò di Latte di Ludovico Testi da Reggio, Medico in Venezia.* Folio. The Author pretends to Cure the Gout with this Sugar of Milk of his own Invention.

At MILAN, Muratorius will speedily publish, *Tertium Anecdotorum Volumen, ex Ambrosiane Bibliotheca Codicibus nunc primum eruturum: quod continebit quadam Opera S. Gregorii Nazianzeni, Hactenus inedita.* 4to.

GERMANY.

Mr. Leibnitz is writing a History of the Family of *Brunswick Lunenburg*, and spares no Cost to get a choice Collection of good Materials.

At HELMSTADT they are Printing a Course of Theology, Intituled, *Henrici Wideburgii S. Theol. D. & in Academia Julia Professoris Ordinarii Systema Theologiae positiva, Opus Posthumum, in Fol.*

At STRASBURG they have lately Printed *Quintilian*, in Quarto. Corrected in abundance of Places.

At the same place is publish'd, *Vetustissimum Chronicon Germanicum Universale & Asiaticum, Jacobi de Koningshoven, nunc primum editum ex MSS. & Observationibus Historicis illustratum a D. Joh. Schiltero, in 4to.*

At LEIPSIC, is publish'd in Octavo. *Τὸ ἀπὸ πατρὸς Μαρκελ τοῦ Ἀρχιεπισκοπικοῦ.* i. e. *Sancti Patris Macarii, Aegyptii, Homiliae, curame Jo. Georgio Pritio.*

FRANCE.

FRANCE.

M. Louis Penicher, formerly Warden of the Apothecaries Company at Paris, hath lately publish'd in Twelves, *Traité des Embaumemens selon des Anciens & les Modernes avec un description de quelques Compositions Balsamiques & Odorantes.*

There is likewise publish'd, *Methodes pour Resoudre les Questions indeterminées de l'Algebre.* Par M. Rolle de l'Academie Royale des Sciences Professeur en Mathematique. 1699.

At PARIS, *La Vie de l'Impôteur Mahomet, Recueillée des Auteurs Arabes, Persians, Hebreux, Chaldaïques, Grecs & Latins, avec un Abregé Chronologique qui marque le tems ou ils ont vecu, l'Origine & le Caractere de leurs Ecrits.* 120. 1699.

At the same place, *Histoire des Chanceliers, & Gardes des Sceaux de France, distinguez par les Regnes de nos Monarques depuis Clovis premier Roy Chretien, jusques a Louis le Grand XIV. du Nom, heureusement regnant: Enrichie de leurs Armes, Blasons, & Genealogies.* Par Francois du Chesne, fils d'André, Conseiller du Roy en ses Conseils, Historiographe de France. In Fol. 1699.

There is likewise publish'd, *Lettre de M. la Montre, Professeur de Mathematique & de Philosophie, à un de ses Anis, touchant la Refraction de la Lumiere, qu'un scavant veut Observer dans le Vuide.*

HOLLAND.

The Heirs of Anthony Scheltz are Printing there a Book, which they say will be a very curious Piece, Intituled, *Parrhasiana, or Penſees diverses concernant des Matieres de Critique, d'Histoire, de Morale, & de Politique, par Theodore Parrhasæ.* In Octavo.

At AMSTERDAM is Printed a Book, Intituled, *Conference de M. le Brun premier Peintre du Roy de France, Chancelier & Directeur de l'Academie de Peinture & Sculpture, sur l'Expression generale.* In 120.

SWEDEN.

At STOCKHOLM: Heims Kringla, *Sive Historia Regum Septentrionalium, a Snorrone Sturlonide ante secula quinque Patrio Sermone Antiquo conscripta. Quas ex Manuscriptis Codicibus edidit. Indice Poetico vel Rerum sparsim insertis, illustravit Johannes Peringskiold, Vol. II.* Fol.

LONDON.

L O N D O N.

There is now in the Press, and will be speedily publish'd, Bishop *Burnet's* Exposition of, or Dissertation on, the Nine and Thirty Articles of the Church of *England*.

There is likewise Printing, and will in a few days be Publish'd, A Second Edition of the Compleat French Master, being a new Methodical *French Grammar*, with a large Vocabulary, Familiar Phrases and Dialogues, and new Dialogues of Wit and Humour. By Mr. *Boyer*.

Within a few days will be publish'd, *A Collection of Original Voyages*: Containing, I. Captain *Cowley's* Voyage round the Globe. II. Captain *Sharp's* Journey over the Isthmus of *Darien*, and Expedition into the *South Seas*, written by himself. III. Captain *Wood's* Voyage through the Streights of *Magallan*. IV. Mr. *Robert's* Adventures among the Corsairs of the *Levant*; His Account of their Way of Living; Description of the *Archipelago* Islands, Taking of *Scio*, &c. Illustrated with several Maps and Draughts.

Diodorus Siculus, Translated into *English*, is in the Press, and being nigh finished, will be speedily published.

T H E
C O N T E N T S.

- XLVI. **G** Georgii Baglivii Doctoris Medici, & in Roman. Archilyc Anatomies Professor, de Praxi Medica ad priscam observandi rationem, revocanda Libri duo. Page 259
- XLVII. *Voyages Faits en divers Tems, &c. i. e.* Travels at different Times, into Spain, Portugal, Germany, France, and elsewhere. By Monsieur—— Printed at Amsterdam, by G. Galler. In 12. 266
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- XLIX. The Description of a Stove of a New Invention, sent in a Letter to the Author of the same Journal, by M. de Moralcc, a Commissary of the French King's Artillery. 269
- L. Monlieur Basnagius's Ecclesiastical History, from the Birth of Christ, to our times. In Four Parts. 272
- LI. *Les Beautés de l'Ancienne Eloquence, i. e.* The Beauties of Antient Eloquence, &c. By Monsieur Boissimon. Printed at Paris. 285
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- LIII. Mr. Edward's Survey of the various Dispensations of Religion, &c. Vol. II. 289
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- LVII. A Minister's Counsel to the Youth of his Parish, when arriv'd to Years of Discretion. By Fr. Bragge. 310
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THE
HISTORY
OF THE
WORKS
OF THE
LEARNED.

OR,
An Impartial Account
OF
BOOKS

Lately Printed in all Parts of Europe.

With a Particular RELATION of the

State of Learning

In each COUNTRY.

For the Month of June. 1699.

Done by several Hands.

Vol. I.

To be continued Monthly.

LONDON: Printed for H. Rhodes, at the *Star* near Fleet-Bridge; T. Bennet, at the *Half-Moon* in St. Paul's Church-Yard; A. Bell, at the *Cross-Keys* in Cornhill; T. Leigh, and D. Midwinter, at the *Rose and Crown*, in St. Paul's Church-Yard, 1699
Where those for *January, February, March, April* and *May* are to be had.



T H E
H I S T O R Y
O F T H E
Works of the Learned, &c.

For June, 1699.

HEIMS KRINGLA eller Snorre Sturlusons Nordlanske Konunga sagor : i. e. The History of the Northern Kings. By Snorro Sturluson. Writ 500 Years ago in the Ancient Language of the Country, and extracted by him from Old Manuscripts. Illustrated with a double Version and short Notes : Together with a Poetical INDEX of the Matters. By John Peringskiöld. Printed at Stockholm, 1697. Folio Tom. I. containing 830 Pages.

THough this B O O K be transmitted to us late, yet we thought it was in no wise to be neglected, especially because it is likely to come into few Hands, since none almost will think those Things worth their Buying that they don't understand.

This Book besides the Latin Version and the Text it self, wrote in the old barbarous Language, hath also a Swedish Version. Tho' the Book seems to be mix'd with old Wives Fables, according to the Custom of the Nation, and the Genius of those times, yet we must not look upon Books of that sort, when rescued from Oblivion and publish'd, to be of no use. For besides that, without those Trifles we should not have the Truth that is mix'd

with them, it is both pleasant and profitable to view Ancient Monuments of this sort, and from them to learn not only the Achievements of the Ancient Captains, but to be able to trace the Footsteps of that Superstition which did formerly possess the Northern part of the World. But before we consider the History it self, we must say a little concerning the Author's Life, as we have extracted it out of the Publisher's Epistle to the Reader.

Snerro was born in *Island* in 1179. By his Fathers side he was descended of an Ancient Family in *Sweden*, who about the time of *Harold*, commonly call'd *Pulchricomus* or *Fair-locks*, went to found a Colony in *Island*: And by his Mothers side, he deriv'd his Pedigree from *Fredon* the Peaceable, King of *Denmark*. He was no less Illustrious for his Learning, than for his Birth, being thoroughly instructed in all the Learning of those times, which heightened his Vertue, and enlarg'd his Capacity. He married a Woman of Quality, who brought him a good Estate, and bless'd him with a fair Issue.

At 20 Years of Age he resolv'd to write his History, and leaving his Country, he travelled into *Sweden* and *Norway*, (from whence he knew the first Inhabitants of *Island* came) that he might gather together the Ancient Annals and Monuments of the Poets, and extract from them what they had delivered, concerning the Lives of the Kings of *Sweden*, and other valiant Men. But his great Endowments could not be confined only to Learning. *Swercherus*, the Son of *Charles* King of *Sweden*, took him into the number of his Grandees and Ministers. Yet notwithstanding the Multiplicity of Business his new Office engaged him in, *Snerro* took special Care to peruse the Ancient Annals, that he might extract from them the Progeny and Illustrious Deeds of the Kings, and other great Men. He travelled often into *Norway*, where about the Year 1218. he went by chance to *Eskillus*, the Governour of *Famtalandia*, by whose Wife *Christina*, who was formerly married to *Jarlus Haquinus* the mad, he was nobly presented; for she gave him Power to use the Coat of Arms, which in times past *Ericus*, King of *Sweden*, had made use of, as those of his own Family. At last, having collected those Monuments which he thought would be for his purpose, returning into his own Country, he wrote the History of those Northern Regions, and largely describes the Exploits of the Northern Kings, his Father being at great Expences, to have all of it neatly transcribed and reduced into a just Volume.

This

This Work is call'd from the Initial Words of the Book, *Kringla Heimfins : i. e.* A Division or History of the World. But although by his own Achievements, and by Writing those that were perform'd by others, *Snorro* ought to have had the Love and Kindness of all Men, yet he could not avoid the hatred of his own Country-Men, who put him cruelly to Death. We will relate his hard Fate in the Words of the Editor, because it is pleasant to know the Exit of Ancient Writers. *Gissurus, the Son of Thorwaldus, having gathered a strong Band of Soldiers against him, went privately with 70 chosen Men to the Village of Reikiahult, where at Midnight, before the Feast of the Virgin Mary, in the Autumn of the Year 1241. he brake open the Doors of the Household by force, where Snorro was asleep; and as he was retiring at the Persuasion of Asbiorn the Priest, into a hollow Subterranean Place, to hide himself, Gissurus's Soldiers, Arno Beiskurus and Thorstenus Gudrius, following him, slew him, about the 62d Year of his Age. Thus far we thought fit to speak of our Author's Life.*

This Work was writ 500 Years ago, in the Vulgar Language of the North, and is now published, with a double Version.

The Swedish Version is added by *Gudmundus Olavius*, an Islander, who (saith the Publisher) was famous in the Royal College of Antiquities, for Interpreting of Ancient Writers. Our Author, who is a Member of the aforesaid Colledge, hath not only corrected the Version in divers Places, to render it more Neat and Polite : But that the Book might be useful to Foreigners, he translated it into Latin, at the command of his Superiors.

This History hath 17 Parts, seven of which are in this first Volume.

The first Part contains, The History of the *Unglingi* : or, The most Ancient Princes of the World. The first of them is *Odinus*, who by many of his Successors was accounted a God, and honoured with Divine Worship. We shall therefore relate what they have said concerning his wonderful Atchievements. He had great and large Dominions in *Asia* or *Asalandia* : But knowing by Divination, (in which he was most skilful) that his Posterity should settle in the Northern Parts of the World, he departed out of *Asia*, with all the Gods and a vast number of Men : Then he went into the West, near the Kingdom of the *Gardari*, and afterwards into the South, towards the Country of the Saxons.

He is said to have waged great Wars, both before and after this Transmigration, in all which he almost constantly came off a Conqueror. The War which he waged with the *Vani*, with great slaughter on both sides, ended at last in a Peace, on condition, that both should give Hostages: But when the *Vani* slew *Mimerus*, who was *Odinus's* Hostage, and sent back his Head to him, he anointed the Head with Ointment, that it might not putrefie, and by his Enchantments brought it to pass, that the Head talk'd with him, and reveal'd many Secrets to him. Amongst his other Endowments, his Faculty in Poetry ought not to be omitted, in which he was very excellent; so that he spoke all things in Rhyme, which, as our Author says, were handed about and call'd *Poesies* and *Songs* in his time.

'Tis not at all to be wondred at, that he extended the Borders of his Kingdom very far, and was Conqueror almost in all Battles, seeing (if we may believe our Author) he could make his Enemies Blind, Deaf and Fearful, and make their Swords as blunt as a Stick. Moreover, his Soldiers being unarm'd, set upon them like ravenous Dogs, after the manner of the most devouring Wolves, taking hold of their Bucklers with their Teeth; nor were they inferior to Bears or Bulls in Strength, threw all Men down at their Feet; neither were they to be daunted by Fire or Sword. This their Fierceness was call'd *Bersëksgangur*: i. e. the Fierceness and Courage of Unarmed and Valiant Men.

This *πεμπλογία*, or monstrous Narrative of our Author, shews plain enough, That all Antiquity is Fabulous: For Writers to make the Beginnings of Nations and Cities, the more August, are wont to mix Divine with Humane Things, and to reckon the first Founders, Gods.

We cannot forbear to recite what our Author saith of *Odinus's* Magick, that the Reader may perceive from what foul Original those fabulous Tales of prodigious Enchantments, and false Perswasions of the common People, had their rise. In l. 1. c. 7. there are the following Instances of *Odinus's* Enchantments.

Odinus often changed the Figure and Habit of his Body, which in the mean while lay as being in a deep sleep or dead. But he in the interim went into the remotest Countries in a short time, about his own or others Affairs, in the shape of a Bird, Beast, Fish or Snake. He could at his pleasure extinguish Flames, assuage the Sea, and lay Tempests with a Word. He had a Ship call'd Skid-Bladner, wherein he sail'd thro' vast Seas and deepest Lakes, and
roll'd

roll'd it up like a Sheet. Sometimes he would cause the Dead to rise, and sit down under their Tombs, from whence he was call'd Draugadrotten, or Hangadrotten, i. e. The Lord of Ghosts and Tombs. He had two Ravens that were accustomed to Humane Discourse, who flying into diverse Places, brought him back News. He delivered all those Arts to others in Rhymes and Verses, call'd G A L D R A, and hence the Asæ call'd them Galdralmider: i. e. Inchanters. ——— “Odinus likewise understood
 “an Art of very great Vertue, invented by himself, call'd Seid,
 “(from Boiling or Smoaking.) By this he foresaw what would
 “happen to every one during their Lives, and very many future things. He could likewise kill Men, cause them to
 “fall sick, deprive them of their Reason, Strength and Offspring, and could give those things to others. But this Sorcery was exercised with so much Inhumanity, that Men abhorring the Use of it, Witches only learnt this Art. ——— He had
 “also such Verses, that when he sang them the Earth, Mountains, Stones and Tombs opened. He bound their Inhabitants
 “with a Word, and entring into their Houses, took away what he
 “pleased, &c.

At length *Odinus* died in *Sweden*, having before-hand foretold his People, That he was going to *Godheim*: i. e. The Seat of the Gods, to rejoyce his Friends. His Body was with great Veneration and Riches, laid upon the Funeral Pile, the Men of those times being perswaded, That the higher the Smoak ascended, so much the more Glorious hereafter, amongst the Gods, should the Person be whose Funeral Pile they burnt; and with how much the more Riches he was burnt, by so much the more Wealthy he should be in the other World.

This we think sufficient, to give the Reader a Taste of this Author, and of the Fabulous Histories of those Northern Nations

Anecdotes de Pologne : i. e. Polish Manuscripts : Or, The Secret Memoirs of the Reign of John Sobieski III. Printed at Paris, 1699. in 8^o 2 Tomes, the First containing 454 Pages; the Second 391. Written by M. Dalerac.

THE Design that M. Dalerac proposes in this Book, is to undeceive the Publick as to abundance of Mistakes, in the History of the War between the Emperor, *Poland* and the Republick of *Venice* against the Turks, from the Year 1683 to 1688. He tells us, That the Relations which we have hitherto had of it, are all of them so defective, that they contain nothing but forged Particulars, disguised Narratives, and Circumstances, founded upon no other Authority but that of some Letters from one Friend to another, seeking to divert themselves at the Expence of the Truth.

Our Author tells us, That he was an Eye-witness of what he advances; and protests, That he writes without Interest or Passion, and therefore it is not to be doubted, but his Book will help to rectifie abundance of Mistakes in Point of History.

We are not however to look upon it as a continued Series of the War in *Hungary*, *Poland* and the *Morcia*, there being a very Curious Mixture in it of a great number of different Matters and useful Digressions.

The principal Heads he insists upon are, History, Geography, the Intrigues of the Courts of *Rome*, *Vienna* and *Poland*, and his own particular Adventures.

He gives a large Narrative of all the most considerable Things done by the late King of *Poland*, from his raising the Siege of *Vienna* in 1683. till the end of 1688. but is much shorter upon the Exploits of the *Germans* and *Venetians*.

He tells us, That the King of *Poland* from the beginning of that War, and during the time that he prepar'd himself to relieve *Vienna*, entertain'd a secret Correspondence with *Michael Apafy* Prince of *Transylvania*, though the said Prince was obliged by his Engagements to follow the Grand Visier.

He informs us, That Prince *Apafy* was a sort of Spy in the Turkish Army for the King of *Poland*; that he was very Exact, Faithful and Regular in his Correspondence with him; and that

that too many times by Express from the Camp before *Vienna*, informing him almost every Day of the Attagues, Losses and Advantages, in as Pure and Elegant Latin as was written by the best Roman Authors in the time of *Augustus*. He tells us, Count *Teckley* did the same, but with more Reservedness. To say the Truth, the Count had no reason to favour the League, nor the Germans, his mortal Enemies, but he had a mind to preserve an Interest in the King of *Poland's* Friendship, that he might support him in case the Turks received any considerable Blow, and be ascertain'd of his Mediation, for making his particular Peace. Add to all this, That it was his Interest to preserve his Possessions on the Frontiers of *Poland*. The King sent a secret Minister to reside near his Person, and to entertain a mutual Friendship, with reciprocal Promises, That the King should not attack *Hungary* towards his Frontiers, and that *Teckley* should not come near *Cracow*, where he might easily have made himself Master of the Court after the march of the Polish Troops to the Relief of *Vienna*. The Person employed in this Negotiation, was a Polish Gentleman, call'd *Ghiza*, formerly a Pensioner of *France*. He found in Count *Teckley's* Retinue a French Gentleman, call'd the Count *de Terval*, who was perfectly well qualified for carrying on an Intrigue, and had got so great an Interest in Count *Teckley's* Favour, that to assure himself of him, he married him to a Countess, one of the Richest Heiresses in *Hungary*.

Our Author is large upon the raising of the Siege of *Vienna*, the Story of which being well known, we shall only insist upon some Particulars, which are not perhaps to be met with any where else, but in these Memoirs.

Our Author seems to aggravate the Emperor's hasty Retirement, from *Vienna* on the Grand Visier's approach; for, if we may believe *M. Dalerac*, that General marched his Troops with so much diligence, that they presented themselves before the City, at the very Moment when the Emperor and Empress went out at an opposite Gate, to retire to *Lints*, without having so much time as to carry off any Plate or Jewels. Yet this was not for want of Intelligence of the Designs of the Turks, for the King of *Poland* having either a greater Penetration or better Spies than the Emperor, had informed him of it a Year before hand; but it's probable they did him the Honour not to believe one Word of it, and yet perhaps this was one of the principal Causes of *Vienna's* being sav'd. The Grand Visier being inform'd of the Riches that

were lodg'd in the Town, because they had no leasure to convey them elsewhere, and fearing to lose it all by the Pillage, if the City were taken by Assault, he restrained the fury of his Men, and moderated their Attacks, in hopes of bringing the Town to a Capitulation. This gave the King of Poland an opportunity of coming in time to their Relief. The Emperor not thinking himself safe enough at *Lintz*, retired as far as *Passau*. The Particulars of this Retreat, says our Author, are very afflicting. The Court lay the first Night in a Wood, where the Empress being six Month's gone with Child, could scarce have a bundle of Straw to repose on.

The Count *de Staremberg* acquired immortal Glory, by the defence of *Vienna*, yet *M. Dalerac* alledges, That it was very ill defended and faintly attack'd. The Turks advanced the first Night within 60 Paces of the Ditch, under the favour of some Ruines, and of diverse Houses, which the Besieged had not the Precaution to demolish; notwithstanding which the Turks were seven Weeks ere they passed the Ditch, though the Place was batter'd by 70 Piece of Canon, and attack'd by an Army of 700000 Men, as the Turks said themselves, without making use of any Hyperbole, including regular Troops, Pioneers, Labourers, Servants, those belonging to the Equipage, Workmen, &c. in which number there were 300000 Fighting-Men, besides the Tartars and other Auxiliary Troops.

Our Author is positive (though there be some who deny it) That there was a Battle at the raising of the Siege. He gives a very particular Account of it, and is very much surprized, that the Author of the *History of Mahomet IV. de throne'd*, who is the same that writes the *Mercurie Gallant*, should so boldly write for the Negative. He therefore treats his Memoirs as Romances, and confutes them in several Particulars. Though the King of Poland be his Hero, yet *M. Dalerac* confesses, that the Victory he gained over the Turks, was partly due to the Grand Visier's Security and bad Conduct. The Polish Army was neither Numerous, in good Condition or well provided with Artillery. They were obliged to march over Mountains, and through difficult Passes, before they could come to the Turkish Army, who were so complaisant as not to secure those Passes, but peaceably suffer'd their Enemies to advance within sight of'em. The Christians wanted Bullets and Rammers, for their Guns; nay, our Author tells us, That he heard a French Engineer say, (who without doubt

aggravated Matters) That the last Gun he discharged, he was forced to make use of his Gloves, Perriwig, Cravat, and a bundle of Gazetts he had in his Pocket by chance, instead of a Coffin, and that at last the King of *Poland* promised them 50 Crowns for every shot.

Though the Emperor ow'd to that Prince the Preservation of his Capital City, and perhaps that of all his Dominions, yet he could not forbear when he came to see him to make some Difficulties about the Formality. In thort, it was concluded, That the Interview should be in the open Field, and on Horseback, in order to avoid those Difficulties, which the King of *Poland* took so ill, that he was once resolv'd to have gone Home without seeing the Emperor. This Interview was made at last within a League and an half of *Vienna*. The King decamp'd in the Morning, and tho' the Emperor caused it to be signified to him, That he was coming to see him, in order to have made him suspend his march; he continued it notwithstanding to oblige the Emperor to follow him, and advanced his Camp a quarter of a League farther. The King told him in Latin, That he was very glad to have been able on such an important Occasion, to give him solid Proofs of his Friendship. He afterwards presented to him the Prince his Son, and the two Generals of the Crown, but perceiving that the Emperor did not move, answer one Word, or shew any sign of Civility, nay, not so much as to salute the Prince of *Poland*, the King left him bluntly, saying to him, *Brother, Doubtless you have a mind to see my Army, there's my Generals, whom I have ordered to shew it you,* and turning away immediately continued his march, and the Emperor with the same Indifferency, that he had heard his Discourse, suffered him to go on, and afterwards went and viewed the Polish Army.

The Emperor assigned him Winter Quarters in the Towns of *Upper-Hungary*, but they were still in the Hands of the Rebels, and well provided, so that he was obliged to force those Towns ere he could settle his Quarters. His Troops were moreover much diminished, and the Season far advanced. They were continually harrassed by their Enemies during their march. The Soldiers being half dead with Hunger and Cold, were obliged to wade thro' Rivers half frozen, and many times when they had overflowed their Banks. They straggled on the Right and Left to seek Houses wherein to warm and dry themselves, and were many times cut off by the Rebels, who destroyed more of them than

did the Battle of *Vienna*, and that of *Barcan* too, where the King was in great danger of losing his Life, and his Troops obliged to flee, for attempting once more to triumph over the Turks without the Assistance of the Germans, having marched against the Enemy, contrary to the Measures agreed upon with the Duke of *Lorrain*.

Our Author assures us, That it was wholly owing to Count *Tockley*, that any of the Army did ever return to *Poland*, for he gave the King notice to retire with all possible speed, otherwise he could not prevent the stopping of the Passes thro' the Mountains, after which the Rebels could easily have destroy'd his Army. Thus was the King of *Poland* rewarded for having relieved *Vienna*.

Our Author in the sequel of his Story, acquaints us likewise, that the Austrian Party did constantly oppose this Monarch in all the Diets, and gives us an Account of several Affronts put upon him on diverse Occasions.

He informs us also, That the Duke of *Lorrain* miscarried the Year following in his Design upon *Buda*, by means of those who secretly envied his Glory at the Imperial Court, and ordered it so that he wanted Provisions before the Siege was ended, Bread and Ammunition being scarcer and dearer in his Camp, than in the Town. *M. Dalerac* assures us, he had it from credible Persons, that they were so put to it for Provisions, that they eat Humane Flesh in the Camp, as well as that of Horses. The Army consumed themselves three whole Months before this City, without being able to make a Lodgment, and lost 28000 Men before the Place, amongst them 500 of the bravest Officers in *Germany*. The King of *Poland* on his side suffered also that same Year by the Jealousie of his Generals, who diverted him from the Design he had formed to attack the Enemy's Army, because their Defeat of which in a manner, he was certain, would have raised the Glory of that Monarch too high.

The Year after he had opportunity to revenge himself of the Jealousie of his Generals, perceiving his Army reduc'd to so small a Number, that it could pass for nothing else but a flying Camp, he left the Conduct of it to themselves, being perswaded, That there was nothing to be purchas'd but Disgrace, during that Campaign: And indeed those Generals had not pass'd the *Nieffer*, till they were surrounded by the Tartars, who mistak'd little of making them pass under the Yoke, as the Romans did at the *Fierce Candina*. But the Germans put another
Con.

Construction upon this Conduct of the Kings, and gave out, That he was perswaded by the Marquis *de Bethune*, not to go to the Army, that so he might prevent their taking of *Newhausel*.

Count *Teckley's* Imprisonment by Order of the Port, happen'd that same Year, and was one of the most considerable things that fell out that Campaigne. The Bassa of *Warradin* inform'd against him, That he kept a secret Correspondence with the King of *Poland*, and that therefore he did nothing that Campaigne in *Upper-Hungary*. This was a gross Miscarriage in the Turks, for Count *Teckley's* Troops refused to serve them when their General was imprison'd, most of the Hungarian Officers retir'd, *Petrasi* Count *Teckley's* Lieutenant General, offered his Service with the Body of his Troops to the Emperor, and divers Places in *Upper-Hungary*, did voluntarily submit themselves to him.

By this means, says M. *Dalerac*, they gave the Emperor an Army of 8 or 10000 Men, and 4 or 5 Garisons, that would have cost him above 30000 Men to retake 'em. Whereupon the Turks were soon convinced of their Error, the Count was set at Liberty, and the Bassa was punished for his Imprudence, either for that he seized the Count of his own Head, or that the Port had a mind to charge him with it, to satisfy that Hungarian Lord.

Our Author abounds with Geographical Remarks, and seems to have pleased himself chiefly with that Subject: So that his Book may pass for a Book of Travels, as well as for a Secret History. He was in the Queen of *Poland's* Service, attended the King when he marched to the relief of *Vienna*, and followed him the rest of that Campaigne. Being dispatched for *Poland*, with News to the Queen, he was taken by the Turks and carried to *Newhausel*, where he languished a long time, under a severe Slavery. After his Deliverance he was sent to *Rome*, and two or three times into *France*. He followed the King of *Poland* into *Moldavia*, when that Prince marched through the said Province to enter into *Badziack*. By this means he had occasion to see abundance of Countries, nor is he wanting to inform us of all that he saw remarkable.

He gives a large Description of *Poland* and its Provinces, of *Lithuania*, *Moldavia*, and of part of *Hungary*, *Germany*, *Italy*, with an Account of the Manners and Customs of the Inhabitants of all those Countries. He is also very exact in setting down the

the distances of Places, and obliges his Reader with abundance of curious Remarks, of which we shall exhibit a few.

He seems no ways addicted to Flattery, and particularly gives us a very Disadvantageous Idea of the Army of *Poland*, where, he says, they have neither Engineers, Artillery-Men, Utensils or Ammunition in Season. The forming of a Bridge is with them a Work of three Weeks. When the Artillery is in the Field, their Ammunition is in the Magazines, their Soldiery is starved with hunger, benumbed with Cold, and miserable to the highest degree; their Gentry lazy and void of Experience: All which together, is able to frustrate the Designs of the greatest General. This serves likewise to justify the King of *Poland*, who is accused in Foreign Countries of having acted very faintly after the Siege of *Vienna*. Add to this, that the two Armies of *Poland* and *Lithuania*, whose Number is fixed to 48000 Men, without being augmented on what Expedition soever, were never complete during this War. There's nothing so miserable as the Polish Infantry; they are worse equipp'd and more ragged than any Spanish or Italian Infantry that ever we heard of: Some of them have Caps, others Hats; some have Cloaks, others none: They are all without Swords, but they carry long Pole-Axes, which are of wonderful Use. These they carry on their Shoulders, fastned by a Leathern Strap. They serve them as Rests for their Musquets, and are of mighty Use to cover a Battallion against Horse. Their Troops are ill paid. The Treasurers robb the Generals, the Generals robb the Subalterns, and the Subalterns give the Soldiers almost nothing. This want of Pay, occasions a want of Discipline. They have no Main-Guard, nor ordinary Guard in their Camp, nor have they any Convoys, for their Forrage. Their Troops go to sleep upon the Security of their Enemies Negligence. Had they to do with French or Germans not one of their Forragers could ever return to the Camp.

He gives us a charming Description of *Hungary*, which, in his Opinion, is one of the largest, richest, fruitfulest, pleasantest and best peopled Kingdoms in Europe; and that notwithstanding 200 Years continual War, intermixt with revolts and bloody Tragedies. It is the best of all the Countries belonging to the House of *Austria*. Nothing is wanting there, and every thing they have is admirable in its kind.

Though M. *Dalerac* suffered very much from the Turks during his Slavery, he nevertheless speaks very well of them. He says, there

there is no Nation that fears God more, they have his Name continually in their Mouths, and make it their shout of War, they pray regularly five times a Days, some in Mosks and others at Home. Their Merchants deal Honestly, their Labourers are paid exactly, and every thing is done without Fraud or Trick, according to the true Law of Nature. Their Justice is severe, their Submission without reserve, their Religion is ador'd, and Robbery is almost unknown amongst them, by the Care they take to pluck up the Roots of it, so that they neither lock Chambers, Coffers, Valise nor any thing, but all lies open. Their Youth is very pleasant, they never eat till after sun-set, but then they make a good Meal, and another almost as good two Hours before Day; so that it may be said of 'em, They eat without sleeping all Night, and sleep without eating all Day. As to Opium, the Use whereof is said to be so common among them, he says, he neither saw any of it taken, nor heard it so much as mentioned, whilst he was at *Newbausel*. They hate the Jews most of any People, and admit none of them to turn Mahometans, till they abjure their Judaism, and be baptized as Christians.

In speaking of *Vallachia*, he observes, that he gives this Name to that part of the Ancient *Dacia*, next to *Poland*, whereas according to the ordinary Charts, and even according to the People of the Country, it is properly *Moldavia*; *Vallachia* is that other part of *Dacia*, which is towards the *Danube*, and the Iron Gates beyond *Transylvania*. He takes notice here of several Faults in *Sanfon* and *Du Val's* Charts, in placing the City *Cetzora*, beneath *Tassi*, and on the same side of the River *Prout*, whereas they stand almost opposite to one another, and *Tassi* is a League at least from the River. He takes notice likewise of a great number of other Mistakes in our Charts.

He mightily cries up the Magnificence of the Ancient Poles. Those now called *Palatins* were so many Kings. They used to come to the Diets with 12000 Men in their Pay, and 4 Pieces of Canon, which they planted as an Ornament in the Avenues of their Pallaces. Their Tables were magnificent, and after the Fruit, Pyramids of Ducats of Gold were wont to be serv'd up at the Tables of those Great Lords, which they used to distribute amongst their Guests. The Reign of *Ladislaus* was the last of this Polish Grandeur. The Revolt of the *Cossacks* began the decay of this vast Empire. *Casimir* his Brother and Successor, saw the rest become a prey to the Swedes, Muscovites, Transilvanians and Germans.

Germans. The loss of *Ukraina*, which was the *Indies* and *Perry* of the Poles, was attended with that of their Grandeur and Magnificence. There remains nothing now of their Ancient Greatness, but Vanity and Ostentation. Their Bravery and Liberality ran the same fate with their Riches; so that this Nation, formerly so Warlike, have much ado now to make a feeble Defence against their Neighbours.

Our Author is not so large upon the Intrigues of the Courts of *Rome*, *Vienna*, *Poland*, &c. but hath obliged the Publick with a great many remarkable Particulars. He gives an Account of the Obstacles the King of *Poland* met with in the Execution of his Designs, from the Austrians, the Polish Nobility, and the Chief Officers of the Crown. He gives us also an Account of the part the Queen acted in the Government, and how by her dextrous Management she frequently delivered the King from his Perplexities, in nice Conjunctions. He gives us also the Reasons of the breaking up of most of the Diets, and some other curious Intrigues.

It is known that in the Promotion of Cardinals, in *Sept.* 1686. the Bishop of *Beauvais* was forgot, though recommended by the King of *Poland*. The Publick was very much surprized, that the favour *Innocent XI.* had for that Monarch, did not surmount his hatred to the French. But our Author tells us, that the King of *Poland* only recommended him on the pressing Instances of the French, but at the same time wrote to the Pope, That the said Bishop, being Ambassador for *France* in *Poland*, occasioned the bad Success of the Diet in 1681. The Pope shewed those Letters, and knew the King of *Poland* was very well satisfied, (if he could but exonerate himself to the Court of *France*.) that the said Bishop should not have a red Hat. The Pope on the other hand to satisfy the King of *Poland* gave a Cardinal's Cap to the Bishop and Prince of *Warma Radzioski*, commonly called *Radzioski*, the King's near Kinsman, and another to the Abbot *Henoff*, his Envoy Extraordinary at *Rome*. But the Measures of the ablest Politicians, are many times very short. *Innocent XI.* thought he did a very ill Office to *France*, by promoting those two Prelates, and excluding the Bishop of *Beauvais*: Yet those two Polish Cardinals, have since done considerable Service to the Crown of *France*; for Cardinal *Henoff* was one of the greatest Zealots of the French Faction in 1689. for promoting Cardinal *Ottoboni*, afterwards Pope *Alexander VIII.* and it is too fresh in Memory

to be forgot, how Cardinal Radgioski us'd all his Endeavours to promote the Prince of *Conti* to the Throne of *Poland*, to the exclusion of the Princes *Sobieski*, his own Kinsmen.

Those Promotions opened the Eyes of the Poles, as to that Dignity, which they had formerly so much neglected, that they generally recommended Strangers to the Pope for a red Hat; but since that time the Polish Bishops have been much more subject and devoted to the See of *Rome*, and have looked upon it as their Interest to obtain the Favour of that Court. The Bishop of *Poznan*, amongst others, had so great a Devotion for the Purple Robe, that thinking to merit one from *Innocent XI.* he influenc'd the Diet in 1689. and particularly the Clergy, to condemn to the Fire a Lithuanian Gentleman accus'd of Atheism, though he repented, and embrac'd sound Doctrine, without ever having taught his Atheism. This Gentleman was seiz'd, contrary to the Fundamental Laws of the State, which don't allow the seizing of a Person of Quality till he be condemned. The Sacred Office and the Pope did highly disapprove this Conduct of the Diet, and that rigorous Decree, in a Letter which the Pope wrote to his Nuncio in *Poland*, whereof our Author saw the Original.

The King of *Poland* had a great desire to leave his Crown to his Eldest Son Prince *James*, and made it his chief Business in the latter part of his Days to bring it about. He began with making him sit by his side on the Throne in the Assembly of the Senators held at *Leopold* in 1686. then he entrusted him with the Command of the Armies next Campagne. The King hop'd to have compleated the Matter by having him possess'd of the same Place in the Diet held at *Grodno* in 1688. but the *Sapieha's*, who are the most powerful Families in *Lithuania*, being influenced thereunto by the House of *Austria*, resolv'd at once to cut off all the Pretensions of the Court in that respect, and getting the Nuncio on their side procur'd the Prince to be remov'd from the Diet; so that he set out from *Grodno* on the 3d of *March*, under Pretence of going to Travel.

The House of *Austria* occasioned a greater Affront to be put on him after this. There was a design to have married him with the Princess of *Radzivil*, Widow to Prince *Lewis*, Marquess of *Brandenburgh*, and one of the richest Heiresses in *Lithuania*. The Marquis de *Gravel*, at that time Envoy from *France* at *Berlin*, where that Princess then was, interpos'd his good Offices, by the

Order of the King his Master, at the request of the King and Queen of *Poland*, who sent the *Sieur Bilinski*, to compleat the Negotiation, which was in so good a Forwardness, that it was thought Prince *James's* Presence was only wanting to have brought it to a Conclusion. In the mean time, the Imperial Minister at *Berlin* had order to Negotiate the same Match for Prince *Charles* of *Neuburg*, who went to *Berlin* himself, and remained privately in the Imperial Minister's House all the while. In the midst of those Secret Negotiations, Prince *James* arriv'd at *Berlin incognito*, was introduc'd by Night into the Apartments of the Princess, whom he saw several times, and receiv'd a formal Promise from her to marry him after the two Years Mourning for her first Husband were expir'd, whereof there were only 7 or 8 Months to come. The Prince went to *Poland* with those Assurances, and the King and Queen sent a Courier to *Berlin*, with rich Presents for the Princess; but Prince *James* was scarcely gone, when forgetting her Engagements, she entertain'd Prince *Charles* of *Neuburg*, married him in two Days after, and consummated the Marriage at the same Instant, with great Secrecy in the Imperial Minister's House. Who would have thought after this, that the same Prince of *Poland* should have married the Sister of him, who had depriv'd him of his Mistress? Our Author says, this was done by the Queen, his Mother, who being accustomed to take the Shadow for the Substance, lov'd rather to throw her self into the Arms of those, who had put such a sensible Outrage upon her, than receive a Wife for her Son from the King of *France*. It was, says our Author, the Glory of an Alliance with the Emperor, which flatter'd her Ambition.

We have already said something of our Author's Adventures, and we shall now conclude with one of the most remarkable of them. The Queen of *Poland* being sick, sent him to *France* for some Medicines from a Capuchin Frier, call'd *Ango*, that had formerly done her good. Upon his return, he had given him for that Princess some Portraiture's, in which there were Jewels to the value of 50000 Crowns. The Court of *Vienna* was inform'd of it, and pretended that our Author had made such another Journey the Year before, under Pretence of getting some Bottles of *Bourbon* Water for the Queen, but that those Bottles were in reality full of Money for the Malecontents in *Hungary*, as well as the Valise that he carried this last time; so that all his Baggage was

was seized on, notwithstanding the Emperor's Pass Port, and the Arrest was not taken off till after abundance of Negotiations. But as for the Bottles, our Author says, they were really Water, that he ordered to be carried by Post for the Queen's Use.

A LETTER from the Abbot de la Charmoye, to the Abbot Nicaise; wherein he gives an Account of his Work, concerning the Origin of Nations.

S I R,

MY Work is to bear the Title of *The Origin of Nations* and will be a sort of Historical Commentary on the 10th Chapter of *Genesis*, where *Moses* hath given us an Account of the Fathers and Founders of the Nations, who peopled the World after the Flood.

I divide it into Six BOOKS.

In the *First* I shew, How the People divided themselves upon the Earth after the Confusion of Tongues, and the Building of the Tower of *Babylon*. Who was the principal Author of that Stupendious Enterprize? How many People and Tongues there were after that Confusion; and how they dispersed themselves into the Countries that were destin'd for them by the Order of God? And there I shall consider that fine Passage in *Moses*, *Deut. 32. When the most High divided to the Nations their Inheritance, when he separated the Sons of Adam, he set the Bounds of the People, according to the Number of the Children of Israel*; or, as it was formerly read, *According to the Number of the Angels of God*. This Place and some others of the Scripture which confirm it, have discovered to me very singular and particular Things concerning the first People. We shall see by those Words, he sets the Bounds of the People, that *Noah* by the order of God, did before his Death regulate the Boundaries and Limits of the Countries, which the Descendants of his three Sons *Shem*, *Ham* and *Japhet* were to possess, and I will prove, That the latter was the Elder of those three Brethren.

In the *Second* Book I shall treat at large of the Descendants of *Shem*.

In the *Third* Book I shall enquire after the Posterity of *Ham*.

In the *Fourth* I shall fix that of *Japhet*.

In those three Books I shall prove, That *M. Bechart*, whom we cannot commend enough for the Curious things that he hath left us, concerning the Colonies of those different People, is however mistaken in many considerable Places, as concerning the Ethiopians, the Gomarians or Celtæ, the Lydians, and divers other Nations. Amongst those different Colonies, we shall find, that the Children of *Ham* were the first Usurpers, and that they invaded in some Places of *Asia* the Possessions, appointed to the Children of *Shem*; as for instance, *Canaan* and his Children usurped from them, that which was afterwards called the Country of *Canaan*. There are several good Proofs of this, some of them taken from the Confession of the Canaanites or Phenicians, who acknowledged, that they inhabited elsewhere, before they settled in *Palestine*. I shall further give an Account, why of 12 or 13 People, who descended from the Canaanites, God commanded in the Scriptures only to cut off 7. I shall likewise add, abundance of things concerning the Descendants of *Mesraim*, that is to say, the Egyptians, and their First and Ancient Colonies.

My fifth Book is wholly designed for the discovery of the Origin of the Ancient *Celta*, who were afterwards called *Gauls*. I shall prove, by the Authority of *Josephus* and some of the Ancients, That they really descended from *Gomer*, the eldest Son of *Japhet*. I shall prove further, by good Arguments, That they had their first Settlement in *Upper-Asia*, towards the Caspian Sea, that is to say, in *Margiana*, *Hyrcania*, *Bactriana*, and the Neighbouring Countries, that there for a long time they were called *Gomarians* or *Gomarites*, as deriving their Origin from *Gomer*, *Japhet's* eldest Son, that the Parthians, who descended from them, call'd them at first *Saces*, or *Sagues*, in Latin *Sacæ*, and that they were famous by that Name, through all the East. That in Ancient times, they dispersed themselves into *Armenia*, and afterwards into *Cappadocia* adjoining to *Pontus*, and then into *Phrygia*. That in this part of *Asia Minor*, they were first call'd *Titans*, which in the Celtick Tongue is as much as to say, *Aborigines*, or sprung out of the Earth, which the Greeks have well expressed by the Word *Τυτταῖς*. And we shall also prove, That part of them, who at that time settled themselves upon the *Elaxin Sea*, were called *Cimmerians* or *Cimbrians*; and from them came the People who afterwards inhabited the *Chersonesus Cimbrica*,

Cimbrica, near to *Denmark*, that after this they were call'd *Celtae*, and sometime after *Gauls*; which two Names in their Language signifies *Valiant* or *Valorous*. But to return to the *Titans*, who are called *nrives* by the most Ancient Greeks. *Callimachus* very well knew and hath also left it in Writing that the *Celtae* or Ancient *Gauls*, descended from them. Under this Name they have done such great Things, ever since *Abraham's* time, as in a manner surpasses Imagination. At that time they made themselves Masters of *Asia Minor*, *Thracia*, *Greece*, and the Isle of *Crete*; nay, I dare venture to say, of most of Europe: And if I don't mistake it of part of both *Mauritanias*. However, their most ordinary Place of Abode in those times, was *Phrygia*, *Greece*, and the Isle of *Crete*. Their Princes staid in those Provinces for almost two Ages. Here follow the Names of 4 of them which Antiquity hath preserv'd to us; *Aemon*, and his Son *Ophion*, whom the Poets fillily call *Uranus*; he was Father to *Saturn*, whom the *Titans* or *Celtae* call'd in their Language *Saderne*, and his Son was the famous *Jupiter*. His true Name amongst them was *Jaou* or *Jou*, whence was formed the *Jovis* of the Ancient Latins, for so he was nam'd amongst them, before he was call'd *Jupiter*; and therefore in the Oblique Cases it hath always kept the Name of *Jovis* instead of *Jupitris*. Neither *Varro* nor any other Latin could give the Reason of this thing, which appear'd to them so extraordinary. But there are many other things, which they, the Greeks and *Plato* himself were ignorant of, as appears by their Etimologies, of which I shall easily render a Reason by Means of the Celtique Tongue. For the three last of those Princes, whom I have just now mentioned, they are as you are sensible, very well known in Antiquity. They were potent Kings, at least *Saturn* and *Jupiter* carried that Title, and after having perform'd many great Actions, but mixt with great Vices and Disorders, they were ranked amongst the Number of the Gods, and those too of the first Order. Such was the Brutishness of Men, I mean of the Ancient Greeks and Latins. You shall have an Account, *Sir*, of their good and bad Actions in the 5th Book, but purg'd from those ridiculous Fables, with which the Poets have veil'd and disguis'd them. This whole Narrative shall be authorized by so many Ancient Testimonies, that I have reason to believe they will not be look'd upon as Visions, except Men have a mind to give the lie to all Antiquity.

But to return to those Titan Princes or *Celtae*. They having reigned a long time in *Greece*, and also in *Italy*, whether *Saturn* fled, being persecuted by his own Son, their Language was so mix'd with that of the Greek, which was then the *Eolick*, and with the Ancient Latin, that we may truly say, they were full of it.

You will be surprized, *Sir*, when I tell you, That I have seven or eight hundred Greek Words, I mean Simple Roots, which are taken from the Celtick Tongue, as are almost all the Numbers. For example, the *Celtae* say, *dec.* ten, the Greeks say *deka*; the *Celtae* say *pemp*, five, and the Ancient Eolian Greeks *pempe*; the *Celtae* say *peduar*, or *petour*, four, and the Eolian Greeks *petores*; the *Celtae* say *undec*, eleven, *dacudec* twelve, &c. and the Greeks say, *endecka*, *dodeka*, &c. You may judge of the rest by this Pattern.

As to the Latin Tongue, I have actually above 1200 Words, which are truly derived from the Celtick: And I shall give a solid Answer to such of the Learned, who not being able to gain say such plain Matter of Fact, are forced to say, that the *Celtae* have borrowed those Words from the Greeks and Latins. It is not moreover to be wondred at, That the Latin Tongue is full of Celtick or Gaulish Words; for the Umbrians, who were the oldest People in *Italy*, Neighbours unto and many times mix'd with the Aborigines, were really Gauls, and were therefore by the Ancients call'd *Propago Gallorum*. From those *Umbrians* descended the *Sabins*, from whom, it's well enough known, the Romans learned many things, and amongst others the Word *Quirites*, which ought to have been pronounced *Curites*, as coming from *Curis*, which signifies a Spear. The Learned are not ignorant of this, but they know not that *Curis*, as well as *Lancea*, have their Origin from the Celtick Tongue. It is the same as to the *Καίριος* of the Greek, which hath given them so much Trouble without their ever being able to know either the Signification of the Word, or from whence it was derived. You need only consult *Strabo* to find out the truth of what I say. But besides, the Umbrians and Sabins, the *Osci* and *Opici* of the Latins, did also derive their Origin from the *Celtae*; and we may assure our selves, that their Fables or Plays, call'd *Attellane* which the Romans were so much pleased with, and the *Carmes Saliarcs* or *Saturnini*, which came from the Umbrians and the Sabins,

Sabins, fill'd the Latine Tongue with Celtick Words. I shall add to this, which will appear surprizing enough, that the Lacedemonians, who were so famous in *Greece*, deriv'd most of their Language from the *Celtae*. This is no Hyperbole, you shall see the Proofs of it. After this I don't at all wonder, that the Lacedemonians had so great an Affinity and Alliance with the Sabins and Umbrians; and from thence it comes, that in the Ancient Glossaries *Λακων* and *Umber*, is the same thing.

In short, Sir, I should never have done, did I tell you all that I have discovered in Antiquity, by means of the Celtick Language, and the Fragments of Ancient Historians scatter'd up and down. You will see them when I publish my Work.

I cannot make an end of this Letter, without acquainting you, That the Celtick was diffus'd almost into all the Languages of Europe, but especially the Teutonick or German is full of it. The reason of which is in a Word thus: The Teuton's descended from *Aschenaz*, the eldest Son of *Gomer*, Father to the *Celtae* or *Gauls*. This *Aschenaz* is the Founder of the *Dacs*, in Latin *Dai* & *Dac*, called afterwards by the Greeks *Daces* and *Getes*. He was likewise the Father of the Phrygians. From those *Dacs* and the *Phrygians* descended the *Teutons*, who from the beginning entertain'd always a strict Alliance with the *Celtae*; and we may truly say, That they were mix'd with them almost in all Expeditions. From the same *Dace* descended the Parthians, but chiefly the Arsacides. The Parthians at first dispersed themselves into *Persia*; and hence it is, that to this very Day, there are so many German Words in the Persian Tongue, and likewise abundance of Celtick.

But further, since the Greeks, as *Plato* himself confesses, took so many Words from the Phrygians, we are not to wonder, that the Greek hath so many Words resembling the Teutonick, seeing the latter was fill'd almost with the Phrygian Tongue from its Original. The Teutons were also mix'd with the Umbrians in *Italy*; and from hence it came to pass, that the Latins took abundance of Words from them, and especially Verbs, as I shall make it evident elsewhere, for I speak this only by the Way here.

Those great Affinities that there always were betwixt the *Celtae* and *Teutons*, occasioned them many times to be confounded in History: And since they came almost from the same Original,

ginal, they always treated one another like Brethren; and from thence perhaps the Romans gave them the Name of *Germani* as *Strabo*, hath very well observed to signifie, That the Celtae or Gauls, were in a manner Brethren, though this does not want its own difficulty.

This, *Sir*, is a short Account of the Work that I design to publish, I am,

S I R,

Tours, &c.

February 23.
1699.

T. P. Pezron, *Abbot of Charmoye.*

A further Account of the History of the French Royal Academy of Sciences, with Instances of some of their chief Experiments.

IN our *History of the Works of the Learned* for April, we gave a brief Account of the History of the French Royal Academy, by the Learned *John Baptist Du Hamel*, but had not then any Room to exhibit Instances of the Noble Discoveries in Nature made by that famous Society, and recorded in this History by their Secretary *Du Hamel*. We therefore thought it proper, for the Satisfaction of the Curious, to give a short Account of some of the most remarkable Instances of those Discoveries, which take as follows.

1. In *January* 1667. the Learned *M. Huygens*, a Member of the said Society, having a mind to make an Experiment of the force of Water dilated by Cold, which was very sharp that Winter, cut a Musquet Barril in two, fodder'd one end of it, and filling it with Water, put a Vice in the other end, and melted Lead upon it, and about Seven in the Morning the Barrel burst, with a great Noise in the thinnest Place, making a Hole of 4 Inches long. He made the same Experiment upon the other Piece of the Barrel, which succeeded accordingly.

2. It is ordinarily supposed, that Bodies don't become more Weighty but by the Addition of some new sensible Matter, *M. de Clos* to try this, did much about the same time make the following Experiment; Having pounded in a Marble Morter, a certain Quantity

tity of Antimony till it was reduced to a small Powder, he put it in a Pot of Vernished Clay, exposed it to the Sun, and set fire to it by a Burning Glass; so that a thick white Smoak issued from it, and having burnt so for an Hour was reduced to a sort of Ashes, weighing a tenth part more than it did before. This Experiment was made diverse times, and it was observed, That the smaller the Powder was, the more it flamed, and the heavier it became; from which, and some other Experiments of the like Nature, this general Maxim was laid down, That Antimony and other Minerals become more heavy by being calcin'd, and also by exposing them to the Heat of the Sun, and extracting a thick Smoak from them.

3. On the 2d of July 1666. there was an Ecclipse of the Sun. The Astronomers who observed it in the Garden belonging to the King's Library, perceiv'd in the middle of the Ecclipse, that the Air was a little cooler than before, though they could discern no difference as to the Light. Their Burning-Glasses burnt with less force at the same time. They applied them to Touch-Wood, and white Paper, but could not make either of them flame. The Moon covering a little more than half of the Sun's Diameter, the Burning-Glass received the Light only upon the half of its Surface.

4. In 1669. M. Mariotte made several Experiments to prove, the Circulation of the Juice in Plants, much in the same manner, as Blood does in Animals. He observed, That if the Trunk of a Plant be cut, it will be found full of a Yellow Juice, or one that resembles Milk, and that more of it comes from the upper part next to the Leaves, than from that which is nearest the Root, which he thinks could not be, if all the Juice tended from the Root towards the Extremity of the Branches. He lays it down as a thing certain, That the Dew and Rain pass from the Leaves to the Stock, and that the Moisture receiv'd both by the Roots and Leaves, passes through the whole Plant, and enters by insensible Pores into little Channels, where there is a digested Moisture already.

He proves it thus:

Young Melons nursed up under Glasses in Beds, preserve their Leaves green by the Vapours exhal'd from the Dung, which gathering together upon the inn-side of the Glass, falls down upon the Leaves of the Melons, and preserves their Verdure, whereas the same Melons when the Glass is taken away, do

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certainly wither a little, though the Heat be not very great, because they are depriv'd of those Vapours. 'Tis for the same Reason, he is perswaded, That the Leaves of diverse Plants have certain little Hairs, which serve as so many Funnels to receive the Dew necessary, for the Maintenance of the Plant, whereas the Herbs that grow in Water have ordinarily a smooth Leaf, because they have no need of Dew for their Nourishment. All these Reasons together perswaded M. *Mariotte*, That the Juice of Plants circulates, though he cannot as yet be positive, whether it ascends and descends by the same or different Channels, but by some Experiments he has made, he is inclinable to think the latter.

Some Years after M. *Mariotte* and M. *Perrault* confirm'd this Opinion by new Experiments in their Physical Essays that they publish'd, which being now very scarce, we shall instance in some of 'em. If you dip the Roots of Plant in Water, whilst the other Roots of the same Plant are out of it, you shall see those that are out of the Water grow and send forth new little Strings or Roots, as well as those that are in the Water, which could not be if the Juice did not return from the Extremity of the Plant to the Root. By this Principle, it's easie to find the Reason why most Trees die, when depriv'd of their Leaves, and why Grapes don't, though the Leaves be taken off from the Vine that bears them. Trees whose Branches are bit by Sheep, either die, or languish a long time, if the End that the Sheep have croped be not cut off, because the Juice being corrupted by the Teeth of the Sheep, corrupts the whole Mass by the Circulation of the same Juice.

5. That same Year M. *Frenicle* communicated to the Academy, his Remarks upon some Insects, and amongst others on a sort of Caterpillar, that is usually found among Plumb-Trees. It hath Rays or Stripes equally extended from the Head to the Extremity of the Body. That of the middle is white, the rest are bright, and painted with a great diversity of Colours. It hath 16 Feet, 8 of a side, of which 6 are near the Head, there are two at the end of the Body, and the rest are in the middle.

6. This Caterpillar on the 8th of June was changed into a Worm, which *Pliny* calls *CHRYSALEIS*, covered with a thin Skin, and afterwards into a Butterfly. It had two sparkling Eyes, a Face not unlike that of a Man, having a Nose under its Eyes, with a Hole or a sort of Mouth, and a kind of a picked

picked Beard. It's Wings and Horns were short, and it seemed as it were unmoveable.

7. There's another sort of 'em found upon Nettles, blacker than the former, and mark'd with white Specks. When the time of its Change approaches, it wraps it self in the Leaf of the Nettle, which it lines with a very thin Webb. It changes first into a Worm with yellow Circles, afterwards into a long Fly with four transparent Wings, which come out of the Head of the Worm after having pierced it.

8. He tells us of another sort of Caterpillar, or rather Worm, since it has no Hair, that breeds also amongst the Nettles: It gathers the Leaves together, hides it self amongst them, and stays there so long as it finds any thing to live upon: And when it changes into a *Chrysalis*, it hides it self more closely, and then lays some little Eggs, whence common Flies are bred.

9. In 1669 and 1670, M. Picard made divers very exact Observations, to find out the Circumference of the Earth, and concluded that one Degree of the great Circle, such as the *Meridian* or *Terrestrial Equator*, makes 57060 * *Toises* of Paris; which being multiplied by 360, will give the true Circuit of the Earth. * A Measure of about six Foot.

10. In August 1675, M. Du Verney prov'd by an Experiment made on an Egg, that in Birds as well as in Fourfooted Beasts, the Difference in Colour betwixt the Blood of the Veins and that of the Arteries, proceeds from the Lungs, and not from the Heart: Since the Blood taken from the Artery of the Lungs appears blackish, whereas that taken from the Vein of the same Lungs was red and more bright.

11. The Chymists being perswaded that the Smoak of Lead fixes Mercury, an Experiment was made of it on the 28th of May, 1676. Having melted Lead and let it almost grow cold, they dug a hole in it, into which they pour'd two Ounces of Mercury, which seem'd to have lost their fluidity; but the Weight of it was increas'd one half, the Lead being mix'd or amalgamated with the Mercury, as the Chymists speak.

12. In May, 1675, divers Experiments were made with a Burning-Glass, Brick, bak'd Earth, Slate and Copper, were in a little time vitrified with abundance of Smoak, Glass was also melted, but they could not melt the Chrystal of *Madagascar*; Salt Petre was immediately dissolv'd, as the Mineral Chrystal, but without producing any Flame. On the 20th of May next Year,

that which they call the Vein of Lead, Chalk of *Besancon*, and that they call damned Earth, and also Plaster, being pulveris'd, were all of them vitrified by the Burning-Glass of the King's Library.

13. The way of making Honey hath in all Ages extremely perplex'd the Philosophers. *M. Du Verney* gave his Thoughts on that Subject in 1678. Out of the very Heart of Plants there comes abundance of small Strings, whose Extremities are at certain times covered with a small Dust, compos'd of divers little Globes. The Bees gather this Dust, and have certain Vessels, by means of which they change it into Honey; in the same manner as Silk-Worms, Caterpillars and Spiders have certain Conduits with turnings resembling Entrails, and full of a Liquor, which issuing out at a certain Trunk at their Chin, is converted into those small Threads, whereof those Insects compose their Webbs.

14. The Year following *M. de Villette* shew'd his Burning-Glass to the Members of the Academy. It is three Foot seven inches Diameter. On the 6th of April trial was made of it in the Garden belonging to the King's Library. It calcin'd in 15 Seconds a piece of a Horses Bone, and in that same time set a piece of Steel on fire, so as it threw out Sparkles from all Parts of it, and it melted Iron immediately, without making it sparkle.

15. Messieurs *Mariotte* and *De la Hire* at the same time made divers Observations upon the Rain-bow, and amongst others, that the Light which traverses a Viol full of cold Water produces the Red, when it falls upon a place where it makes an Angle of 40 Degrees 20 Minutes, whereas when the Water is hot the Angle is 44 Degrees.

16. Mr. *Huygens* in his Treatise of the Adamant observ'd amongst other things, that by means of a very good Adamant, he chang'd the Poles of a weaker Adamant, and having touch'd it near the Equator, he made new Poles there.

17. *M. Cassini* communicated a Manuscript, wherein he explains how we may make use of the frequent Eclipses of the *Satellites* of *Jupiter*, for determining Longitudes. He observes, that the Eclipses of the Moon are nothing so proper for that End, both because they happen but seldom, and likewise because it is very difficult to distinguish the *Penumbra*, of the true *Umbra*; and, by consequence, to determine when it is that the Eclipse,

clipse commences. On the contrary, those of the *Satellites* of *Jupiter* happen very often, and the Error upon the Commencement of those Eclipses, cannot much exceed the quarter of a Minute: So that if Astronomers took Care to make exact Observations in divers Places, and to observe the precise Hour in which those Eclipses commence, in the Places where they are, we should almost have a certain Method, to determine the *Longitudes* of each Place. By such Observations, it was found that the Difference betwixt the *Longitude* of *Paris* and that of *Brest* is not so great as is mark'd in the Charts, and that those two Towns differ in *Longitude* only 6 Degrees 54 Minutes. There are abundance of such Convictions in this History of the Academy.

18. Divers Observations made at different times by M. *Cassini* upon the *Satellites* of *Jupiter*, and by which he discover'd that the first of the *Satellites* moves a little more slowly than he had mark'd in his first Tables, may give us ground to conjecture, that the Motion of the Planets is not Uniform, but that it becomes more slow by process of Time, and that this slackening is more sensible in those Planets which describe the little Circles, such as are the *Satellites* of *Jupiter*, than in those which describe the greater Circles.

19. In 1681 they dissected an Elephant that had been sent into *France* when 4 Years old, and was then 17. During the last 13, he had not grown above one Foot in height. He was seven Foot and an half high, and much about the same length. His Leg was not unlike that of a Man, he had five Toes in his Foot clinching inward, the Soal of his Foot strong and thick, and defended by a Hoof. His Tusks of Defence more hollow within, in that place where they came out of the Jaw, and were full of a sort of Flesh: But those are rather Horn than Teeth, since their Origin is quite another thing, and that Ivory is softened by Fire as Horn is, which never happens to Teeth. This Trunk was above five Foot long. It was compos'd of an infinite Number of small Muscles. The End, which enlarges it self in form of a Cup, had a sort of a Finger in it, which the Elephants make use of instead of a Hand, and could untie the Knor of a Cord with it. In the bottom of the Trunk there's two Holes for respiration, by means of which he draws up his Water into his Trunk, and afterwards pours it into his Mouth; with his Trunk also he pulls up the Grass, forms it into Balls, and throws it into his Mouth.

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20. The close of that same Year they dissected a Crocodile that died at *Verfailles*, where it lived two entire Months without eating any thing. They found many little Stones in his Stomach, which is fleshy like that of a Bird. His nether Teeth enter into the Holes of his upper Teeth, and he moves only the lower Jaw when he eats, as other Animals do. In the middle of the Jaw there was a little Gland on both sides, which came out without his Mouth, and diffused a Liquor of a very pleasant smell, which none of the Ancients did ever observe.

21. In 1682 they made some Experiments of the *Phosphori*, M. *Cassini* pressing accidentally betwixt his Fingers a Grain of dry *Phosphorus*, which was wrapp'd up in a piece of Linnen, the Fire immediately took hold of the Cloth, and he endeavour'd to extinguish it with his Foot but could not, his Shooe being likewise all on a flame, so that he was obliged to extinguish it with a Copper Rule, which cast forth Beams in the dark for two Months after; and a Grain of this *Phosphorus* being thrown upon burning Coals, rose up into a great flame.

22. In 1684 M. *Cassini* discovered two new *Satellites* by *Saturn*, less than the three other that were discover'd before, but nearer the Planet. He found also by exact Observations, that the *Sun* is distant from the Earth 21600 Terrestrial Demi-Diameters, and *Mars* 8100, when he is in his *Perigeum*.

23. In 1687 M. *Hachouker* assur'd the Accademy, That he could make it appear, that Fountain Water expos'd to the *Sun*, is full of an infinite Number of little Animals, which coupling with others in the Air, produce a prodigious Number of other little Animals with Wings. This was confirmed by divers Experiments.

24. In 1689 M. *De la Hire* having exactly mark'd upon the pav'd Floor, of one of the Chambers of the Observatory, the Dimensions of an Iron Rule of six Foot long, and exposing it to the *Sun* for three Hours the next Summer, he found that it lengthened two thirds of a Line: From which, and other Experiments made on the same Rule, he concludes that Funnels or Pipes of Iron expos'd to a cold Air, do shorten so much that one of 18 *Toises* or 108 Foot long shortens an Inch, and one of 216 *Toise* shortens one Foot.

25. M. *de la Hire* did also describe the Grains of Sand that are found in Urine: They are for the most part cut and pointed, so that enclaving or setting in one another, and joining together
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by little Hooks. It's likely they form those Stones, which cause such intollerable Pains.

26. In 1690. our Author gave an Account to the Academy, That a Dropfical Person was cur'd of his Distemper by putting a Girdle of Cloath round his Reins, full of Salt well dried and bruised. That two Ancient Paisants were cured of the same Distemper by being forced to drink salt Water, which occasioning both a Looseness and Vomiting, carried off the Disease.

27. *M. de Louvois* did for some Years order the Quantity of Rain that fell to be examined, and likewise how much of it was exhal'd, those Experiments being judged useful to discover the Origin of Fountains. *M. Sideleau* took upon him the Charge of those Observations, and for that end made use of four-corner'd Vessels, which he set upon Terrass of the Observatory. In 1690. he reported to the Academy, That for two Years together the greatest Quantity of Water that fell in 24 Hours time, did not exceed the height of 14 Lines, and that the greatest Exhalation from it, in the same space of time, did not exceed two or three Lines; and that the Exhalation was greater from the small, than from the great Vessels: And from all those Experiments they were of Opinion, That all Rivers and Fountains come from Rain.

28. In 1692. they made divers Experiments to discover wherein the Poison of a Viper doth properly consist. There were two of them that were stung by others, which were provok'd on purpose, but the Day after they appear'd to be as well as before. A Frog being stung by one of them, died the Night after. They made a Wound of 4 or 5 Lines long, in a Dogs Buttock, and pour'd into it some of that red Water which is taken from Vipers; upon which the Dog died in half an Hour after, and his Wound appeared very livid. The same Experiment was made sometime after on two Dogs, a Cat and two Pigeons. The Pigeons died that same Day, the Cat next Day, one of the Dogs died, but the other which licked his own Wound lived.

29. In 1693. they had great Disputes about the Respiration of the Fetus and of the Tortoise, &c. wherein *M. Mery* maintain'd, That the Fetus breaths in the Womb by the Lungs of the Mother, and that Respiration was no less necessary to it, than to the Mother, for the Circulation of the Blood: For the Reasons we must refer you to the Book it self.

30. In 1695. *M. Varignon* explained his Thoughts upon the Digestion of Food. He ascribes it principally to the Air, which

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is in the Pores of the Food, and being rarified by the Natural Heat, breaks its Confinement, separates into Parts, and resolves it self into a finall Dust, from which, mix'd with the Liquor that wets the Aliment, is form'd the Pap, that is call'd by the Name of *Chyle*.

31. That same Learned Person reported, on the 19th of *August*, the different Sentiments concerning the Form of the Earth. The Ancients believed it to be flat. Then it was for a long time supposed to be of a Spherical Form. In our Age that Opinion was called in Question; divers of the Learned ascribed to it a Spheroidical or Elliptical Form, and believe, that the Axis, on which the Earth turns, is its least Diameter. Others agreeing to the same Figure, maintains, That the Axis is its greatest Diameter; so that the Meridians are so many true Ellipses.

32. *M. de la Chappelle* reported to the Academy, That if Steel be put into boyling Water, for as long time as one may say the *Lord's Prayer*, and taken out again, it may be touch'd with the Hand, but in a little more, it will grow so hot, that there's no touching of it, without being burnt. That a Piece of Steel being put in the midst of burning Coals, does not heat so much in so little a time, as it does if put into boiling Water.

33. *M. Momberg* made an Experiment in a Pneumatical Machine. A Glasse Globe of 13 Inches Diameter, void of Air, was lighter by an Ounce than before. A Pistol being discharged in the *Vacuum*, made little or no Flame. A dry *Phosphorus* appeared without Light, according as they pumped the Air, and the Light was recovered upon introducing the Air again into the Recipient. That which they call the *Tear of Holland*, broke in the *Vacuum*. The Fileings of Steel were dissolved in *Aqua Fortis*, but not with the same Violence as in the Air. The Adamant had the same Effects in the *Vacuum*, as elsewhere.

A Collection of Original Voyages; containing, I. Captain Cowley's Voyage round the Globe. II. Captain Sharp's Journey over the Isthmus of Darien and Expedition into the South Seas, Written by himself. III. Captain Wood's Voyage through the Streights of Magellan. IV. Mr. Robert's Adventures among the Corsairs of the Levant; his Account of their Way of Living; Description of the Archipelago Islands, taking of Scio, &c. Illustrated with several Maps and Draughts; Published by Captain William Hacke. London, Printed for J. Knapton, 1699. 8vo.

Captain Hacke, the Publisher of these Voyages, gives a Brief Account of them in his short Preface before the Book, and tells us how he came by the Original Journals: We shall, without insisting upon what he has said, proceed to lay before our Reader what is most Remarkable in each of these Voyages. The First three are transpos'd in the Order of Time; but this not being very Material, we shall keep to the same Method they are at present exhibited to us in the Treatise it self.

I. Captain Cowley's Voyage round the Globe.

We begin therefore with Captain Cowley's Voyage round the Globe, which he perform'd within the compass of three Years or thereabouts. His Journal is divided into Six Chapters.

The First Chapter has not many Remarkable things in it. He only tells us of his departure from *Cape Charles in Virginia, August 1683.* in the *Revenge*, Captain *John Cook* Commander; of his being appointed to Navigate the Ship; of their steering away for *Cape de Verde* Islands; of their Arrival at the Island of *Salt*, where there is abundance of Salt made naturally by the Sun, near the Sea-side, in Salt Ponds that are about two *English* Miles long; of the kind Entertainment they met with at the Island of *S. Nicholas* from the Governor, who was a White Man, though the People were all Blacks; of their failing to Seize a *Dutch East-India* Ship of Fifty Guns off of the Island of *S. Jago*; and of their carrying off a New Ship of Forty Guns, which they lighted on near *Cape Sierra Leone* on the Coast of *Guinea*.

With this New Ship, well stor'd with good Brandy, Water, Provisions, and other Necessaries, after having taken in fresh Water at *Sherbro*, they set Sail for the South Seas. Passing by the Coast of *Brazil*, they steer'd away S. W. where in the Lat. of 40. Deg. South, they saw the Sea as Red as Blood, occasion'd, it seems, by great Shoals of Shrimps, which lay upon the Water in great patches for many Leagues together. They likewise saw a great many Seals, and abundance of Whales, which are more in the Southern by a hundred to one (according to *Cowley's* Account) than they are in the Northern Seas. In the 47th. Deg. of South Lat. they came to an Island; which being uninhabited, they call'd *Pepys-Island*, where they found a very good Harbour, in which a Thousand Sail of Ships may safely ride. From thence they steer'd their Course, and Sail'd through Captain *Sharp's* Passage to the South Seas, where they met with a Storm that drove them into the Lat. of 60 Deg. and 30 Min. South. After the Storm was over they steer'd away N. by E. and in the 40 Deg. South Lat. came up with Captain *John Eaton*, with whom they sail'd in Consortship to the Island of *Juan-Fernandes*, where they found plenty of excellent Fat Goats, good Fish, and abundance of very good Timber, with incomparable good Water. This Island, our Author says, is naturally Fortifi'd, so that with 100 Men and 100 l. Charge it might be defended from 1000, if it should be Invaded. It would be too tedious to enlarge on what is farther contain'd in this second Chapter, since nothing memorable occurr'd afterwards, besides their taking a Ship laden with Timber, three others laden with Flower, Fruit and Sweetmeats; and their visiting those Islands which the *Spaniards* call *Gallapagos* or *Enchanted Islands*, and which our Author describes particularly giving new Names to each. They miscarried in the Design they had laid against the Town of *Realejo*, wherein if they had succeeded it would have been a Notable Enterprize: They took two Islands in the Gulf of *St. Miguel*, one inhabited by *Indians*, the other stor'd with Cattle, but got but little of Gold or Silver.

At this place our Author left Captain *Cook's* and went on Board Captain *Eaton's* Ship, where he was likewise entertain'd as Master to Navigate the Ship. Having done the *Spaniards* some mischief on the Coasts of *America*, and water'd their Ship at *Gorgona* Island, they set sail for the *East-Indies*, and the first Land they made in those Parts was the Island of *Guana*. In the Bay of this Island they came to an Anchor, had some Skirmishes with the *Indians*, but
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were kindly receiv'd by the *Spanish* Governor, who made Captain *Eaton* several Presents, both of Provisions and Money. This Island, of which *Cowley* gives us a Description, is plentifully stor'd with Cocoa Nuts, Potatoes, Yams, Plantans, Papas, Monanoes, Sower Sops, Oranges and Lemons, and some Honey. The *Indians* here are a People of a very large stature, some of them being seven Foot and an half high; whose Customs, Arms, &c. our Author briefly describes. This is the Sum of what is contain'd in the third Chapter.

Having left this Island, they steer'd away for *Canton* in *China*, where they neglected the taking of 13 Rich *Tartar* Ships. From thence they set Sail for the City of *Manilha*, to wait for a *Tartar* Ship, laden as they were inform'd, one half with Silver, but tho' they saw her, and chas'd her for a whole day, yet she out-sailed them, and so they miss'd of their Aim. After this, They bore to an Island near the North-end of *Luconia*, took another Island well stor'd with Beeves, from thence set Sail, and arriv'd in the North of *Borneo*, which Island Captain *Cowley* describes, acquaints us with their Form of Government, the Product of the Country, and the Articles of Peace made between its King and the *Spaniards*. Upon their Arrival at the Isle of *Tymon*, the Ship's Crew being Factious, the Author and 19 more bought a large Boat, and leaving the Ship sail'd in that Boat to *Cheribon*, a *Dutch* Factory upon the Island of *Java*. When they came to this Place, he observ'd, that in Sailing they had lost a Day. From *Cheribon*, he with some of his Company hir'd a Vessel for *Batavia*, where being arriv'd, he gives us a Description of the Place, and tells us for what reasons the *Javans* fell upon the *Dutch* at *Japara*, and kill'd them, with the Consequences thereof.

The Fifth Chapter informs us of *Cowley's* Imbarking for *Holland*; in his Passage to which, he gives us an account of their Sailing, but nothing remarkable happen'd till they came to the Cape of *Good-Hope*; where he landed, and describes the *Dutch* Town there, with their Spacious Garden of about an *English* Mile long and a Furlong over. He likewise gives us an Account of the *Hodmandods*, the Natives of that Place, of their Habitations, of the Impudence of the Women, of their Apparel, Colour, Marriages, Worship and Burials.

In the last Chapter, our Author gives us an account of his leaving the Cape in order to prosecute their Voyage to *Holland*, during which nothing extraordinary happen'd; but he makes his Ob-

servations of Sailing all along as he went, and at last arrives at *Helvoetsluce*; from whence he went to *Rotterdam*, where he found the *Ann Yatcht*, and in her came over as a Passenger to *England*.

II. *Captain Sharp's Journal of his Expedition.*

This Journal is divided into Seven Chapters. In the First, He gives us an Account of his setting forth with his Company to the Number of 330 men, with a full Design to go and Attack the Town of *Sancta Maria*. In the way thither they were join'd by 150 *Indians*, their Emperor and King, with their Sons in Person. They were kindly entertain'd by the *Indians*, who by their King's Orders furnish'd them with Provisions at several places as they march'd. After several days March, some by Land, and others by Water in Canoes, they came at last to the Town, which they took from the *Spaniards* by Storm, but found neither Riches to speak of, nor Victuals enough to satisfy them for three or four days. Upon this Disappointment, a Council of War was call'd, some were for returning to their Ships again, and others for proceeding on to the South-Sea; at last, They came to a Result to direct their Course to *Panama*, with a design to Plunder it. But they encounter'd with a great many Difficulties, and notwithstanding all the Expedition that they made, and the Precautions they took, their Enterprize came to nothing. They Coasted it first in Canoes, and afterwards becoming Masters of several Vessels, they rode as Admirals over that part of the South Sea, taking several Prizes one after another. They had several Skirmishes by Land, and some Engagements by Sea, wherein they were Conquerors; but as for *Panama* they could not venture at it, the *Spaniards* having notice of their Coming, and being ready to give them a Warm Reception. All the Advantage they got by this Expedition was only the refreshing themselves with the Wine, Brandy and Provisions they took aboard the Prize-Ships, and selling some of their Wine and Brandy at the Isle of *Tavago* to the *Spaniards* for ready Money, to the value of 3000 Pieces of Eight.

The following Chapters are taken up with an Account of their Rambles in the South Sea, sailing from Port to Port (like true *Buccaneers*) in quest of some Booty, which sometimes they purchas'd cheaply, at other times paid Sawce for, and often were bilked of it. The Observations that are made of the Islands, Bays, *Magellanick* Clouds, &c. are but short and imperfect; their chief Aim being to hunt after Prizes, more than to take any exact Notice of, or to give
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any large Description of Countries. We therefore think our selves excus'd from following those Rovers, and refer the Curious to the Perusal of the Journal it self, if they desire any farther Satisfaction.

III. *Captain Wood's Voyage through the Streights of Magellan, &c.*

In this Voyage are contain'd several curious Observations useful to Sailors, and diverting to the Inquisitive. The Captain has set down all along such Remarks as might be Advantageous to those Persons who Sail into those Parts after him. He has kept an exact Journal from time to time, and very neatly describes the most memorable places and things that occur'd to him in his Voyage. Thus much in general: Let us now see what is more particularly contain'd in his Account.

It seems he set Sail from the *Downes* in His Majesty's Ship the *Sweepstakes*, under the Command of Sir *John Narborough*, having the *Batchellor Pink*, Captain *Humphrey Flemming*, Commander, to be their Consort. But her they lost in hazey Foggy Weather, just before they came to the *Penquin* Islands. After this, they came to an Anchor in a Bay, which they took to be the Bay of *Seals*; and then look'd out for the Port *Desire*, where at last they arriv'd, which he describes, lays down Directions how to know it, informs us of the Ebbing and Flowing of the Tide there, and of several other Remarkable Things. In an Island which they landed upon before they came to *Port Desire*, they met with abundance of large Hares, some of which they kill'd, and from thence nam'd it *Hare-Island*. On the Land, by *Port Desire*, there were a great many *Penquins*, Birds about the bigness of Geese; and *Seals*, a great Creature, that feedeth in the Sea, and swims like a Fish, but is in shape like a Beast; of which our Author gives us a Description, and tells us what Instruments they made use of to kill them. From *Port Desire* they fail'd to *Port St. Julian*, where they tarried for some time. Our Author tells us, That this Port was so Nam'd by *Ferdinando Magellana*, a *Portuguese*, and is remarkable for Sir *Francis Drake's* Wintering there in the year 1572. and Beheading of one Mr. *Tho. Doughty* for compassing his Death, and designing to return with the Ship into *England*. The Island it seems on which he was executed, was call'd by Sir *Francis*, the *Ile of True Justice*. Captain *Wood* likewise lays down some Directions to find and enter into this Port, for the Benefit of those that may come after. They were some time in this Port before they could see any of the Natives; But at last they made

made a Discovery of some of them, and acquaints us with their Diet, Habitation, and Apparel. He likewise tells us of a Salt Lake in that Island, of the Air or Climate, of the Soil, and of the Fowls and Animals thereof, particularly the *Wyanaques*; and a little Animal somewhat less than a Land Turtle, which the *Spaniards* call a *Hog in Armour*; and a little Creature with a bushy Tail, which they call'd a *Huffer*.

From Port *St. Julian* they return'd back to Port *Desire*, to get *Penguins* and *Seals*, and then to steer off for the Streights of *Magellan* to the South Seas. The Night of the same day they arriv'd, Captain *Wood* observ'd the beginning and ending of the Eclipse of the Moon: Whereby he found the difference of Longitude between *London* and that place to be 70 Deg. which in time is 4 Hours 52 Minutes; of which he has set nown a curious Calculation Table, too long to be inserted here. Before they departed from Port *Desire*, they Sowed several sorts of *English* Seed, such as Turnips, Carrots, Colworts, Reddishes, Beans, Pease and Onions; some of each of which they found upon their return. From this Port they set sail for the Streights of *Magellan*, descry'd several Capes, some of which were already Nam'd, and to others they gave Names. Before their passage through the Streights, our Author gives us a short Historical Account of the *Spaniards* attempt to fortifie them, that so none but themselves might pass that way into the South Seas; and likewise of their Miscarriages in the Attempt. After this, he proceeds to give us an account of their passing the several Narrows of the Streights, and lays down several Directions and Cautions for it. Then he describes the Land on the North of the Streights, tells us of the *Magellan Grapes*; of the several Harbours, of *Queen Elizabeth's* Island, and the other Islands, with their Products and Inhabitants. He informs us of a great Haul of Fish they had, wherein they caught no less than 700 of them, the least whereof was as big as a *Mackarel*.

In their Voyage afterwards to Port *Famine*, and to several other places in the South Seas, the Captain makes his Remarks on the several Capes, Bays, Rivers, Countries, &c. by which they pass'd; tells us of the Adventures they met with at *Baldivia*, and concludes with the Occurrences that happen'd to the end of their Voyage, and their Return into *England*.

IV. *M. Robert's Voyage to the Levant.*

It seems this honest Gentleman was cast away, June 12. 92. in the Haven of *Nio*, in His Majesty's hir'd Ship, the *Arcana-Galley*, which sunk, as it was there *Careening*. The rest of the Men went away in a *French* Prize they had taken, but he stay'd behind in hopes to get part of his Loss again; but by misfortune a *Crusar* or *Corfair* coming into the Harbour, he was at first wheedled, and at last carry'd by force on Board her, where he was put into Chains. He deny'd the Captain to serve him, refus'd ten Dollars that were offer'd him, but when they put off to Sea, his Chains we knock'd off, and he was order'd to Cunn the Ship, in which Station he continu'd for three Months. Afterwards he was prefer'd, much against his Will, to be Master Gunner, in which Place he serv'd thirteen Months more till he made his Escape. In the mean while, to make his Captivity the more easie, he always imploy'd himself in Study, and took great Notice wheresoever he went of the Isles, Ports, Roads, and Soundings, and set down the same constantly in Writing, which added to his Experience. Whilst he was in the Service of this *Corfair* he took notice of their Villanous way of Living, and has favour'd his Reader, in the Journal now before us, with a particular Account of it. He tells us of the Hardships which the common Sailors suffer, both with respect to the hardness of their Labour, the shortness of their Provisions, the little Pay they receiv'd, and the Naked and Ragged Condition they were in. Next he informs us of another sort of Gentry aboard these Vessels, viz. *Volunteers*, a pack of Rogues, by which all this Roguery is maintain'd, who are distributed in several Gangs through the Ship, to tell tales of the rest, and who hinder others from making their Escape. After this he acquaints us with the manner of their first setting out from *Leghorne*; how they cajole poor Seamen on Board; and says something concerning their Wintering and places of Cruising all times of the Year. Then he gives us at large the Number of the Ships that us'd this Trade in the *Levant*; what Guns, Colours, and Men they carry'd, and how long each of them had been out. He likewise Accounts for the manner wherein the *Corfairs* give in an Estimate to their Owners of any Prize taken coming out of the Black Seas; tells us of the large Bills they draw upon them, with a great many *Items*; and how they dispose of the Captivated *Turks* and *Greeks*, that they take

take in the *Saicks*; how they go out in Confort two or three together, but cruise in several Stations; and when they come in, share their Booty very justly; and lastly, How they punish Offenders aboard their Ships, He concludes his Narration with relating the manner of his Escape from the *Corfsairs* with a *Dutch Boy* that he had brought out of *England* with him in the *Arcana-Galley*, and of the hardships he underwent till he got to *Smyrna*. From this place he went in a *Venetian Merchant-Man* to *Leghorn*, and from that time till his Return to *England*, he us'd the *Levant Voyages* with the *English* and *Dutch*. Thirteen Months he wrought for Experience, and then Shipp'd himself on Board Captain *George Littlefare*, Commander of the good Ship, *The Golden Fortune*, bound for *Smyrna*. In their Passage thither, he had the opportunity of seeing the *Venetian Armado* ride before *Scio*, and that City to be taken by them; of which he gives us a very exact, though short Account. At the end of his Narration he has subjoyn'd a Description of the Islands in and about the *Archipelago*, with Directions how to Sail through them; which being too many to insert or give account of in this Abstract, we must desire our Readers to turn to the Book it self.

The Present Condition of the Muscovite Empire till the Year 1699, in two Letters: The first from a Gentleman, who was Conversant with the Muscovite Ambassadors in Holland; The second from a Person of Quality at Vienna, concerning the late Muscovite Embassy, his present Czarish Majesty, the Russian Empire and Great Tartary. With the life of the present Emperor of China, By Father J. Bouvet, a French Missionary. Done into English from the Originals, by the Author of the Ancient and Present State of Muscovy. London, Printed for T. Coggan, 1699. 8vo.

THE present *Czar* of *Muscovy* has Signaliz'd himself so far by the late Visit which he has made to several Countries and Courts of *Europe*, that every one takes a Pride in making mention of his Name, and in telling the World how much this great Genius promises to perform. He is the first of the *Russian Emperors* that ever made such a long Progress, and to so Remote Parts; and what adds to the surprize, is, That he should leave his Country whilst engag'd in a War with the *Turks* and *Tartars*, and
even

even when his own Affairs at Home were not quite settled, and seem'd to require his immediate Presence there. But we shall not be too inquisitive into such Mysteries of State as these, and shall only lay before you the Portraiture of the *Czar* and his People, as represented to us in the two Letters already mention'd.

The first of these Letters was Written by a Gentleman, who was conversant with the late *Muscovite* Ambassadors in *Holland*; and the Account he therein gives us of the present State of *Muscovy* and of the present *Czar*, is as follows. He tells us, That the *Muscovites*, before the Year 1645, when *Czar Alexis Michailovitz* (his present *Czarish* Majesty's Father) came to the Throne, were much more barbarous than at present; That that Prince polish'd them, and reduc'd them to better Order, by receiving a great many Foreign Officers into his Service, which introduc'd a more regular Discipline among the *Muscovite* Forces; and was a curb to the *Strelitzes*, the Standing Army that often abus'd their Power, in opposition to the Royal Authority.

This Prince dyed and left the Crown to his Eldest Son *Fedor Alexiovitz*, who Reign'd but Six Years, and his Loss was much Lamented by the People. In his time General *le Fort* enter'd into the *Muscovite* Service. *Fedor* upon his Death appointed his younger Brother *Peter*, begotten by a second Adventure, his Successor, as judging his own Brother, *Ivan (John)* who was of a weakly Constitution, incapable of bearing the Burthen of so great an Empire. Upon this *Peter Alexiovitz* was proclaimed *Czar* of *Muscovy*, when he was scarce Eleven Years of Age. But this so disgusted the Princess *Sophia*, that she Plotted with the *Strelitzes* to put her Brother *Ivan* upon the Throne, which, after some contest, was done, and he was Proclaimed Grand *Czar* of *Muscovy* in Conjunction with *Peter Alexiovitz*. However this did not satisfy her, but she enter'd into Cabals with *Fedor Chikolomin*, the General of the *Strelitzes*, who resolv'd upon the Death of the two young Princes in order to settle her upon the Throne. But this Plot came to nothing, for the Princes retir'd into a Convent for security, the General was taken in an Ambush and had his Head struck off, and the Princess *Sophia* was clap'd up in a Convent, where she is very narrowly watch'd.

After this, the Writer of this Letter proceeds to give us an Account of the present *Czar*, tells us how in his younger Years he addic'ted himself to the Mathematicks, to Navigation, and to other Mechanick Arts. But this, it seems, was but the dawnsings

of this great Genius, which shew'd it self in its full Vigour in the Wars which he carry'd on against the *Chinese*, with whom he afterwards made an honourable and a lasting Peace; and in the War he was engag'd in, in Conjunction with the Emperor, *Poland* and *Venice*, against the *Turks*. In this last, he Signaliz'd himself by the taking that important Place, the City of *Asoph*; the Situation of which (as different from the Account which Geographers have hitherto given us) with the manner of its being Besieged and Taken, and the Advantages that accru'd thereby to the *Russian* Empire, with the Pains and Precaution that the *Czar* took to make it Impregnable, after he was once in Possession of it, the Author of this Letter gives us a large Account of. The taking of this City did, indeed, cost them much time, the loss of a great many Men, and much trouble; but in two years they became Masters of it, notwithstanding the Obstinacy and Bravery of the Besieged, and the Succours that were sent by the *Turks* to be thrown into the Place; which were intercepted by the *Muscovites*, who sunk or took all their *Gallies*, and cut off all their Men. At the same time the *Czar* laid Siege to *Asoph*, *Kasikermoen*, a *Tartarian* City, Situated on the South-side of the River *Boristhenes*, about two Leagues from the *Black Sea*, was likewise Be-leaguerr'd, and taken by Storm the first Campaigne. After the reducing of these two Places, the Gentleman who wrote this Letter, informs us of the *Czar's* return to *Muscow*, of his Triumphant Entry into that City, and with what Acclamations he was receiv'd by the People. However, some there were still among the Nobility who were dissatisfied with the *Czar*, and enter'd privately into Cabals with the Princess *Sophia*, and form'd a Conspiracy against his Life. There were four Captains of the *Sirelitzes*, brought over to their Party to perpetrate this Design; two of whom, touch'd with remorse, threw themselves at the *Czar's* Feet, and discover'd the Plot to him with their Accomplices, that very day preceding the Night when this Tragedy was to be acted. He receiv'd this surprizing News without any change in his Countenance, and seiz'd the Conspirators, who being convicted by their own Confession, were Executed in the Great Market-Place before the Castle. The remaining part of this Letter is taken up with an Account of the *Czar's* setting out for his Journey to *Germany* and other Parts of *Europe*. It tells us how he order'd his Affairs, before he set out; gives us the Names and Characters of the three Ambassadors that he appointed to go along with him,

him, and of the three Princes with whom he intrusted the Administration of the Government during his Absence; informs us of the Orders he gave to General *Gourdon* to encamp with Twenty Thousand of the best Troops near the City of *Muscov*, to keep a watchful Eye, and to be in Readiness upon any occasion that shou'd offer; and, in a Word, follows him throughout his whole Progress, to his departure from *Holland*, in his Return back to *Muscov*. But since these are such things as have been reported over and over, and talk'd of by every body, we shall not trouble our selves with enlarging upon them; only shall put the Reader in Mind, that if he is desirous to know with what State the *Muscovite Embassy* made their Publick Entry into *Amsterdam*, he may satisfie his Curiosity by perusing the Description which is given of it at large in this Letter.

The Person of Quality residing at *Vienna*, who wrote the second Letter concerning the *Czar Peter Alexiovitz*, and the present Condition of the *Russian Empire*, begins his Narration, where the other Gentleman left off; and informs us of what has past since the *Czar's* coming to the Imperial Court, and his Return into *Muscovy*. He tells us, That his *Czarish* Majesty had been but a few Days in *Vienna*, when he receiv'd News from *Asoph*, that that Garrison had carry'd off a Booty of near Thirty Thousand Horse, which they had taken from the *Tartars*. Within a few days after he had fresh Intelligence of the Mutiny of the *Strelitzes*, who were Routed by the General *Gourdon*, when gentler means could not Reclaim them to their Duty. Whilst the *Czar* stay'd at *Vienna* he had several private Interviews with the Emperor, and fully design'd to depart thence to *Venice*. But all of a sudden he receiv'd News, that the Factious *Strelitzes* were not quite suppress'd, but began to take Head again, being back'd by several of the Nobility, Clergy, and the Princess *Sophia*, who insinuated several things into the People to bring them over to their Party. Upon this he took his leave privately of the Emperor, and with two of his Ambassadors and about thirty of his trusty Servants, went by the way of *Poland* (where at *Rava*, near *Leopold*, he had an Interview with His *Polish* Majesty) and arriv'd at *Muscov*, even when they all thought to have heard of his being at *Venice*. This so surpriz'd the Rebellious, that they had no heart to oppose him. He caus'd Two Thousand of the *Strelitzes* to be Executed in sight of the Princess *Sophia*, Banish'd the Rest to *Siberia*, and put to Death several of the Nobility, with several Ladies of Quality, some Fryars, and other Priests of the first Rank.

Here the Gentleman leaves the *Czar*, and makes his Remarks on the Advantages which the present *Muscovites* have gain'd by their late Conquests over the *Turks* and *Tartars*, and particularly by taking *Afoph*, and the Fortrefs of *Kasikermeen*. He concludes all with the Description of *Grand Tartary* and other Northern Countries, and with an Account of the Stages that are made by the *Caravans* in their Journey, by Land, from *Muscovy* to *China*.

Father Bouvet's History of the Present Emperor of China.

The Pourtraicture which this *Missionary* has drawn of *CANG-HY*, the present Emperor of *China*, is set off in such florid Colours, that one would take it for *Romance* rather than *History*, were it not for supposing (as the Prefacer says) That his being an Eye-witness of what he relates, and his offering it to the Most Christian King, will be a sufficient Plea both for his Authority and Veracity to the unbiass'd Reader. Besides, some grains of Allowance must be made to a *French Biographer*, especially to one of this Father's Character and Profession. But to let this Pass, and come to the History it self.

The Jesuit begins his Description of this Prince with an Account of his Name, which signifies *The Peaceable*; and with telling us from whom he Descended, viz. From the *Tartarian Race*; call'd the *Mantcheous*. Next he informs us of his Age, of his Accomplishments both of Body and Mind, of his Dexterity in bodily Exercises, of his Assiduity in the Study of all sorts of useful Arts and Sciences; and of his Address in the Art of Government. Of the last of these Accomplishments *F. Bouvet* gives us a great many Instances, some relating to the Regulating his Courts of Justice, and restraining the Exorbitances of his *Mandarins*, and making his Choice of them; others relating to the Prudent Management of Affairs during the Intestine Troubles and Commotions that happen'd in the beginning of his Reign; and others that respect his Behaviour to Foreign Ambassadors, particularly to the *Muscovites* and *Portuguese*; which was quite different from that haughty Treatment with which his Predecessors were us'd to behave themselves to them. This Prince, it seems, tho' an Absolute Monarch, yet is very tender of the Welfare of his Subjects; asking them frequently in his Progresses whether they are easie under the *Mandarins* or Governors that he has plac'd over them, and very readily accepting of the Petitions they present to him (provided it be in an humble Posture) and harkning to the Complaints

plaints they prefer against their Officers. He is likewise very compassionate of the Poorer sort ; and in case of any publick Calamity or Scarcity that happens to them, he not only debars himself of his ordinary Divertisements, and keeps close in his Palace, but likewise is very Liberal in distributing Money and Provisions among them, and over and above remits the whole Annual Tribute to them, which amounts to betwixt thirty and forty Millions of Livres. Two Instances of this Emperor's Liberality, which Father *Bouvet* relates, we cannot forbear taking notice of. One was the discharging of the Debts (which his Soldiers in *Pekin* had contracted) out of his Treasury, which amounted to above 16 Millions of Livres ; And the other was, The furnishing the *Mandarins* of his Guards, and some other Officers of his Household, being in Debt and Want, with above two Millions of Livres, which he ordered to be paid out of his Privy-Purse : *Because*, said he, *It would be unjust to lay the Burthen of these Debts, which have been contracted by my Domestick Servants, upon the publick Treasury.*

The Jesuit informs us farther, That this Prince is a great Enemy to Luxury, and as his Generosity extends it self very largely abroad, so he is as Frugal in his Expences at home : Nothing of Excess to be seen in his Diet, no *Fassus* in his Apparel, nor any extraordinary State and Magnificence in his Palaces : In a Word, There appears nothing in any thing which belongs to his Person, that bears the least resemblance to that Pride and Pomp, which is so much affected by the other *Asiatick* Princes. This Emperor is no less an Enemy to Idleness than he is to Luxury, and in himself is the greatest Admirer of Business ; and makes it his chiefest study to prevent his Subjects, but especially the *Tartars* of the Race of *Mantcheon* from being ensnared by the soft and effeminate way of Living among the *Chinese*. To this End he sets them an Example in his own Person, and inures them to Hardships, by Hunting, and the Progress which he makes, once, if not twice a year, into the Mountainous parts of *Tartary*. He is, it seems, a great Master of his Passions, and especially of Anger, to which he is inclin'd by Nature ; and of that Passion to which greater Indulgence is generally allow'd in these Parts than in any other of the World besides : For he not only lays a restraint upon his Lust, but avoids all Occasions and Opportunities that might tempt him thereto. To remove all Opportunities of being drawn into the Snare of those pernicious Pleasures, he employs his Time in the

the more Noble Exercifes both of his Mind and Spirit, ſuch as Travelling, Hunting, Fiſhing, Horſe-Races, Exercifes of Arms, Reading of Books, and the Study of uſeful Sciences. In the laſt of theſe Employments he ſpent all his ſpare hours, became Maſter of all the *Chineſe* Learning, and addicted himſelf to the Study of Aſtronomy, Mathematicks, Philoſophy and Logick, which the Fathers *Miſſionaries* taught him; who for his Uſe, and by his Orders, compil'd ſeveral Syſtemes in each of theſe Sciences, wrought ſeveral Experiments, and ſhew'd ſeveral Demonſtrations of theſe things to the Emperor. This made them to be ſo highly eſteem'd and favour'd by him both in private and publick; This inclin'd him to give them leave to Preach the Goſpel to his Subjects, and to tolerate as many of the *Chineſe* as pleas'd to Embrace *Chriſtianity*. With an Account of theſe Matters, and of the Emperor's tender Affections to his Relations, both to his Grandmother in her life-time, and after her Death, and to his Children now living: And with paſſing a Compliment on the French King, Father *Bouvet* concludes his Hiſtory of C A N G - H Y, the preſent Emperor of *China*.

Salvation every Man's great Concern. Written Originally in French, by Monsieur Rapin: Done into Engliſh, by London, Printed for M. Gillyflower and M. Wotton, 1699. In 120. Pag. 219.

THIS Treatiſe comes out with a threefold Advantage; being Recommended to the World, not only by the Worth and Weight of its Subject, but alſo by the great Name of its Author, and by the Accuracy of its Verſion. The Gentleman who has render'd it into *Engliſh*, (ſuppoſed to be the ſame worthy Perſon who lately favour'd us with *Thomas à Kempis's Chriſtian's Pattern*) has given ſo neat a turn to the *French*, that his Verſion may well paſs for an Original Piece. As for *Rapin*, He is ſo well known in the Learned World, and ſo juſtly admir'd for his former Writings, that any thing that comes from ſuch a hand muſt needs be very promiſing. But the Subject he at preſent has pitch'd upon is ſo great and weighty, as to require the higheſt of our Reſpect, and to command the moſt ſerious of our Attention.

Whoever

Whoever looks abroad into the World, and makes his Observations on Mankind, will find 'em all in a hurry, and vehement in the pursuit of their Temporal Affairs. And what is all this Toil and Fatigue for? Only for the support, or rather pampering of their Bodies, whilst their Souls are too often left in a starving and pining Condition. Now from whence does this proceed, but only from the deplorable Ignorance and general Blindness of Mankind, in the *One thing Necessary*, in that great Concern which ought to be the most important Affair of their Lives? This deplorable Ignorance and general Blindness of Mankind in this Point, is, what the Author does largely describe and very pathetically lament, in the first Chapter of this small Treatise; and by shewing the Man to himself, endeavours to make him sensible of his sad Condition.

In the second Chapter, He enquires into the Causes of this general Blindness and Ignorance in the Business of Salvation; and assigns these six, *viz.* (1.) The weakness and depravity of Humane Nature since the Fall, which having but little Knowledge left to Understand, so hath it less Inclination to pursue its true Advantage. (2.) The want of Faith, by which Men have but very weak and faint persuasions of another Life; and from thence a dis-esteem of the Recompence God hath prepared for them that Love and Serve him diligently. (3.) Presumption; For (as the Author argues) besides the Natural Effects of Pride to darken the Mind, God does by way of just Punishment, take Pleasure in discovering his Secrets to the weak and humble, and in hiding them from the Proud and Wise in their own Conceits; thus making this judicial Darkness, a Judgment for their Haughtiness of Soul. (4.) A Corruption of Heart proceeding from too great a Fondness for the World. (5.) A certain Cowardise and Tamefulness of Soul, which is apt to recoil upon the least Difficulties; And (6.) A sort of Insensibility in Matters relating to Heaven and a Future State. "In a Word, (says this Excellent Author) the Corruptions of the "World; the Frailty of our Flesh; the common Infirmities to "which the Conditions and Accidents of Humane Life expose us; "the Ignorance and Levity natural to our Minds; the Errors and "Extravagance of our Affections; the Charms of Prosperity, and "the Depressions of Adversity; the false view of Humane Reason, "and the infinite variety of Contingencies in our Affairs, furnish "ten thousand Occasions of this Spiritual Blindness; and must of "necessity destroy us, were it not for that Antidote and Defence, "that

“ that support and strength which the Law of *Jesus Christ*, by succouring and sustaining us with, does approve it self indeed a Well-spring of Life, in every one of our Hearts.

The third Chapter is spent in shewing at large wherein the mighty Importance of this Affair, of taking care of our Salvation, does consist; which *Rapin* says does chiefly manifest it self by these Three Considerations: First, The inestimable Excellence of that Glory which God hath prepar'd for the Saints; in describing of which he breaks out into Seraphical Expressions and Rapturous Thoughts: Secondly, In the extraordinary Methods God is pleas'd to make use of for the Effecting of our Salvation: And Thirdly, In the terrible Consequences of that Eternal Doom, upon which the whole issue of our Affairs at last must turn.

In the next Section, Mr. *Rapin* lays down the principal Obstructions to this great Work, which he reckons to be chiefly these Four: (1.) Pride: (2.) A worldly Mind; which he explains to be, a Spirit of Pleasure and Effeminacy, of Luxury and Wantonness, of Vanity and Ambition, of Project and Intrigue, of Criminal Engagements and Passions, of Treachery and Disguise; and all the other Vices, which make Men's Dispositions and Practices irregular, and tend to Debauchery, and a general Dissoluteness of Manners: (3.) Prosperity: And (4.) That Lukewarmness of Soul reprovd by the Angel in the *Revelations*, (Ch. 3.) as a Disposition the most directly opposite of any to the business of Religion and Salvation of Souls.

The Author in his Fifth Chapter, Treats of the Means of Salvation, and the Use we ought to make of them: He tells us what Qualifications the Means ought to have in order to lead us to the right end: As First, That it must be applied to its proper purpose: Secondly, That no Means are Good in themselves or valuable by us, any farther than in proportion to that Virtue they have of contributing to the end for which they are employed: And Thirdly, That they must never cease to be such, by being esteem'd and sought as somewhat above the Condition of Means. After this, He shews what use a Christian ought to make of these Means, and tells us, That the best and most useful Means are such as the Saviour of the World hath pointed to us in the Gospel; Such as Poverty of Spirit, Humiliation, Suffering, Simplicity, Silence, Teachableness, Patience, Prayer, and the like.

In the Sixth Chapter, *Rapin* gives us a large Catalogue of the Mistakes made, and false Measures taken, in the way of Salvation; and they are these: (1.) A loose and general Desire of being Saved, without Descending so far as the particular Means appointed for that purpose. (2.) Men's not only indulging and satisfying themselves with this general Desire of Happiness, but their going out of the Way to seek for Means of obtaining it. (3.) Men's having a mean and contemptuous Notion of the real value of Salvation; and the Ignorance they live in of the mighty Consequence of it to them. (4.) That Spirit of Pride and Spiritual Presumption, of which St. *Augustin* declares, That it separated him from God, and blinded his Eyes to such a Degree, as disabled him from discerning the Truth. (5.) A Contempt of those among whom we live. (6.) Men's being so Self-conceited, as to think it beneath them to keep to the Common Road; and instead of adhering and submitting to Them, who speak to them from God, consult no Oracle but that of their own private Judgment. (7.) A Spirit of Curiosity, which cannot but be wrong in all its Measures, because it entertains no Notions above the Objects of Sense and things of this World. (8.) A Dislike of the Truth which naturally proceeds from that vain Curiosity last mention'd. (9.) An Universal Disrelish of Piety and Spiritual Matters. (10.) A Beginning to Doubt of things formerly believ'd; and a sort of tottering Faith, which boggles and raises Scruples concerning the most establish'd Truths of Religion. (11.) A Distrust and Despondency in Religion, which is the natural Consequence of Doubt and Scruple. (12.) An Inordinate Love of the World, which consists in an irregular Fondness for our own Persons and present State. (13.) A Love of Gain, and Greatness, and Splendor, to which the Fondness for our own Persons, and the present Life, must needs betray us. (14.) And Lastly, The Misery and Extremity of Error is, when Men make that Error a Matter of Pride to themselves, and even glory in their Folly and Blindness.

Having thus fairly represented to us, the Mistakes and false Measures, to which we are subject in the Way of Salvation, he in the next Chapter, proceeds to tell us of the Errors that are to be avoided, in correcting our Errors. "First, (says he) The Sinner is not Sensible of himself, that he goes Astray: He wanders wide, and perceives it not, till inlightned by Grace; This discovers to him the Good Way he forsakes; This inspires him with Resolutions of returning into it: But even that Resolution

“ many times proves no better than a New Error: Men satisfy
 “ themselves with resolving well, and stop there. The Second
 “ Error upon this Occasion, is a vicious sort of Shame, which sup-
 “ presses the best Desires and Intentions, and checks all thoughts
 “ of returning to God, when a Man has gone astray for a long
 “ time already. Thirdly, Another sort of Mistaken Men there
 “ are, who are able to conquer the Weakness and Irresolution of
 “ their own Minds, and can despise the Opinion and Censure of
 “ the World, but take false Measures, and set out Wrong. The
 “ Fourth, Is that Vanity, which insinuates it self even into the most
 “ Solemn and holy Exercises of Religious Duties. The Fifth Er-
 “ ror incident to Men in the Reformation of their Lives, is Self-
 “ Love; which prevails to that Degree, that they follow their own
 “ Inclinations, when they pretend most to follow the Will of God.
 These are the principal Errors which our Author enlarges upon,
 and by which Men are misguided in their Way to Salvation.

In the Eighth Chapter, he shews at large, and from several
 Considerations, That Men ought to Work out their Salvation
 with Fear and Trembling: And in the Ninth, tells us, What En-
 couragements we have to induce us to this Work, and the Easiness
 of succeeding in it: Since, (1.) God is willing and ready to save
 our Souls; (2.) There is no Hinderance on our part but what
 may be remov'd and vanquished; And (3.) The Undertaking
 consider'd abstractedly, and in it self, is not difficult. From these
 Considerations, he passes on in the Tenth Chapter, to shew, That
 in order to our Salvation, we ought to contribute to the Sal-
 vation of Others; And then, in the last Section, he concludes
 with a suitable, warm, and pathetical Application of what he had
 offer'd in his Treatise to the *Christian* Readers; so as that he
 might not only fill their Heads with the Knowledge of these
 Truths, but likewise touch and affect their Hearts with the lively
 Energy of them.

ORANG-OUTANG : Sive Homo Sylvestris : Or, The Anatomy of a Pygmie compar'd with that of a Monkey, an Ape, and a Man. To which is added, A Philological Essay concerning the Pygmies, the Cynocephali, the Satyrs and Sphinges of the Ancients. Wherein it will appear, that they are all either Apes or Monkeys, and not Men, as formerly pretended. By Edward Tyfon, M. D. R. S. S. &c. London, Printed for T. Bennet, in Quarto. The Anatomical Part containing, Pages 108. The Essay, Pages 58. Illustrated with several Curious Sculptures.

THE Author of this Curious Piece is so well known for his nice and accurate Dissections, both of *Humane* and other Bodies, and for his Excellent Observations on them, that little need be said to recommend it to the Learned World. His main design, both in the *Anatomical* Part, and in his *Philological* Essay, is to shew, That this Creature is not of *Humane* Race, but rather of the *Ape* or *Monkey*-Kind.

Before the Doctor proceeds to account for the *Anatomy* of this *Pygmie*, he transcribes a Passage taken out of *Aristotle's Hist. de Animal. Lib. 2. Ch. 13.* giving a general Description of the *Ac-Kind*. Upon this Passage (having render'd each Paragraph into *English*) he Comments, and by his Observations, shews wherein his present Subject agrees with, or differs from *Aristotle's* Account.

After this, He in the first place describes the outward Shape and Figure of the *Pygmie*, takes the different Dimenlions of the several Parts, as well as of the whole Body; and observes what Proportions they had to one another. In this Description of the *Pygmie* he illustrates the *fore* and *hinder* Parts of this Creature, as represented to us in an Erect Posture, in the two first Figures; and then compares his Figures with those given by *Tulpius*, *Bontius*, and *Gesner*, and shews, that there is a great deal of difference between them.

Having at large taken notice of its outward Shape, he then proceeds to look within, and to observe the *Mechanism* there. And here he very Judiciously observes, That an History of Animals cannot be well wrote without giving the Dissection of the *Inward Parts*. " 'Tis (says he) as if one should undertake to describe a

“ Watch, and at the same time take notice only of the *Cafe* or
 “ *Cover*, and tell what fine Garniture there is about it ; but
 “ inform us nothing of the admirable Contrivances of the *Wheels*
 “ and *Springs* within, which give it Life and Motion.

Our Author begins his *Anatomy* of this Creature with a Description of the *Skin*, the *Membrana Adiposa*, and the *Peritonaeum*, and shews, that in these Particulars he is like to *Man*. Having open'd the Lower Cavity, he proceeds to give us an Account of the several parts therein contain'd. The *Omentum* or *Carl* first offer'd it self to view, which the Doctor says, had numerous Blood Vessels, and its Adhesion to the *Stomach*, *Colon*, and other Parts, was as in *Man* ; and here he compares his Observations on this Head with those of the *Parisians*, upon the *Epiploon* or *Omentum* of the *Monkeys* they Dissected, and shews in several Particulars how different they are from his Subject. The next thing taken notice of, is, the *Ductus Alimentalis*, which is commonly distinguish'd into three Parts ; The *Gula*, the *Ventricle*, and the *Intestines*. These our Author, by his Enquiries and Observations, finds to be much like the same parts in *M. n.* After this, He proceeds to give us the Description of the *Mesaraic Vessels*, the *Vasa Chylifera*, the *Receptaculum Chyli*, the *Mesentery*, the *Liver*, the *Spleen*, the *Pancreas*, the *Glandula Renales*, the *Kidneys*, with the several Parts belonging to each, and says, that he observ'd no extraordinary Difference in them from what they are in *Men*. He next takes notice of those large *Canales* of the Blood, the *Arteria Aorta*, and the *Vena Cava*, and the Rivulets they emit or do receive, wherein he found the same Resemblance as in *Man*. The *Parts of Generation* are likewise describ'd by our Author, who observes very nicely, which do agree with, and which differ from, those of a *Humane Body*.

After a large Description of the *Abdomen*, or Lower Cavity, and of the several Parts which it contains, he passes on to the other two *Venters*, the *Thorax*, and the *Head* : And in treating of the Parts contain'd in each of these, he pursues the same Method as before, telling us wherein they differ from, and wherein they agree with those in *Men* ; and shews, that in the Parts that are different from those of a *humane Body*, the *Pygmie* most resembles the *Ape-Kind*. In this and his other Observations, he all along examines the Opinions of the *Parisians*, and other Learned Men, who have treated of this Subject, and shews wherein he thinks that they are in the Right, and wherein in the Wrong.

He is particular in giving us the *Osteology* or *Description of the Bones*, and the *Myotomy* or *Description of the Muscles*; and concludes his Discourse with a brief Recapitulation of the Instances he had given, wherein the *Pygmie* more resembled the *Humane Kind*, than *Apes* and *Monkeys* do; and sums up those, wherein it differ'd from a *Man*, and imitated the *Ape-Kind*. The Catalogues of both are somewhat large; yet since they are as it were the *Summary* of what is contain'd in this curious Treatise; and since they sufficiently Evince, that the *Pygmie* is no *Man*, nor yet the *Common Ape*, but a sort of *Animal* between *Both*: We cannot but think it very proper to transcribe them at large, as they are in the Treatise it self for the Satisfaction of the more Inquisite Readers, and especially such as are inclin'd to the Study of *Anatomy*.

The Orang-Outang, or Pygmie, more resembled a Man, than Apes and Monkeys do, in these Particulars.

1. **I**N having the *Hair* of the *Shoulder* tending downwards, and that of the *Arm* upwards.
2. In the *Face* 'twas liker a *Man*; having the *Forehead* larger, and the *Restrum* or *Chin* shorter.
3. In the *Outward Ear* likewise; except as to its *Cartilage*, which was thinner as in *Apes*.
4. In the *Fingers*; which were much thicker than in *Apes*.
5. In being in all respects design'd by *Nature*, to walk *Erect*; whereas *Apes* and *Monkeys* want a great many Advantages to do so.
6. The *Nates* or *Buttocks*, larger than in the *Ape-Kind*.
7. It had *Calves* in its *Legs*.
8. The *Shoulder* and *Breast* were more spread.
9. The *Heel* was longer.
10. The *Membrana Adiposa* plac'd here, next to the *Skin*.
11. The *Peritoneum* in the *Groin* entire; and not perforated, or protruded, as in *Apes* and *Monkeys*.
12. The *Intestines* or *Guts* much longer.
13. The *Intestines* being very different in their Bigness, or largeness of their *Cavities*.

14. In

14. In having a *Cacum*, or *Appendicula Vermiformis*, which *Apes* and *Monkeys* have not: And in not having the beginning of the *Colon* so projected or extended, as *Apes* and *Monkeys* have.
15. The Insertion of the *Ductus Biliaris*, and the *Ductus Pancreaticus* in a *Man*, the *Pygmie*, and an *Ape*, was at the same Orifice: In a *Monkey* there was two Inches distance.
16. The *Colon* was here longer.
17. The *Liver* not divided into *Lobes*, as in *Apes* and *Monkeys*; but entire, as in *Man*.
18. The *Biliary Vessels*, the same as in *Man*.
19. The *Spleen* the same.
20. The *Pancreas* the same.
21. The number of the *Lobes* of the *Lungs*, the same as a *Man's*.
22. The *Pericardium* fasten'd to the *Diaphragm*, as in *Man*; but is not so in *Apes* and *Monkeys*.
23. The *Cone* of the *Heart*, not so pointed, as in *Apes*.
24. It had not those *Fouches* in the *Chapt*, as *Apes* and *Monkeys* have.
25. The *Brain* was abundantly larger than in *Apes*; and all its Parts exactly form'd like the *Humane Brain*.
26. The *Cranium* more Globous, and twice as big as an *Ape's* or *Monkey's*.
27. All the *Sutures* here like the *Humane*: And in the *Lambdoidal Suture* were the *Ossa Triquetra Wormiana*. In *Apes* and *Monkeys* 'tis otherwise.
28. It had an *Os Cribiforme*, and the *Crista Galli*; which *Monkeys* have not.
29. The *Sella Equina* here, the same as in *Man*; in the *Ape-Kind* 'tis more rising and eminent.
30. The *Processus Pterygoides*, as in *Man*; in *Apes* and *Monkeys* they are wanting.
31. The *Ossa Bregmatis & Temporum*, the same as in *Man*; In *Monkeys* they are different.
32. The *Os Zygomaticum* in the *Pygmie* was small; in the *Monkey* and *Ape* 'tis bigger.
33. The shape of the *Teeth* more resembled the *Humane*, especially the *Dentes Canini* and *Molares*.
34. The *Transverse Apophyses* of the *Vertebrae* of the *Neck*, and the *Sixth* and *Seventh Vertebra*, were liker the *Humane* than these Parts in *Apes* and *Monkeys* are.

35. The *Vertebra* of the Neck had not those *Foramina* for transmitting the *Nerves*; which *Apes* have, and Men have not.
36. The *Vertebra* of the Back, and their *Apophyses Rictæ* like the *Humane*: And in the Lower *Vertebra*, but two *Apophyses Inferna*; not four as in *Apes*.
37. There were but Five *Vertebra* of the *Loin*s here, as in *Man*; in *Apes* and *Monkeys*, there are six.
38. The *Spines* of the *Lumbal Vertebra* strait, as in *Man*.
39. The *Os Sacrum* was compos'd of five *Vertebra*, as in *Man*; in *Apes* and *Monkeys* there are but three.
40. The *Os Coccygis* had but four *Bones*, and these not perforated, as 'tis in *Man*; in *Monkeys* there are more *Bones*, and they are perforated.
41. In the *Pygmie* there were but seven *Costæ Vera*; and the *Extreams* of the *Norhæ* were *Cartilaginous*; and the *Ribs* were articulated to the Body of the *Vertebra*. In *Apes* and *Monkeys* there are eight *Costæ Vera*; and the *Extremes* of the *Norhæ* are *Ossious*; and the *Articulation* is in the *Interstices* of the *Vertebra*.
42. The *Os Sterni* in the *Pygmie* was broad, as in a *Man*: In the *Monkey* 'tis narrow.
43. The *Bones* of the Four *Fingers* much larger than in the *Ape-Kind*.
44. The *Thigh-Bone* in its *Articulation*, and all other respects, like the *Humane*.
45. The *Patella* round, not long; single, not double; as 'tis said to be in *Apes*.
46. In the *Heel*, the *Tarsus*, and *Metarsus*, the *Pygmie* was like a *Man*.
47. The *middle Toe* in the *Pygmie* was not the longest, as 'tis in the *Ape-Kind*.
48. These *Muscles*, viz. The *Obliquus Inferior Capitis*, the *Pyriformis*, and *Biceps Femoris*, were like the *Humane*; whereas the same in *Apes* and *Monkeys* are different.

The Orang-Outang, or Pygmie, differ'd from a Man, and resembled more the Ape and Monkey-Kind, in these following Particulars.

1. **I**N the Littleness of its Stature.
2. **I**n the Flatness of the *Nose*, and the Slit in the *Ala Narium*.
3. In having a rising ridge of the *Cranium* under the *Eye-brows*.
4. In being more Hairy behind than before.
5. In having the *Thumb* so little, tho' larger than in the *Ape-Kind*.
6. In having the *Palm* of the *Hand* longer and narrower.
7. In the length of the *Toes*.
8. In having the *Great Toe* set at a distance from the other like a *Thumb*, and being *Quadrumanus* like the *Ape-Kind*.
9. In having the *Shoulder* and *Thigh* shorter.
10. In having the *Arms* longer.
11. In having no pendulous *Scrotum*.
12. In the largeness of the *Omentum*.
13. The *Gall-Bladder* long and slender.
14. The *Kidneys* rounder than in *Men*, and the *Tubuli Urinarii* different.
15. The *Bladder* of *Urine* longer.
16. In having no *Frænum* to the *Preputium*.
17. In having the *Boney Orbit* of the *Eye* so much protruded inwards, towards the *Brain*.
18. It had not those two Cavities under the *Sella Turcica*, as in *Man*.
19. The *Processus Mastoideus* and *Styloides* very small, almost wanting.
20. The *Bones* of the *Nose* Flat.
21. In the number of the *Teeth* it resembled the *Ape-Kind*.
22. The *Vertebra* of the *Neck* short, as in the *Ape-Kind*, and flat before, not round; and their *Spines*, not *Bifide*, as in *Man*.
23. In the first *Vertebra* of the *Neck* there was no *Spine*.
24. In an *Ape*, the tenth *Vertebra* of the *Back*; in a *Man* the twelfth; in the *Pygmie* the thirteenth *Vertebra*, *infra suprâve fuscipitur*.
25. The *Os Sacrum* altogether like the *Ape-Kind*, only in the number of the *Vertebra*.
26. In having thirteen *Ribs* on a side: a *Man* has but twelve.
27. The Bone of the *Thumb* but small.
28. The

28. The *Os Illium* perfectly like the *Ape-Kind*, being longer, narrower, and not so Concave as in *Man*.
29. The *Bones* of the *Toes* in their length, and the *great Toe* in it's Structure imitated the *Ape-Kind*.
30. These *Muscles* were wanting in the *Pygmie*, which are always found in *Men*, viz. *Occipitales*, *Frontales*, *Dilatores Alarum Nasi*, seu *Elevatores Labii Superioris*, *Interspinales Colli*, *Glutai minimi*, *Extensor Digitorum Pedis brevis*, and *Transversalis Pedis*.
31. These *Muscles* did not appear in the *Pygmie*, and are sometimes wanting too in *Humane Bodies*; viz. *Pyramidales*, *Caro Musculosa Quadrata*, the long Tendon and fleshy Belly of the *Palmaris*, *Atollens Auriculam*, and *Retrahens Auriculam*.
32. The *Elevatores Clavicularum* are in the *Pygmie* and *Ape-kind*, and not in *Man*.
33. These *Muscles* resembled those in *Apes* and *Monkeys*, and differ'd from the *Humane*, viz. *Longus Colli*, *Pectoralis*, *Latissimus Dorsi*, *Glutaus Maximus & Medius*, *Isoas magnus & parvus*, *Iliacus Internus*, and the *Gasterocnemius internus*.
34. These *Muscles* differ'd likewise from the *Humane*, viz. The *Deltoides*, the *Pronator Rudii teres*, and the *Extensor Pollicis brevis*.

We hope the inserting these Catalogues will offend no Person, but will be very acceptable to such as are concern'd in enquiring into the Mysteries of Nature, and delight in *Anatomical Observations*. To this our Author has subjoin'd an Explanation of the several Figures exhibited at the End of the Treatise; but we shall not enlarge upon them: Nor have we room to say much on his *Philological Essay*, and therefore must be contented with giving our Readers only a General Idea of it.

He herein treats particularly of the *Pygmies*, the *Cynocephali*, the *Saurs* and *Sphinges* of the Ancients, bestowing a distinct Essay on each of them. He shews that they were all *Apes* or *Monkeys*, not *Men* as formerly pretended. He cites all the Passages of the *Ancients*, and some Accounts of the *Moderns* concerning these Creatures: And herein endeavours, as far as possible, to distinguish Truth from Fable, and says, That if what he asserts can amount to a Probability, 'tis all he pretends to. He chiefly concerns himself about the *Pygmies*, since the Story of them is the greatest Imposture, and is more Concise on the others, as not needing so strict an Examination. Accordingly he runs through all the Authors, from *Homer* down to

our times, that have said any thing on this Subject. He fairly examines what they say, and makes a great many Judicious Remarks upon it as he goes along. We should enlarge, but this may suffice to give our Reader some Taste of the Worth of the Doctor, and his Performance.

Spiritual Perfection Unfolded, and Enforced, from 2 Cor. 7. 1. By William Bates, D. D. London, Printed for J. Robinson and Brad. Aylmer. 1699. In Octavo. Pages 461.

WHAT *Perfection* is attainable by a *Christian* in this Life, is what the Generality of Mankind do very much Question. They have such high Notions of it, that they think it impossible to be *Perfect* on this side Heaven; and therefore content themselves with lower Degrees of Virtue and Goodness than otherwise they would do. 'Tis true indeed, if by being *Perfect* they mean the being *absolutely* and *perfectly* *Perfect*, in this Sense no Creature can pretend to it: But if the Perfection of a Man and a Christian be rightly understood, so as to denote the highest Attainments and Improvements that our Humane Nature and the Noble Faculties of our Soul, *viz.* our Understanding and Will, are capable of receiving in this Life, with respect to Holiness and Virtue; in this Sense, Men may, and ought to endeavour to arrive to *Perfection*. This is what the Author of the *Inquiry after Happiness* does very largely demonstrate in his third part of that Treatise, wherein he treats on purpose, of Religious Perfection: And this is what the Learned Dr. *Bates*, after another manner Explains and Enforces in the Tract, we are now to give some account of.

In the Preface, The Doctor obviates the Objections which the Enemy of Souls, in Combination with the Carnal Mind, makes use of to dismay us and stop our Progress to *Perfection*. He thought fit to shew the Unreasonableness of these Objections, that are perverse and poysonous, which if not remov'd, would blast his Design, and desir'd Success in the following Discourse.

The Treatise it self is divided into Thirteen distinct Sections or Chapters. In the First of these, He lays down the Scheme that he intends to go upon, and tells us, That in the Words (which he has made choice of, as the Foundation of what he is to treat on) are three things Observable, (1.) The Title wherewith the Apostle addresses himself

himself to the *Corinthians, Having therefore, dearly Beloved:* (2.) The Matter of the Address; To strive after pure and perfect Holiness: And (3.) The Motives; the exceeding great and precious Promises assur'd to them from the Mouth of God himself. Having briefly explain'd these things, he says, that from the Words there arises this General Proposition, viz. *The Promises of the Gospel lay the most powerful Obligations on Christians to strive for the attainment of pure and perfect Holiness.* In the Management therefore of this Subject, he proposes to consider, (1.) The Duty as acted upon our selves. (2.) The Parts of it: The cleansing from Sin, and perfecting Holiness. And (3.) the Force of the Motives; the precious and unvaluable Promises of the Gospel; and to make an Application of them. On the first of these Heads he is very concise; but on the second he enlarges very particularly, in the Remainder of this, and the Eight following Chapters. He shews distinctly what those Defilements of the Flesh and Spirit are, from which we are to cleanse our selves; and what it is to perfect Holiness in the Fear of God; and gives us directions all along how we may purifie our selves from the One, and arrive to the Perfection of the other. But for as much as the insisting upon such a copious Subject would carry us out too far, and beyond the Bounds we prescribe to our selves in this Journal, we shall only content our selves with enlarging on the third General Head, viz. The force of the Motives to this Duty of striving after pure and perfect Holiness, and the Application of them, on which our Author spends the remaining Chapters: And we are the rather induc'd to this, since (as the Doctor very well observes in his Preface) 'tis easier to prove our Duty to follow Holiness, than 'tis to persuade Men to Practice it.

These Motives are the Promises specified in the foregoing Chapter, 1 Cor. 6. 18. *That the Lord Almighty will receive us, and we shall be his Sons and Daughters; that he will dwell in us, his living Temples, and Walk in us.* For the Illustration of this, the Doctor considers, first the Dignity, and then the Happiness of this Divine Relation; which last he shews to consist in the Priviledges that are consequent and comprehensive of all Blessings. Because (1.) The title of a Son has annex'd to it the promise of the Pardon of Sin; as God has declar'd himself, Mal. 3. 17. *I will spare them as a Father spares his Son that serves him.* (2.) This Relation gives us an Adoptive Freedom, and joyful access to God in Prayer. And (3.) The Relation of Children to God is not an Empty Title, but includes an Interest in the Eternal Inheritance; according to the Apostle's Inference, *If Sons, then Heirs, Heirs of God, coheirs with Christ.* After this, he considers in several

ral particulars, how influential this Priviledge is to make us intirely Holy.

The Application which our Author makes of this Doctrine is, First, by Inquiring, Whether we are proceeding to Perfection: Secondly, By propounding Directions how we should follow it.

As to the first of these, He lays down several Rules whereby we may discern, whether we are proceeding to Perfection; which are as follow: (1.) The Vanquishing of Sin, is a certain Indication of the Power of Grace: (2.) The Discovery of our Progress in Holiness, is made by the habitual Frame of the Heart, and the fixed Regularity of the Life: (3.) To preserve an equal temper of Mind, and tenor of Conversation in the various turns and changes of the present State, argues an excellent degree of Holiness: (4.) To be strict and severe in judging our selves, to be candid and favourable to others, argues a Man to be a proficient in practical Religion: (5.) To prefer the Testimony of an unrepublishing Conscience in the sight of God, before the Esteem and Praise of Men, is another Argument of it: (6.) The serious, constant, and delightful performance of Religious Duties, in secret, is a sure Testimony of a holy and heavenly Spirit: (7.) To forgive Injuries, and overcome Evil with Good, discovers a *Christian* to be truly Excellent: (8.) The more receptive Persons are of Spiritual Counsel and Admonition, for the preventing of, or recovery from Sin, the more Holy they are: (9.) And Lastly, The deliberate desire of Death, that we may arrive at the State of perfect Holiness, is the effect of Excellent Grace.

Having insisted at large on these Particulars, he proceeds to the Second part of his Application, which was to propose Directions how we should follow Perfection. In Order to this, he observes this Method: First, he sets down Directions how we should follow it: Secondly, He answers the Carnal Allegations or Objections against our striving after Perfection: Thirdly, He adds other Motives to enforce this Duty: And Fourthly, He propounds the Means that may be effectual for this excellent End.

The Directions he gives are: (1.) We must in our early Age follow Holiness: (2.) We must follow it Zealously: (3.) With Alacrity and Cheerfulness: (4.) With an Unfainting Perseverance.

He had in the Preface answer'd some of the Principal Objections that are brought to discourage Men from endeavours after perfect Holiness, and now he proceeds to consider some others, which he fairly States, and then returns a particular and distinct Answer to each of them.

To the Motives he had discours'd of before, he adds some other Arguments and Motives to excite us to be intente to this great Work. He first considers the Perfection of the Rule laid down in the Gospel, which forbids Sin in every Kind and Degree, and commands Holiness in the most Spiritual Sublimeness; and then shews us what Examples of Perfection the Gospel proposes, to raise us to the best Height.

The means that are Effectual for our obtaining Holiness in Degrees of Eminence are, according to the Doctor, these following: (1.) Unfeigned Faith in the Lord *Jesus Christ*, who is the meritorious, efficient and exemplary Cause of inherent Holiness, and Actions flowing from it: (2.) Prayer: (3.) Frequent and attentive Hearing and Reading the Word, and serious Meditation of it: (4.) The Religious Use of the Sacrament of the Lord's Supper: (5.) The Religious Observation of the Lord's Day: (6.) The frequent Discussion of Conscience, and Review of our Ways: (7.) Continual Watchfulness: (8.) A due regard to the Duties of our several Relations. To conclude this Argument, he says (9.) There is no Counsel more directive and profitable for our arriving to an excellent Degree of Holiness, than this: Let our Progress in the Way to Heaven be with the same Zeal, as we felt in our first entrance into it, and with the same Seriousness, as when we shall come to the End of it.

The State of Learning.

I T A L Y.

AT ROME there is at last Publish'd, *Inscriptiones Antiquæ, ab Abbate Raphaele Fabretti Collectæ.*

To our Foreign Journalist was communicated the following Book, Intituled, *Prodromus ad Refutationem Alcorani, in quo præter quatuor præcipuas veræ religionis notas, Mahumetanae fidei falsitas ostenditur: Christianæ religionis veritas comprobatur: In quatuor partes divisus. Auctore Ludovico Maraccio è Congregatione Clericorum Regularium Matris Dei, Innocentii XI. gloriosissimæ memoriæ olim Confessoris. PATAVII, 1698, ex Typographio Seminarii in Fol.*

Refutatio

Refutatio Alcorani, in qua ad Mahumedanicæ Superstitionis radicem securis apponitur: & Mahumetus ipse, gladio suo jugulatur. Sacra Cæsarea Majestati Leopoldi I. Magni Romanorum Imperatoris dicata ab Autore Ludovico Maraccio, &c. PATAVII, 1698. in Fol.

The Arabic Text of the *Alcoran* in this Book is Printed first; and then, to each Chapter of the Arabic Text, is annex'd the Latin Version, with the Notes and Refutation of Father *Maraccius*.

GERMANY.

At LIPSTON is Printed in 8vo. 1699, a Book, Intit'led, *Bibliotheca Patrum Apostolorum Græco-Latina. Præmissa est Dissertatio de Patribus Apostolicis, Auctore Thoma Ittigio, S. S. Theol. Licentiate, ejusdemque Professore publico, & D. Nicolai Archidiacono in Academia & Ecclesia Lipsiensis.*

FRANCE.

At PARIS is Publish'd a Book, Intit'led, *L'Honête homme & le Scélérat, Sçavoir, si pour parvenir dans le monde, il faut être bon, & homme, ou scelerat, Par Monsr. J. D. D. C. 1699 in 12o.*

At the same place there's publish'd *Specimen Observationum ad Nestorianam Historiam, ac Varios tum Veterum, tum Recentiorum Auctorum qui eam attigerunt, Locos, Auctore Ludovico Ducino Societatis Jesu Presbytero, 1698. 12o.*

The same Author is preparing a Volume of Notes upon his History of Nestorianism, in 4to.

Nat. Alexandri Historia Ecclesiastica Vcteris Noviq; Testamenti ab Orbe condito post C. N. 1600. & in loca ejusdem insignia, Dissertationes Historica, Chronologica, Critica, Dogmatica in 8 Tom. divisa, nec quidem per partes, nunc autem conjunctim & accuratius Editæ: Reman novarum accessione Scholiis & Indicibus Locupletissimis aucta, illustrata, ornata, in Fol.

At LIONS they have newly Printed Father *Lamy's* Introduction to the Sacred Scripture, translated into French.

HOLLAND.

At the HAGUE, in 8vo. 1699, are Publish'd, *Joh. Vossii Lectiones Lucianæ. Accedit ad V. Cl. Joh. Georg. Grævium super aliquot Diodori Siculi locis Epistola.*

Racem-

Racemationis, & Florum Sparsonis totius Corporis Juris Civilis Tomus primus; continens annotata & passim sparsa ad quatuor Libros Institutionum, & ad Titulum ultimum Pandectarum de Regulis Juris. Sub finem hujus Voluminis primi ex diversis MSS. erute & subiecta sepe in hac Racematione allegata Observationes H. Covingii; quondam V. præsidis & adfessoris meritissimi in Curia Ost-frisica. Auctore & per 50 circiter Annos Collectore JOH. FRID. POLMAN, Nobile Drentino, & jampridem Seniore Senatorum Emblessem. GRONINGÆ, apud Gilbertum & Johannem Leus, Bibliopolas & Typographos, 1699. in Fol.

DELEF, *Græcia Triumphans de Novis Liberi Arbitrii decromptoribus, Inflatoribus, Decaptonibus, ac præsertim Scribittore notarum brevium in Resurrectionem Prodromam Brevis Memorialis de Statu ac progressu Jurisfensui in Hollandia, per Vincentium Palætophilum. 1699. 4to.*

NETHERLANDS.

ANTWERP. *La maniere de se bien preparer a la Mort par des Considerations sur la Cene, la Passion & la Mort de Jesus Christ, avec de tres belles Estampes Emblematiques, Expliquees par M. de Chertablon, Pierre & Licencie en Theologie, 1700, 4to. Pag. 64. Estampes, 42.*

Certainly this Author had a mind to be thought the first that publish'd a Book in the next Century.

OXFORD.

They have lately Publish'd here a very good Edition of *Theocræus*, with the *Greek Scholia*, on a fair Character, and the *Latin Version* of H. Stephens, Printed from the *Paris Edition* in 4to. with the Notes of Scaliger, Casaubon, and Heinsius.

CAMBRIDGE.

The Beautiful Edition of *Horace* is near Finished, and we understand that all the IV Volumes of *Latin Poets* Printing here may be expected about *Christmas* next.

At last Mr. Levis Select Orations of *Tully* are publish'd, with Additions of Notes taken out of *Africanus*, *P. Manutius*, &c. To which are subjoin'd the two Dialogues *De Senectute*, & *Amicitia*.

LONDON.

Bishop Kiddar's Third Part of the Demonstration of the *Messias* we hear is in the Press, and in great forwardness.

The

The Learned World may in a little time expect a very exact Abridgment of all the Philosophical Transactions of the Royal Society, from their first Foundation to this time. Done by a Member of it.

Lately publish'd Ten Sermons Preach'd before her Royal Highness, the Princess *ANN* of *Denmark*, at the Chapel of *St. James*; By *Lewis Atterbury*, LL. D. and one of the Six Preachers to her Royal Highness.

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THE
HISTORY
OF THE
WORKS
OF THE
LEARNED.

OR,
An Impartial Account
OF
BOOKS

Lately Printed in all Parts of Europe.

With a Particular RELATION of the

State of Learning

In each COUNTRY.

For the Month of July: 1699.

Done by several Hands.

Vol. I.

To be continued Monthly.

LONDON: Printed for H. Rhodes, at the Star near Fleet-Bridge; T. Bennet, at the Half-Moon in St. Paul's Church-Yard; A. Bell, at the Cross-Keys in Cornhill; D. Mawwinter, and T. Leigh, at the Rose and Crown, in St. Paul's Church-Yard. 1699.

Where those for January, February, March, April, May and June are to be had.

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THE HISTORY

OF THE

Works of the Learned, &c.

For July, 1699.

ΤΟΥ ἘΝ ἈΓΙΟΙΣ ΠΑΤΡΟΣ ἡμῶν Ἀθανασίου Ἀρχιεπ.
Ἀλεξανδρείας τὰ εὐρεσκόμιστα πάντα : i. e. All the
Works of St. *Athanasius*, A. B. of *Alexandria*, that are
Extant or that bear his Name, according to the *Gallican*
or *Vatican* Manuscripts. Corrected according to the
Commelinian Readings, and very much enlarged. Il-
lustrated by a new Translation, Prefaces and Notes ;
and a new Life of that Holy Doctor. With a Glos-
sary and copious Indexes. By the Benedictine Monks
of the Congregation of S. *Maur*: *Paris*, 1698. 2 Vol.
Folio.

THis Edition of S. *Athanasius*'s Works is divided into
two Volumes, the first of which consists of two Parts ;
the first Part containing his Genuine Works: The Second
those that are Doubtful or Spurious.

To the first Volume is prefix'd a large Preface, which hath 7
Parts : In the *First* they treat of S. *Athanasius*'s Manuscripts, and
of the former Editions of his Works. In the *Second* they treat
of his Stile. In the *Third* of his Works that are lost. In the

Fourth concerning his Doctrine. In the *Fifth* of the Hereticks confuted and mentioned by S. *Athanasius*. In the *Sixth* of the Discipline of the Church in S. *Athanasius*'s time. And in the *Seventh* are contain'd many Observations.

We shall extract something out of the Preface, which contains many Things fit to be known and read, which we hope will not be ungrateful to the Curious Reader.

I. The Order of S. *Athanasius*'s Works, which appears in most of his Manuscripts not to be compos'd by himself, but by others long after his Death, because it contains many spurious Things intermixt with the true Ones, keeping no order of Time or Argument.

Among the Manuscripts of this Doctor's Works, that of *Basse* is the best, both for Antiquity and Acuracy: 'Twas wrote by a certain Man named *Doxopater*; and the various Readings were published by *Peter Felkmannus*. The Manuscript of the Roval Library at *Paris* is not much inferiour to that of *Basse*. 'Tis numbred 2284 and of about 700 Years standing, which in time past belonged to the Monastery *78 Kuel?*, as may be seen by the Inscription of the first Leaf.

The first Edition of S. *Athanasius*'s Works seems to have been that at *Vicenza*, Anno 1482. in which there's but a few of them translated into Latin, by *Om nibonus Leonicens*. After this Edition *John Reuchlinus Capnio* published the Book, *De variis questionibus* at *Hagenou*, Anno 1519. and afterwards at *Rome*, Anno 1523.

Anno 1520 *John Parus* published one Volume at *Paris*, under S. *Athanasius*'s Name: In which Edition, besides the two Orations against the Gentiles, and that of the Incarnation, translated by *Ambrosius Camaldulensis*, all the rest are Spurious.

After these *Desiderius Erasmus*, happening on a Book, that contained many of *Athanasius*'s Works, in the Year 1527. he published them in Latin, viz. two Letters to *Serapio*, to wit the third and fourth. The Epistle concerning the *Nicene Decrees*; his Apology for *Elight*; part of the Apology against the *Arians*; of the Passion and Cross of our Lord; on those Words *Euntes in Vicum, qui contra vos est*; when ye come into the Village that is over against you; on Virginity; on that Text *Quicumq; dixerit verbum*, [whosoever shall say the Word, &c.] and The Epistle to *Serapio*, which is the first of all: The beginning of the Book against all

all Heresies, was printed at *Lions* in 1532. what was contained in the *Paris* Edition in 1520. being added to those that were translated by *Erasmus*.

In 1555. *Peter Nannius* of *Alcmar*, a Man well vers'd in Greek and Latin, translated *S. Athanasius's* Works into Latin, much more at large than before, and delivered them to *Erobenius*, who in 1556. publish'd the whole Work, but in Latin only at *Basle*. After that time there were several Editions of *Athanasius*; but not at all differing from that of *Basle*, saving that the *Paris* Edition in 1572. contains besides the Life of *Anthony*, *Athanasius's* Life also, collected from diverse Authors.

Hitherto *S. Athanasius's* Works were only published in Latin; but in 1600. they were first of all published in Greek at *Heidelberg*, by *Ferom Commelinus*; at the end of which Edition, *Peter Felkmannus* took care to add many Fragments of *Athanasius's*, that were collected together from divers Places, as also some Notes, and various Readings, with two Epistles to *Lucifer*, and another to the Monks. After this time in 1608. *Claudius Chapletius* printed at *Paris* a new Edition of *Athanasius* in Latin only, with some Notes of *Fronton Ducaeus*, a Jesuit, on the Margin. In 1612. *Athanasius's* Works were printed in Latin, with the Notes of the said *Fronton Ducaeus*, and the Life of *Anthony* in Greek, according to the Edition of *D. Harschelius Augustanus*.

Next followed the *Paris* Edition in Greek and Latin, in 1627. revised by *John Piscator*, concerning which the *Benedictine* Fathers say thus:

“ Many of *Felkmannus's* various Readings are corrected, and
 “ many more omitted in it, and some corrupted; which is made
 “ plain by our various Readings. *Nannius's* Version was changed
 “ in many Places, and for the most part inconsiderately; so that
 “ contrary to the Manuscripts and printed Books. The Publi-
 “ shers substituted their own Conjectures instead of *Athanasius's*
 “ Works. And a little after: “ It's a wonder that all *Felk-*
 “ *mannus's* various Readings are omitted in this *Paris* Edition,
 “ the greatest part of which are very valuable. But however that
 “ be, this *Paris* Edition is in many things much more correct
 “ than the *Commelinian* Edition, and in many things inferior.

At last after all these Editions there was one published, as tho' at *Cologne*, but in truth at *Leipsick* in 1681. which (say the *Benedictine* Fathers) has innumerable Faults. To this was added a Treatise of Doctrine, published by *Arnold* of *Neurenberg*.

After

After so many Editions of *Athanasius*, the Benedictine Fathers give the following Reasons for their own.

“ These several Editions of *Athanasius*’s Works, say they, came out before ours, and many of them good ones, yet not so good but there might be a better, there being several gross Mistakes still to be expunged : For if we look into the *Paris* Edition, which is the best of them all, we may justly wonder at their Carelessness, who did not see such Conspicuous Faults. For, first of all, the True and Genuine Works are every where mixed with the Spurious, both in the first and second Volume, with no Choice, no Note of Distinction, which alone is able to stumble the Reader, though never so Learned, when he doth not readily know what is True and what is False. There is likewise so great Confusion every where, that there is no order of Time or Argument observ’d ; yea, those things that cohere by Nature, and can’t be justly separated, have very little or no Order kept among them. And a little after : But over and above these, there are so many and so great Faults every where, so many Omissions, and so many Blanks, that in very many of the Works you will scarce find any thing intire. But most of all in the Books concerning Human Nature, the Sentence of *Dionysius*, in the Epistles to *Serapio*, and in the Orations against the *Arians*, there are 600 Omissions, and an infinite number of Clauses corrupted, so that you can scarcely find any thing to rely upon. If you happen upon his Circular Epistle, improperly directed to the Orthodox, you will find the Names of Men frequently changed one for another ; and cannot but be vex’d, that the Book that conduces so much to the Ecclesiastical History of the 4th Century should be corrupted by unskilful Transcribers ? And it unluckily falls out, that they that first publish’d them, made use of the worst of Manuscripts, having followed the *Nannian* Version, which it self was taken from a corrupt Manuscript. From hence it’s evident, with what Scruple and Care we ought to make use of those Editions of *Athanasius*, and likewise how necessary ’twas to make a new Edition, and to correct the Faults of the old Ones.

They afterwards give the Reasons, Why they have given us a new Version in this Edition, the Old or *Nannian* Version being laid aside.

‘ First, That Version being made by *Nannius* from a corrupted Manuscript, and an infinite number of Faults being intermixed with it, there was a necessity of changing it in 600 Places, to make it agree with the *Greek*. And besides, Learned Men have long since observ’d, That this Version was not penn’d with acuracy enough, and that *Nannius* had not well expressed *Athanasius*’s Meaning, tho’ he was a very learned and famous Man, and perhaps would have given a better Version than ours, if the Manuscripts and Age wherein he liv’d had admitted it.

Afterwards they give us some Places of *Nannius*’s Version, by which it manifestly appears, That this Learned Man often varied very much from *Athanasius*’s Sense ; and that his Interpretation hath many faults. For these Reasons, when the Benedictine Fathers set about a new Version, they thought fit to keep a Medium, betwixt a Paraphrastical Translation, and following the *Greek κατά νόμον*, and though for the most part they have so translated the *Greek*, that they vary as little as possible from the Idiom of the Latin Tongue ; they did not however forbear those Words that were generally received by the Church, though not so proper Latin as, *mortificatio, tribulatio, &c.*

As to the Order and Disposition of the Work, we shall repeat what the Publishers themselves have said concerning it, which is as follows.

‘ As to what concerns the Order, we have followed that of Time, the fittest of all others, to assist us in making a Judgment, both as to the History and Chronology, and as to the Geunineness and Spurioufness of the Work. We have placed Admonitions before every Book or Epistle, or as more Works come together, we have premised Admonitions to them in general. There we enquire into the Time, and prove it to be a genuine Work, when the Matter requires it; what is difficult we explain as much as we can. *And a little after.* ‘ We have cast all the dubious and spurious Works into the 2d Tome, with the Marks of their being so. But what Pains and Labour we have been at to search, if any of *Athanasius*’s Works that have not been published, were in the various Libraries of *Europe*, and to have them transmitted to us ; We hope they will attest whose Help and Assistance we have made use of in this Matter. And indeed many things are now added to *Athanasius*’s Works, that were either hitherto unpublished or dis-
‘ perfed

perfed here and there in various Editions. The Commentary on the *Pfalms*, exceeds the reft of thofe not hitherto publish'd, both in Bulk and Price, and was extracted from many Manuscripts, with great Labour, as is fhown more at large in the Title of the Work: And that nothing might be wanting for the Reader's Advantage, we give a moft acurate Onomaticon, or Gloffary not only proper for *Athanasius's* Works, but very ufeful for the Underftanding of other Fathers. We Place the various Readings, intermixt with Notes at the bottom of the Page, which Method is the moft commodious of any. But we did not think fit to neglect thofe Readings, that feem to be of little ufe, altho' that does not fuit the Genius of our French Men, who don't love that we fhould take Pains about fmall things, and defpife with fcorn whatever at firft fight they think of little Moment. To what end are thofe Trifles? fay they, of what ufe is this fort of Reading? Why did not they let thofe things alone? But the Answer's at hand, That we muft make it ufeful to all, and not only take care that Divines, but likewise that Grammarians and Rhetoricians may find nothing wanting in this Work.

II. As to what relates to *Athanasius's* Stile, it's not fo copious as that of *Gregory Nazianzen*, becaufe *Athanasius* was always averfe to this kind of Eloquence, his Stile having more of native Elegance, than artificial Diligence. And if fometimes he fhew a little more Art, as in his Oration againft the Gentiles, his Epiftle to *Dracontius*, and his Apology to *Constantius*: Neverthelefs he fo tempers all things that his Art may be concealed. But on the contrary, *Gregory Nazianzen* makes ufe of more Periphrasis and Circumlocution fometimes than is meet, that his Oration being confined to certain Numbers, may feem to run in a Circle.

Athanasius doth not come near to *Chryfoftom's* expedite and fluent, copious and withal concife and pleafant way of Expreflion, but for the moft part is brief and compact, and hath greater plenty of Sentences than Words. But he far excells him in Wit, Strength and Energy, without any Redundancy. None comes nearer to *Athanasius's* Stile than *Bafil*, but the latter excells in Elaboratenefs, and the former excells him by far in Acrimony, for as to what concerns Strength, Wit and Acrimony, in the Editor's Judgment, *Athanasius* far excells them all, and in that kind is the
Prince

Prince of Writers. But there are some of *Athanasius's* Works (as well as of all other Writers) that are not penn'd with the same Elegancy.

Those that excel the rest, in the Judgment of the Benedictine Fathers, are, The Oration against the *Gentiles*, The Epistle concerning *Dionysius's* Sentence, The Epistle to *Dracontius*, The Orations against the *Arians*, The Apology for Flight, and that to *Constantius*. The Publisher's call the Oration against the *Gentiles*, an excellent Work, whose equal, in its kind, is hardly to be found; If we consider the force and strength of the Arguments; and if we mind how perspicuous, how neat it is, how wittily he derides, when occasion offers, the Superstition of the *Gentiles*, and how concise he is in his Descriptions.

In Polemicks, and where our *Athanasius* hath to do with Hereticks, he bites sharply, and oftentimes makes use of Taunts, Scoffs and Reproaches. He treats the *Arrians* in particular very sharply, because their Contumacy, Rage and Temerity required it.

III. All *Athanasius's* Works have not escaped the Injury of Time, but many of them were lost: We shall only touch upon some of them.

Jerom takes notice of *Athanasius's* Books against *Ursacius* and *Valens*, likewise of some concerning Virginity, which are not now extant.

The same Doctor likewise mentions two Books against the *Gentiles*, one of which seems to have been lost, because there's but one among *Athanasius's* Works, that bears this Title: But the Matter is otherwise, for the Book which comes after that against the *Gentiles*, Entituled, *De Incarnatione*, doth for the most part oppose the Religion of the *Gentiles*, and agrees with the foregoing in a mutual Series; so that it is plain, that these are the two Books against the *Gentiles*.

But as to what concerns the other Works of St. *Athanasius* that are lost; none is greater than that of his Festival Epistles, or those that were read in the Assembly of the Church, which *Jerom* likewise commends. *Athanasius* sent a great Number of those to the Orthodox People of *Alexandria*, when he retired to the Desarts of *Thebais*, to avoid the fury of the *Arians*: And, as we may conjecture from those Fragments that remain at

this Day, a great part of them was taken up in relating and deploring the Calamity of the Church.

IV. It is not our Business here to enlarge upon *Athanasius's* Doctrine, because that Disputation requires a larger Field : Only we shall say this, In the beginning of Christianity its Myſteries were not circumscribed within the limits of certain Words, but at length, Errors arising, new Words were found out, whereby 'twas necessary more accurately to define the Sense of the dubious and controverted Opinions ; Many Terms of this sort were brought into Divinity, in *Athanasius's* time, and by his assistance, the Heads of Faith were reduc'd to a certain Form : So that in the Judgment of the Benedictine Fathers, *Athanasius* may be call'd the Father of our Modern Divinity.

V. Our *Athanasius* confuted and opposed divers Hereticks, but above all the *Arians*, whose Errors the Publishers describe briefly thus :

' *Arrius* said, The Word of God was not always, but was made and created out of nothing, not eternal, nor like the Father, according to the Substance, nor the true Word, or Wisdom of God ; but 'twas so called κατὰ ἔκστασιν, improperly ; that it was of a mutable Nature ; that it did not know the Father, nor its own Nature ; that it was made for us ; that God should create us by it as an Instrument ; nor had it ever been created, unless God had been pleased to create us.

'Twould be too tedious to name the other Hereticks that *Athanasius* either confuted or made mention of.

VI. As to what concerns the Ecclesiastical Discipline in *Athanasius's* Time, the Publishers have collected various Observations about it, which we have not room to insert. Wherefore, omitting the rest, we shall speak a little of the State and Condition of the Monastical Order, as 'twas in *Athanasius's* Time. The Monks were very few, and almost unheard of, until the beginning of the Fourth Century : For about that time, *Anthon*y drew a great many to lead that kind of Life by his Example. *Pachomius* likewise erected a great many Abbies, in the furthest Parts of *Thebais* ; and also form'd abundance of Monastical Societies. *Ammonius* built many Monasteries in *Nitria*, but only with a few Monks each. This Order came from *Egypt* to *Rome* in.

in 341. when *Athanasius* travelling thither, took with him *Ammonius* and *Isidorus*, two famous Monks, as Companions of his Journey. The first of them cared so little for all humane Things, that although the Wealth of *Rome* enticed all Men, yea, some from the farthest Parts of the Earth to come and see it, nevertheless he dwelling at *Rome*, would not go to see the Amphitheatres, Streets, and publick Works. This is that *Ammonius*, who afterwards being call'd to the Bishoprick, hindred his access to that Dignity by cutting off his Ear: From whence we may infer, that such a bodily defect was a hindrance then to any Man's being made a Bishop. *Isidore* was no less famous for Virtue, and the Renunciation of all Vanities. Then the Monastical Order began to be frequent in the West: So that in a few Years after, every Place was fill'd with Monasteries. All Monks were call'd *Asceticks*; but whether all *Asceticks* were then Monks, is uncertain: For many frequented *Anthony* for the sake of Exercise or Study, that never took on them the Order of Monks. Such a one *Athanasius* seems to have been, to wit, an *Ascetick*, and staid a great while with *Anthony*; but we never read he was a *Monk*.

This may suffice for a taste of the Preface. The next is *Athanasius's* Life, accurately compos'd and collected by the Publishers; after which they have added, a new Geographical Table of *Egypt* and the Neighbouring Countries: In which, the Places either taken notice of by *Athanasius*, or mark'd in his Life, are described; and likewise the 36 Stages, by which the Journey betwixt *Alexandria* and *Antiochia* was compleated. This Geographical Table shews divers *Mistakes* of former Geographers and Learned Men. As for example, the Bishoprick of *Hermopolis* the Less, to be different from that which is call'd, *Τῆς Ἀλεξανδρείας χώρας* i. e. The Alexandrian Jurisdiction or Country, though it be the same: For *Hermopolis* was call'd the Metropolis of *Alexandria*, *Τῆς Ἀλεξανδρείας πόλις*, by *Ptolemy*: And *Athanasius* calls *Dracontius* sometimes the Bishop of *Hermopolis* the Less, and sometimes the Bishop *Τῆς Ἀλεξανδρείας χώρας*. Likewise the 36 Stages or *μοναὶ*, that are described in this Table, were rightly understood but by very few hitherto. *Nannius* seems to be altogether ignorant of the Meaning of this Word, because he turns *Μοναὶ* into *Episcopos*, i. e. Bishops, and translates *ἀπὸ πενήκοντα μονῶν*, and *ἀπὸ ογδοηκοντα μονῶν*, a *quinquaginta*, & *octoginta episcopis*: i. e. from 50 and 80 Bishops.

We shall next acquaint the Reader what Signs and Notes the Benedictine Fathers made use of, that they might discover *Athanasius's* Genuine Works from the Spurious, which in the Preface to the 2d Tome, are thus:

‘ We distinguish the Dubious and Spurious from the Genuine, by these Notes and Tests. First of all, By the frequent Reading of *Athanasius's* Works, that gives, as it were, a certain taste to the Reader, by help of which, it will be hard to impose upon him, seeing it is very difficult for any Man, tho’ never so learned to counterfeit *Athanasius's* Natural Elegancy. And indeed there are many things, which as soon as you see, you will presently reject as spurious, because they have nothing of *Athanasius's* Energy. Of this sort are his Disputation against *Arrius* in the Synod of *Nice*, his Sermon against all Heresies, History of *Melchisedech*, Book of Definitions, and other Books of that sort: If we light upon Works of better repute, that treat of controversial Divinity, in which we may observe *Athanasius's* time was altogether spent, we shall easily discern the True from the False; seeing that scarce any Art can counterfeit that Habit, of so many Years acquiring, or attain to his natural and ready Eloquence: But when they are written on another Subject upon which he had publish’d none, or very few Books, then it is Matter of Moment and Consideration. Namely, the Doctrine is to be examined, every Word is to be enquired into, whether they differ from the Age, the Author, and the Custom of the Church. ’Tis hard certainly if nothing of this sort be found in the Spurious Writings. If you meet with any Marks of this sort, and find this Work commended by no Ancient Author, then the cause of your Suspicion is increased. Nevertheless we must not straightway condemn it, unless there be some other Note found. For there are other most weighty Marks, by which the Controversie may be decided. When *Heresys*, namely, those of the following Ages, are confuted and the Name of the Heretick likewise conceal’d; for if the Name be there, and that there is no ground to think, that it was added by the temerity of the *Amanuenses*, then we have reason forthwith to judge them Spurious. If the Title in the Manuscripts do so differ, that in some *Athanasius's* Name is found, and in others that of another Writer, it’s a manifest Token, that the whole is Spurious. For if the first Inscription had *Athanasius's* Name; it is not to be supposed, that an *Amanuensis*

‘ *nucnsis* would have put another Name there, since the Author-
 ‘ rity of this famous Doctor is so great, that ’twould be foolish to
 ‘ borrow a greater from another, &c. ’Tis a most evident Argu-
 ‘ ment of a Counterfeit, when Fathers who don’t come up to *A-*
 ‘ *thanasius*, & who are altogether inferior to him, are commended.
 ‘ For then the Chronological Mistake proceeds either from the
 ‘ Ignorance of the Writer, or *Athanasius*’s Name was prefix’d
 ‘ to the Work, by the Audacity of the *Amanuenses*.

Athanasius’s LIFE.

THE Benedictine Fathers not being satisfied with the former
 Accounts of St. *Athanasius*’s Life, thought fit to compose
 this, and add it to his Works. They collected it from his own
 Works, and those of others part of them his Contemporaries, as
Eusebius and *Hilarius*, and part of them later, as *Gregory Nazianzen*,
Epiphanius, *Rufinus*, *Sulpitius Severus*, *Socrates*, *Sozomen*,
Theodoret, and others. They have digested it by way of Annals,
 and added many new things that were not observed by others.
 After this Life of their own writting, follow those wrote by
 others. The first by an Anonymous Greek Author, who hath
 mix’d 600 fabulous Stories, with his Collections from *Socrates*,
Theodoret, *Sozomen*, &c. so that there’s nothing solid in it. The
 next is that found in *Photius*’s Library, which *Photius* himself
 owns to be very carelessly written. That wrote by *Metaphrastes*
 is of a better Account, but being patch’d up of Fragments here
 and there, from Writers that are still extant, is judg’d to be of
 no great use. The last is that which was wrote for the use of
 the *Copti*, and translated from the Arabick by *Renaudotius*, which
 is so stuffed with silly Impertinences, that it discovers the
 stupendious Ignorance of the *Copti*, and that they much exceed
 the *Greeks* in trifling. The other Histories of his Life, collected
 from the *Tripartite* History and *Rufinus*, they thought fit to pass
 by, as things of no use. From all which it appears, That there
 was a necessity of new writing the Life of this Father.

Athanasius was born in the reign of *Dioclesian*, a fatal period, because of the Murders and other Calamities, suffer'd by the Christians. His Parents were of noted Piety, and according to some late Writers, of a great Estate and high Dignity. *Alexandria* was the place of his Birth, as appears by his own Writings and those of others; and particularly from his Letter to *Lucifer*, in his Exile, wherein he complains, That the *Arians* did so guard the Avenues and Gates of the City, from the time he escaped thence, that he could not have the opportunity of seeing his Parents. There's nothing positive as to the time of his Birth, but the Benedictine Fathers having duely weigh'd all the Arguments offer'd on that Head, are of opinion, that he was born about the Year 296.

Whilst he was yet but young, the Church began to be afflicted in *Egypt*, with intestine Commotions and Divisions. *Meletius* Bishop of *Lycopolis*, falling off from *Peter* Bishop of *Alexandria*, and having sollicit'd many Parishes to join with him in the Schism, they lost the Name of *Christians*, and were called *Meletians*, and accus'd *Athanasius* several times of Capital Crimes. The beginning of this Dissension is fix'd by our Authors in 301. whereas *Baronius* places it in 306.

Not long after this, *Arius*, a Native of *Iybia*, who occasion'd such great Trouble to the Church, came to *Alexandria*, and join'd with *Meletius*; but in prospect of greater Honour and Profit, chang'd Sides, and came over to *Peter* of *Alexandria*: Yet soon after, when *Peter* threw the *Meletians* out of the Church, as factious Persons, he did likewise excommunicate *Arius*, whom he found to be of a turbulent Disposition.

During these things, *Athanasius* spent his Youth in Humane and Divine Learning, and gave many Specimens of his future Greatness. His Writings discover the great Pains he had taken in acquiring humane Learning, especially those against the *Gentiles*, which are full of Various sorts of Ancient Learning, and he seems to have been extraordinarily well versed in the Books of *Homer* and *Plato*.

In the Year 311. the Bishop of *Alexandria* received the Crown of Martyrdom, and was succeeded by *Achillas*, a Person of great Learning. *Arius* having acknowledged his Fault, and begg'd pardon from this Man, did so far prevail upon him, by his customary Dissimulation, that he conceiv'd a great Opinion of his Piety,

Piety, and made him a Presbyter, he being formerly admitted into Deacons Orders, by the afore-mentioned *Peter*.

Achillas enjoy'd the See, but a few Months, and *Alexander* succeeded after his Death in the beginning of whose Time, that is to say, in the Year 313. those things are to be fix'd, which *Ruffinus* says concerning Boys, that *Athanasius* baptized by way of Play on the Sea Coast; the Truth of which however is very much doubted by our Editors.

Athanasius being yet but a Youth, published his most elegant Orations against the *Gentiles*, before the Year 319. In the first, he confutes the Worship of the *Gentiles*, and wittily derides their profane and obscene Rites. In Another, he excellently proves the Incarnation of Christ against the Jews, by proofs from the Old Testament. By these *Preludiums* he engaged in the Christian Warfare, and prepared for his great and eminent Conflicts with the Arians. In the mean time, he was call'd upon to take Orders, and having perform'd all the previous Functions required of Ecclesiasticks, he was created Deacon by *Alexander*, Patriarch of *Alexandria*, and after that was one of his Council.

The Year in which the Arian Heresie had its rise, is very uncertain: But it's evident, that *Arius* was condemned in the Synod of *Alexandria*, in the Year 320. or the Year following, by the Testimony of *Athanasius* himself, who in his Epistle to the Egyptians, datted *Anno* 356. says, there were 36 Years elapsed since the time of that Synod; and yet that Heresie had spread far and near through *Egypt*, whence it would seem, That it had its rise some Years before, since it is evident enough, that *Alexander* did not excommunicate *Arius*, and his Followers till after he tried all possible Methods of reclaiming him from his Error.

The Troubles increasing mean while, which *Arius* and his Party occasioned in the Eastern Church. *Constantine* the Great who restored Peace to the World, by subduing *Licinius*, in 324. applied himself likewise to compose the Differences in the Church. To this end he wrote both to *Alexander* and *Arius* (by the Persuasion, as 'tis suppos'd of *Eusebius* of *Nicomedia*, a Favourite of *Arius*) in which he sharply reproves both of them, for making so much to do about so small a Matter (for so it seems *Eusebius* had represented it) and breaking out into so much Wrath against one another. He advis'd them to lay aside their Contention and be reconciled, and then the Way into the East would be open'd.

to him, which had hitherto been shut up by their Janglings. He sent those Letters to *Alexandria*, by *Hosius*, Bishop of *Corduba* in *Spain*, a Person of known Integrity, who at his return, informed the Emperor of all that had passed betwixt *Arius* and *Alexander*, which was of so much advantage to the Orthodox, that *Constantine* being thereby informed of *Arius's* Perverseness and Impiety, he afterwards looked upon him as the Firebrand and *Amesignanus* of all that Discord.

In the mean time the Faction and Difference rose to that height, that nothing less than an Oecumenical Council was thought proper to allay it. For this Cause *Constantine* summoned one to meet at *Nice* in *Bithynia*; to which *Anno* 325. there came according to the best Writers above 318 Bishops. The Emperor came thither also in Person, that he might see such an Assembly of Holy Bishops, and knowing that his Presence would be a great influence towards procuring the Peace of the Church. There were not wanting those who offered to the Emperor Defamatory Libels against several Bishops, which he gathered together into a Bundle, and sealing them up with his own Seal, ordred them to be kept. And after he had made Peace among the Bishops, he burnt all those Libels in the midst of them, protesting upon Oath, That he had not looked upon them; saying, That it was not lawful to acquaint Secular Persons with the Faults of Bishops.

In the Council many of the Bishops gave singular Proofs of their Learning, of their love to the Truth, and of their earnest desire of the Peace of the Church, but none of them exceeded *Athanasius*, who though no further than a Deacon, and, as *Theodoret* says, but a Youth, was inferior to none of the eldest of them, in arguing against and confuting of *Arius*, which exposed him afterwards to be the principal Object of their Fury.

The drawing up of the Formulary or Confession of Faith, by the Council, committed to the care of *Hosius*, the Bishop of *Corduba*, who thereupon fram'd the so much celebrated *Nicene Creed*, which was unanimously approv'd by all Orthodox Members of the Council. *Arius*, because he continued obstinate in his Errors, and would not listen to the Emperor's Admonitions, nor to the Arguments of the Fathers and *Athanasius*, was condemned by the Synod, and banished by *Constantine* into *Illyricum*. This Council broke up on the 26th of *Aug.* in the Year 325.

On

On the 26th of Feb. next Year, *Alexander* Bishop of *Alexandria* being spent with Age died, and was that same Year, to the great Joy and with the Universal Applause of the People succeeded by *Athanasius*, who is said to have declin'd that weighty Charge by Flight. *Sozomen*, Lib. II. c. 17. speaks of that Promotion thus, ' I do verily believe that so great a Man did not come into the Ministry without the special Providence of God, ' he being a Person equally endowed with Eloquence and Knowledge, and every way fit to oppose the Attacks which the Hereticks made upon the Truth, such a Man was very requisite in those times. He was certainly qualified, in an Extraordinary Manner, for Preaching, and all other Parts of the Pastoral Function, having applied himself to Studies, proper for that end, from his very Infancy.

About three Years after the Council of *Nice*, *Arius* returned from his Exile, but was not at first admitted into *Alexandria*, lest he should renew their Troubles, Tumults and Seditions. Not long after *Eusebius* and *Theognius*, Zealots for the Arian Heresie, were restored to their Sees, they afterwards occasioned great Disturbances, and attack'd the Orthodox Bishops (amongst whom *Eustathius* of *Antiochia*, well deserves to be mentioned) with all the Tricks and Violence imaginable.

About the Year 330. happened the Memorable Conversion of the Ethiopian Atyssines, by *Frumentius*, who as Ecclesiastical Writers say, was ordained Bishop and Apostle of *Ethiopia* by *Athanasius*.

In the mean time *Arius* having presented to *Constantine* a Confession of his Faith, drawn up in Ambiguous and Crafty Terms, and professed, that he followed the True and Orthodox Faith, he obtained leave to return to *Alexandria*. But *Athanasius* who well knew, that his Confession was full of Dissimulation and Craft, would not admit him to Communion with the Orthodox.

The Emperor, being thereunto perswaded by *Eusebius* who was *Arius's* Friend, wrote very threatening Letters to *Athanasius*, commanding him to receive *Arius*. But *Athanasius*, nothing terrified with those Threats, wrote back to the Emperor, That the Church was not to receive into her Communion Hereticks, that were Enemies to Christ; nor could he with a safe Conscience admit any such Person. The Emperor urged the Matter no further, but left *Athanasius* to do as he thought good.

Eusebius being thus disappointed, plotted with the *Meletians* to ruine *Athanasius*, as being of Opinion, That they could never obtain their Designs whilst he was alive. Therefore abundance of Calumnies and false Accusations were forg'd against *Athanasius*, by which they effected his being condemned and deprived in the Synod of *Tyre*, Anno 335. where all things were transacted according to the mind of the *Eusebians*. And when *Athanasius* having so much Injustice done him went from *Tyre* to *Constantinople* to vindicate his Innocence to the Emperor *Constantine*, the *Eusebians* being also sent for thither by the Emperor, charged this Holy Father, with a new and unheard of Crime, alledging, that he had threatned to prevent the Annual Exportation of Corn from *Alexandria* to *Constantinople*. *Constantine* being enraged at the Insolence of this supposed Crime, fell into a Passion and dreadful Threats with a terrible Voice and Countenance. *Athanasius* being surprized with this unexpected Calumny, and the Emperor's Anger, and perceiving there was no room for any other sort of Defence, groan'd, and complaining of the Injustice done him, said that so poor a Man as he, who had no Estate, could not be capable of such an Undertaking. But *Eusebius* asserting with an Oath, That *Athanasius* was very rich and powerful, and capable of doing such things if he pleased, *Constantine* without hearing what *Athanasius* had to say for himself, banished him to *France*. This was his first Exile which happened, according to the Benedictine Fathers, in 336.

Athanasius being forced to leave his Native Country, went to *Treves*, the Place of his Exile, and arriving there was very Courteously received by *Maximius*, the Bishop. At the same time *Constantine* the Younger staid at *Treves*, who likewise received him with a great deal of Honour, and provided him handsomely with Diet and Apparel.

In the mean time the *Eusebians* applied themselves with the utmost diligence, to effect what they had a long time design'd, viz. to have *Arius* admitted into the Communion of the Orthodox Church, but before they could accomplish their Design, *Arius* ended his Days by a shameful Exit; for going to ease Nature, he fell into a Swoon all of a sudden, and as Writers say, did together with his Excrements, void his Bowels; or, as *Athanasius* says in a certain Place, burst asunder in the middle like another *Judas*. This came to pass that same Year that *Athanasius* was banished to *Treves*, viz. Anno 336. But though *Arius* was dead, the

the Controversie about his Opinions did not cease, nor did his Followers refrain from their Tumults, and Plots, as will appear by the Narrative of what they did afterwards.

In 337. *Constantine* the Great died, after which his three Sons *Constantine* the younger, *Constantius* and *Constans*, divided the Roman Empire betwixt them. The same Year they all three met in *Pannonia*, where they treated about the restoration of the exil'd Bishops and Prelates, and agreed, That all of them should return to their Sees and Native Countries. Whereupon *Constantine* the Younger, who had *Gaul* for his Lot, being returned to *Treves*, sent *Athanasius* thence to *Alexandria*, with Letters to the People of that City, wherein he gave him the greatest Praises imaginable. This Holy Father as soon as he had his Liberty, went thither, and when he arrived (which the Benedictine Fathers say was in 338.) was received by the Citizens with as much Joy and Congratulation as if he had been sent them from Heaven. But he was scarcely restored when *Eusebius* and his Companions entered upon new Designs, to give him fresh Disturbances, relying upon the Patronage of the Emperor *Constantius*, whom they had gain'd over to their Party by their Artifices. Therefore in 341. they sent *Gregory* to *Alexandria*, who expell'd *Athanasius* by force and usurped his Chair. *Gregory* having by this means fill'd *Alexandria* with Uproars and Tumults, *Athanasius*, who knew that his Life was aim'd at, sav'd himself by flight; and staid near the City for some Days, with certain of the Brethren, in order to inform himself privately how things were like to go. Then he sent Circular Letters to all the Bishops of the World, informing them of what was done by *Gregory* and his Companions, and entreating each of them to assist him, as being thereby injur'd themselves, otherwise the Church was in hazard to be destroyed by the Tricks and Plots of the Arians. A little after being sent for to *Rome* by Pope *Julius*, he took shipping with certain Brethren, and arriving there was very honourably and courteously received by *Julius*. There came with *Athanasius*, as Companions of his Travels and Exile, *Ammonius* and *Isidorus*, the two Monks mentioned in his Works, whose retired Conversation, and contempt of the World, brought the Monastical way of Living first into Reputation in the West. Some think, That *Athanasius* publish'd the Creed that commonly goes under his Name, whilst he sojourn'd at *Rome*; but the Editors are of Opinion, that 'twas neither wrote by *Athanasius*, nor any Author of his time.

This Journey of *Athanasius* to *Rome*, is reckon'd to have been in the Year 341.

The Eusebians having thus expell'd *Athanasius*, and intruded *Gregory* into the See of *Alexandria*, they every where attack'd the Orthodox Bishops, and depriving them one after another, drove them out of their Native Countries ; whereupon many of them fled to Pope *Julius* at *Rome*.

In the Year 345. the Emperor *Constantine*, residing at *Milan*, took care to have a Synod celebrated in that City, very few of whose Acts are known.

In 347. was held the Synod of *Sardica*, to which there came from the West almost 100 Bishops, and amongst them the great *Hosius*. In this Synod, *Athanasius*, *Marcellus* of *Ancyra*, and other Bishops, expell'd by the Eusebians, were declared Innocent, restored to their Sees, and their Flocks were ordred to receive them by Letters Mandatory, and they decreed, That *Gregory* the Cappadocian, *Basilus* the Ancryan, and others who had invaded the Sees of those that were expell'd, did not deserve the Name of Bishops, and were in no wise to be conversed with. That same Synod did afterwards send Deputies to *Constantius*, Emperor of the East, to plead the Cause of the Exiles with him, and give him an Account of the Acts of the Synod. The Emperor *Constantius* gave them likewise Commendatory Letters to his Brother, threatening him with War, except the Exil'd Bishops were suffered to return to their Churches. *Constantius* being after this not only moved by his Brother's Letters, but by some of the wicked Contrivances of the Arians, part of which were known to himself, he began to be milder towards *Athanasius*, and the rest of the Orthodox ; and in 349. suffered the exil'd Bishops to have free access to their Sees and Churches. The Year following he wrote three times to *Athanasius* then at *Apuleia*, and entreated him to return to his Country and Church. Upon which *Athanasius* set forward on his Journey, and went to *Constantius* himself at *Antioch*, who received him very courteously, and beheld him with a mild and pleasant Countenance. But when *Athanasius* complain'd of the Injuries he had received ; and requested, that he would not hear the Accusations of his Adversaries against him, after his departure, but if he pleased he might now call on them to speak what they had to say against him to his Face, the Emperor refused it, but commanded that whatever his Enemies had accused him with, and ordred to be put upon record, should

should be raz'd out and obliterated, promising upon Oath, that he would admit of no further Accusations against him. Those things being thus transacted, *Athanasius* leaving *Antiochia* travelled through *Syria*, and arriving at *Alexandria*, was received by the Citizens with incredible Joy. Being restored to his See, he vigorously attack'd the Arians, and by Books, Orations and Letters beat up their Quarters every where. If we may believe *Sozomen*, he depriv'd such of the Arian Prelates, as he found obdurate in their Errors and Intrigues, and put Good and Orthodox Men in their Places.

In the beginning of the Year 350. *Constantius* the Emperor of the West, and *Athanasius's* zealous Patron, was cut off by the Conspiracy of *Marcellinus*, *Chrestus*, and *Magnentius*. The Arians durst not attempt any thing further against that Holy Bishop, whilst the Emperor liv'd, but no sooner did the News of his death reach them, than they began to fall upon *Athanasius* with their usual Calumnies and Lies.

In the Year 352. Pope *Julius*, who was *Athanasius's* invincible Patron, departed this Life, after he had govern'd the See of *Rome* 15 Years, 2 Months and 3 Days. He was succeeded by *Libertius*, who, if we may believe the Letter that goes by his Name in *Hilarius's* Fragments did in the very beginning of his Pontificat discover his Enmity against *Athanasius*, and refused all Society and Communion with him. But our Editors pretend to shew in their last Edition of *Hilarius*, That this Letter is notoriously Spurious.

In the Year 353. the Arian Bishops began in good earnest to push on their Designs against *Athanasius*, and endeavoured the Ruine of that excellent Father by false Accusations of various Crimes.

This Year 355. was altogether fatal and destructive to the Orthodox Church, because then *Constantius* the Emperor violated the Laws of Religion, granted the Arians the chief Administration of Ecclesiastical Affairs, offered Violence to the Orthodox Bishops, and threatened them with the Loss of their Heads or Banishment, unless they excommunicated *Athanasius*, and entred into Fellowship with the Arians. Then many Bishops, with wonderful Constancy, chose rather to undergo any thing, than to subscribe to the unjust Sentence of the Emperor: But the far greater Part were overcome by the Threatnings, Terror and Frauds of *Constantius*. Then also certain Persons being sent to *Alexandria* to draw

draw *Athanasius* thence by craft, were contrary to the Publick Faith, ordred to torment him with all sorts of Punishment, and then kill him: But the holy Bithop sav'd himself by flight from that imminent Danger, and departing from *Alexandria* retired into the Desert, and more remote Parts of *Ægypt*; from whence he wrote his *εὐχαριστικαί*, or Festival Letters (which are all of them lost) to the Orthodox Church of *Alexandria*. After *Athanasius's* flight, the Arians being Masters of all things and of the Churches of *Alexandria*, and having substituted in his Place *Gregory* the Capadocian, they persecuted the Orthodox by all the Methods imaginable, and afflicted them with all sorts of Cruelty. At this time (*i. e.* in 356) *Athanasius* wrote his Circular Epistles to all the Bishops of *Egypt* and *Lybia*, in which he exhorts them manfully to resist the Attempts of the Hereticks, and not to be afraid to die for the Truth. Much about the same time *Athanasius* wrote his Apology to *Constantius*, which he purposed to recite before the Emperor himself, in answer to the Crimes that were laid to his Charge. But in his Journey to Court, was informed what Calamities *Constantius* had brought upon the Western Bishops for his sake; which was scarcely told him, to his very great Grief and Surprize, when another Report reached him, *viz.* That the Egyptian Churches were given to the Arians, that the Bishops were banished, and Heathens intruded into their Sees; but though *Athanasius* was inform'd of those things, he continued his Journey to the Emperor, supposing that this was done without his Knowledge. Then he received a third Message, importing, That *Constantius* had sent a Letter to the Alexandrians, wherein he said, *Athanasius* was a wicked, pernicious Man, and deserved the greatest of Punishments. Whereupon *Athanasius* perceiving that he should run himself into extream Danger, if he went to *Constantius*, who was so vehemently exasperated against him, by the Accusations of his Enemies, he desisted from his Enterprize and retired into the Wilderness.

In the mean while, the fury of the Arians raged against the Orthodox, almost throughout the whole Roman Empire, and they were persecuted with all kinds of Cruelties, who adhered to *Athanasius*; so that many who before manfully defended the Orthodox Faith, being overcome by Banishment, Imprisonment and other Calamities, join'd themselves to the Arians: Of which number was the Great *Hosius*, who was of more value than 100 others, and who, as we have said before, was the Author of the

the

the Nicene Creed; and the Fall of *Liberius* a Roman Bishop, did not long after follow *Hosius's* Pravarication. These things are to be referred to the Year 357.

Whilst *Athanasius* liv'd in the most secret Places of *Egypt*, and frequented only the Assemblies of Monks, he understood that the Arians spread abroad many Reproaches, by reason of his Flight, and accused him of Fearfulness, saying that being afraid of death he fled. That he might answer those Reproaches, he published his elegant Apology, *De Fuga*, in 358. in which he shows, by the Scripture, That 'tis lawful for every one to have a regard to his own Safety; and to prove it brings the Example of the Ancient Fathers, Apostles, yea, and of Christ himself, who not only taught, That in the time of Persecution we must fly from one City to another, but likewise he himself, did hide oftner than once from those that persecuted him.

About the same time *Athanasius* being frequently intreated by the Monks, that he would write an History of the things done by the Arians and of the Church, and likewise a Confutation of the Arian Opinions. He according to their desire, wrote an History of Arianism until that time, in which the greatest part of those things, which we read of the Arians in this Life of *S. Athanasius*, revised by the Benedictine Fathers, are contained. He likewise sent the Monks a Book, containing a short Confutation of the Arian Heresie, which the Benedictine Fathers think is quite lost. About the same time also, he wrote an Epistle to *Serapio*, concerning the Death of *Arius*, and likewise those famous Books against the Arians, and the Epistles to *Serapio*, about the Holy Ghost.

In 359. *Athanasius* after the famous Synods of *Ariminium* and *Seleucia*, wrote an Epistle concerning Synods, in the first Part of which he briefly narrates what was done in the said Synods. In the second, he recites the Blasphemies cast upon the Son of God, by the chief of the Arians. But that he may the better lay open their Instability and Inconstancy, he repeats 11 different Creeds, published by them at various Times and Places. In the third he defends the Sincerity of the Words *ὅτι αὐτὸς ὁμοούσιος* against the Semi-Arians.

Some Years after, (*i. e.* in 362.) *Constantius* died; after whose death, altho' it seem'd that the Church might have expected a breathing from her former Sufferings and Calamities, yet by the secret Council of the Divine Providence, it happened otherwise:

For

For *Julian* succeeded *Constantius* in the Empire, and openly apostatized from the Christian Faith, which he only professed with the Mouth, to Gentilism, and restored Idolatrous Worship. This Apostate in the beginning of his reign, that he might procure Commendation to himself, for his Humanity and Clemency, recall'd by a Publick Edit, all the Bishops that were banished by *Constantius*: Whence it came to pass, that *Athanasius*, after seven Years Banishment, returned to his Ancient See of *Alexandria*. After this return *Gregory Nazianzen* says, all these things fell out, which, the Benedictine Fathers say, happened at his return in the Year 349.

But *Athanasius* did not stay long after his return to *Alexandria*; for the Gentiles, who took it hainously, that the Worship of their Deities decreased every Day, by the Doctrine, Preaching and Prayers of *Athanasius*, easily persuaded *Julian* the Emperor, who was mightily addicted to the Heathenish Superstition, to banish that Holy Bishop. Therefore the Great *Athanasius* was now the 4th time compelled to retire; when he saw the Christians weeping about him, he said, *Be of good cheer, it is a little Cloud that will be over in a short time.* After this, to avoid the rage of the Heathens, he retired himself into the Wilderness.

Julian the Apostate being slain in Battle in 363. *Jovian* a Christian, a Man of great Piety and Clemency, was created Emperor. He entred on his Government by recalling the banish'd Bishops. He presently sent very gracious and kind Letters to *Athanasius*, in which he wonderfully commends that holy Bishop, and exhorts him, That he would return to his Church, and that he would teach the People the Word of God as before.

The Orthodox were in great Hopes, That if *Jovian* had liv'd longer, the Arian Heresie would have been utterly extinguish'd: But by the Secret Counfel of the Allwise God, before he had reigned 8 Months he died Feb. 17. 364. *Valentinian* a Christian and godly Man succeeded him, and took his Brother *Valens* as his Partner in the Empire, to the great detriment of the Church. Dividing the Roman Empire, he took the West to himself, and assigned his Brother the East. Under this *Valens*, who was zealously addicted to the Arian Heresie, and persecuted the Orthodox cruelly, *Athanasius* was a 5th time banished in 367. as the Benedictine Fathers tell us. Nevertheless a little while after *Valens* recall'd him to his See, where he remained till the Year

Year 373. in which that holy Bishop, being almost 80 Years of Age, having undergone so many Troubles and Calamities, for the Christian Faith, yielded up the Ghost.

D I C T I O N A R I U M A N T I Q U I T A T U M

Romanarum & Græcarum, in usum serenissimi Delphini, &c. i. e. A DICTIONARY of the Roman and Grecian Antiquities; for the Use of the Dauphin, the Dukes of Burgundy, Anjou and Berry. Collected, Digested and Translated into French, at the Command of the Most Christian King. By M. PETER DANET, one of the Fellows of the French Royal Academy, and Abbot of St. Nicholas of Verdun. Printed at Paris, 1698. 4^o. containing 786 Pages.

OUR Age doth so abound with Dictionaries, that there is no Learning or Science, but is now a-days reduced into an Alphabetical Order, some commending, others blaming that Method.

This Dictionary though it hath a Latin Title, yet it is written in French, and contains a Description of Ceremonies, both Sacred and Profane, likewise of Places, Cities, Rivers, Gods, Heros, famous Men, and other Things, appertaining to the Grecian and Roman Antiquities, collected from the History and Mythology of the Ancients, alphabetically digested. That we may exhibit a Specimen of this WORK to the Reader, we think fit to propose some of those which the Author hath collected out of Ancient Writers on the Word *Templum*.

There never was, says he, any Nation so Barbarous, but it worshipped some Deity: But there were many Nations who did not build Temples for their Gods, fearing lest they should confine their Majesty in too narrow Limits.

The Persians, who worship the Sun, think they should dishonour their Deity, if they did confine him under the Roof

of one Temple, whose Habitation and Temple they believe this whole World to be.

Hence *Xerxes*, the King of the Persians, as *Cicero* saith, *l. 2 De Legibus*, at the Instigation of the Magi, is said to have burnt the Grecian Temples, because they inclosed their Gods under Roofs, to whom all things ought to be open and free, and who had all this World for a Temple and House.

Zeno and all the Stoicks would build no Temples for the Gods.

Diogenes said, This World was the Temple of the Gods.

The Bithynians, when they worshipped *Jupiter*, ascended to the tops of Mountains.

Tacitus says of the Ancient Germans, That they did not confine their Gods to Roofs, nor did they think, they were to be likened to any humane thing.

Some ascribe the Original of Temples to *Janus*; others to *Faunus*, others to *Jupiter* of *Crete*, some to *Merops* or *Æacus* *Jupiter's* Son. *Herodotus* and *Strabo* say, The Egyptians were the first that built Altars and Temples to the Gods, and offered Sacrifices.

In ancient times Temples were variously built, for some were *Præstyla*, i. e. having Pillars only in the Front: Others *Amphipræstyla*, i. e. having Pillars in the Front and Postern: Others *Periptera*, i. e. surrounded with Pillars on every side: Some *Diptera*, i. e. encompassed with a double Order of Columns: Others *Hypæthra*, i. e. open, or that had no Roof or Covering against the Injuries of the Air.

There were chiefly four Temples in *Greece*, which for the Magnificence of their Building, excell'd the rest by far, viz. That of *Apollo Milesius*, *Ceres Eleusina*, *Jupiter Olympius* and *Diana of Ephesus*, which was 220 Years a building, by all the Power of *Asia*.

Histoire de L'Eglise, &c. i. e. The History of the Church, from the Birth of our Saviour to this present Time. By Monsieur Basnage. Tom. II. Printed at Rotterdam, 1699. Folio. both Volumes containing 1637 Pages.

WE gave an Account of the first Volume in our *History of the Works of the Learned for May*; and shall now give the Reader a taste of the second, but to avoid Prolixity shall touch only upon the 27th Book, in which the Learned Author gives us, The History of Opinions since the Reformation to our time, and answers the Bishop of Meaux's (*) *Historia Variationum*, which he wrote against the Protestants; wherein he charges them with frequent and enormous Changes in Matters of Faith, and from that Head argues thus:

“Frequent Variations and Changes of Opinions and Confessions of Faith, are a most certain Evidence of a false Religion; therefore the Protestant Religion must of necessity be false, because there are such Variations found in it.

Our Author, in answer to this Objection, does not deny, that Protestants have now and then changed something in their Confession, but says, That we ought to distinguish betwixt the Opinions themselves and the Words in which those Opinions are express'd. He grants, That the Words have sometimes been changed, but denies, that any change hath happened as to Matters of Faith, at least in the Calvinist Churches. Besides, he demonstrates, from the Practice and Example of the Primitive Church, That all Variations are not forthwith to be condemned, and that in the Ancient Times they frequently chang'd some things in the Confessions of Faith, and added to them or expunged from them, according as Necessity or Conveniency required.

(*) In our History of the Works of the Learned for May, we call'd him Bishop of Melda, according to the Latin Translation.

I. He tells us, That in the Primitive Church before the rise of Heresies, there was no other Formula of Faith known but the Creed, which is common to all Christians, *viz. I believe in the Father, Son and Holy Ghost*. But afterwards various Heresies springing up, they thought it necessary to distinguish the Orthodox from the Hereticks, by some peculiar Test and Confession of Faith, whence that commonly call'd, *The Apostles Creed* took its rise, though it is very well known to the Learned, That the Apostles were not the Authors of it. In the 4th Century the Nicene Creed was agreed upon as a Test against growing Arianism. In the Council of *Constantinople*, under the Emperor *Theodosius*, a new Confession was fram'd against the Macedonian Heresie, to which afterwards the Tenet of the Procession of the Holy Ghost from the Son was added by the Bishops of *France* in the Synod of *Aix La Chapelle*, for which in the Council of *Florence*, the Greeks accused the Latin Fathers of Unfaithfulness. To this the Latins answered, That 'twas customary in the Church of old to make Variations in the Confessions of Faith, and to add to or diminish from them as they saw occasion; so that they could not be blam'd for that Addition, except the Greeks would accuse the Practice of the whole Church. Therefore let the Bishop of *Meaux* see to it, whether by inveighing so severely against the Variations of the Protestants, he don't fall by his own Weapon and betray the Cause of the Church of *Rome* to the Greeks, for the same Arguments he makes use of against the Protestants, will plead as strongly for the Greeks against the Latins. Since therefore in the Ancient Church, there were diverse Confessions of Faith made use of, differing not a little from one another, and the Latins inserted the Tenet of the Procession of the Holy Ghost, into the Confession of the Council of *Constantinople*. Nay, the Roman Catholicks themselves do at this Day make use of three different Creeds, with what Confidence then can the Bishop of *Meaux* accuse the Protestants, especially the Calvinists, for having on occasion added something to, or alter'd some Words in their Confessions of Faith, but without any Change in their Opinions; for if we be chargeable with Inconstancy on that Account, the Primitive Church, whole Practice and Example we have followed in this Matter, is chargeable with the same Crime.

But to come to some of the Particulars in the Bishop's Charge: He fiercely accuses the French Protestants of wonderful Inconstancy, as to the Article of the Eucharist; For sometimes (says he)

he) they expressed themselves so in favour of the Lutherans, that they seem with them to believe the real Presence, because they expressly own in their Confessions of Faith, that they are made Partakers of the *Substance of Jesus Christ*: But at another time, that they may please the Swissers, they struck the Word [*Substance*] out of their Confessions. But what hath our Author gain'd by this? Why truly that the French Protestants being thereunto mov'd by a love to Peace and Concord, did sometimes change some Words and Modes of speaking in the Article concerning the Eucharist; but he does not in the least make out that they likewise changed their Opinion in favour of the Lutherans, or that ever they varied in the least from it. Therefore since the Essence of Religion consists in the Tenet it self, and the Opinion of the Mind, and not in Words and Modes of Speech, all the Bishop of *Meaux's* Objections against us on this Head are frivolous.

In the 2d Chapter of this Book our Author answers the charge of Inconstancy, brought by the Bishop of *Meaux* against the Composers of the *Augsburg* Confession; and proves against the said Bishop, That the Doctrine now contained in that Confession, is altogether different from the Doctrine of the Church of *Rome*.

M. *Basnage* owns, That the Article concerning the Eucharist, is conceived in different Terms, in different Editions of the *Augsburg* Confession, and that there is some difference to be found in them as to this Matter. But he says, That the Lutherans are not to be blam'd for expressing their Mind concerning the Holy Supper in different Terms, since it cannot be evinced or shew'd, That they did at the same time abandon their Ancient Sentiments, and embrace those of the Church of *Rome*, as to Transubstantiation. What wonder is it, That the Lutherans in the beginning of the Reformation, when they had not as yet reduced their Doctrine into a Method, should have struck some Words out of their *Formula*, and substituted others in their room, which expressed their Sentiments better, and with more clearness? For long ago the Fathers of the Constantinopolitan Council, as we have heard, added some Articles to the Nicene Creed, and expressed others in very different Terms, as will appear by comparing the said Creeds together.

In the next Place M. *Basnage* shows the great difference betwixt the *Augsburg* Confession, and that of the Council of *Trent*. and defends the Reformers from the Bishops charge of having
falsely,

falsly accused the Church of *Rome* of Semipelagianism. He proves, That in *Luther's* time the Semipelagian Error prevailed in that Church, and that not only many Doctors and private Divines, but those that were publickly authoriz'd by the Pope, did openly oppose and reject the Doctrine of Grace.

Cardinal *Cajetan*, the Pope's Nuncio in *Germany*, did openly profess against *Luther*, That a Man without any Assistance of Grace, might love God above all things.

The Popish Divines in their Conference with *Philip Melancton*, during the Diet of *Augsburg* taught openly, That Justification was the merit of our Works.

Cardinal *Contarini*, because he shew'd himself not to be an Enemy to the Protestant Doctrine concerning Grace and Justification, could not escape the Censure of the Pope and Cardinals, nay, nor Death it self; for it's said he was taken off by Poison at *Bonnia*.

Pope *Leo X.* condemn'd *Luther's* Doctrine concerning Grace and Justification, by his Publick Bull, and at the Council of *Sens* in *France*, he rejected that Doctrine, and openly establish'd the Pelagian Opinions by his Decrees.

These things being so, it is evident, That the first Reformers did justly accuse the Church of *Rome* of Semipelagianism.

But (says the Bishop of *Meaux*) the Doctrine of Grace is no less clearly and expressly laid down in the Council of *Trent*, than in the *Augsburg* Confession.

To which our Author replies, Who knows not that the Council of *Trent* is later than the *Augsburg* Confession, and if the Roman Catholicks after the publishing of that Confession, corrected some Errors whereof they were convinced by the Protestants, are *Luther* and the other Reformers, to be therefore accused as Slanderers, because they charged the Church of *Rome* with Semipelagianism before the Council of *Trent*. Nor are the Decrees of that Council less favourable indeed to Semipelagianism than to the Doctrine of Grace.

In the following Part of this Chapter our Author justifies the Charge of the Protestants, as to the Opinions held by the Papists, concerning the Justification of Man by the sole use of the Sacrament, the merit of Works, Monastical Vows, Confession, the Sacrifice of the Mass, the Worship of Images and Saints; and shews the vast difference betwixt the Lutherans and Papists, as to those things.

In

In the 3d Chapter he gives an Account of the Opinions of the Lutherans and Calvinists, as to Grace and Free-will, and likewise of the Synod of *Dort* and Universal Grace. The Prevalency of Semipelagianism in the Church of *Rome*, gave *Luther* occasion to write his Book, *De Servo Arbitrio* : i. e. *The Enslaved Will*, in which he defends the same Opinion as to Predestination and Grace, that the Reformed do. Only he makes use of some harsher Words and ways of Expression in diverse Places, which gave his Adversaries an Opportunity of slandering his Doctrine, tho' Orthodox in it self. *Melancton* did afterwards soften *Luther's* harsh Expressions, though in the first Edition of his *Common Places* he was judged by many to speak harsher himself, in saying, That the Treachery of *Judas* was as much the Work of God as the Conversion of *St. Paul*, which because it gave offence to diverse Persons, he afterwards expung'd.

After the death of *Luther* and *Melancton*, the Saxon Divines being order'd by their Elector, to write a Book of *Concord*, they fell off from *Luther's* Doctrine, and taught, That the Decree of Predestination was not absolute, but that God offer'd his Grace to all Men : That those who reject the same are condemn'd, and those who embrace it are saved, making no other difference betwixt Believers and Unbelievers, than that the one submit to the Divine Grace, and the others resist it. Whereas *Luther* taught, That God without any foresight of good Works, predestinated Men from all Eternity ; and that the Grace which is given by God unto Men, that are most corrupt in their Nature, and destitute of all Free-will, is so powerful that Humane Will cannot resist it, which is exactly the Opinion of *Calvin* and the Reformed.

From this Doctrine *Arminius*, a Dr. of Divinity in the University of *Leiden* receded in the beginning of this Century, and held, That the Divine Grace might be resisted, That the Decree of Predestination was not absolute, but that God chose those whom he foresaw would believe, and not resist the Grace offer'd to them. Many of the Reformed being led away with this Opinion in the *Netherlands*, the Synod of *Dort* was thereupon call'd, in which *Arminius's* Doctrine was condemn'd by the Unanimous consent of the Reformed Divines, and the Doctrine of *St. Augustine*, which the Protestants had maintained from the beginning confirm'd.

This Variation of the Lutherans is the best Argument the Bishop of *Meaux* has in his Quiver, to prove the Inconstancy of the Protestants, and alledges, That it likewise affects the Calvinists, because *Calvin* own'd *Luther* to be raised up by God, and to have laid the first Foundations of the Reformation, but how inconcludent it is, must be obvious to every one, since, as we have said before, the Lutherans have therein deserted *Luther*, who continued Orthodox to the last; and therefore the Calvinists are not to be charged with their Inconstancy.

In the fifth Chapter he defends the Doctrine of *Luther* and *Calvin*, from the Bishops Objections, and observes, the Self-contradictions of that Prelate, who in his *Expositio Fidei*, says, The Doctrine of the Church of *Rome* duely explain'd, does so much agree with ours, That we have no just cause to persevere in our separation. Yet in his *Historia Variationum* he says, we are guilty of most grievous Errors and shews the vast difference in Religion betwixt us and the Papists.

In the 6th and 7th Chapters he illustrates the Article, concerning the Eucharist, and answers the Bishops Objections as to the Variation of the Protestants on that Head.

In the 8th and 9th he gives a short Narrative of what hath been transacted betwixt the Lutherans and Calvinists, in order to a Reconciliation.

In his 10th and last Chapter, he treats of the Church, and adds some General Observations concerning the Bishop's whole History.

The History of Painting, Sculpture, Architecture, and Graving, and of those who have excelled in them; in three Books. Containing their Rise, Progress, Decay and Revival; with an Account of the most considerable Productions of the best Artists in all Ages; and how to distinguish the true and regular Performances, from those that are otherwise. By P. Monier, Painter to the French King, and Professor of Painting and Sculpture in the Royal Academy at Paris. London, Printed for T. Bennet, D. Midwinter, T. Leigh, and R. Knaplock, 1699. in 8vo. pag. 192.

That Encouragement which the King of France has given to Arts and Sciences, and the several Academies that he has founded of them, has been the great and chief Reason why Learning of all sorts has of late excell'd in that Nation. Cardinal Richlieu led the way, by publickly Patronizing both Learning and Learned Men; and King Lewis XIV. following the steps and imitating the Politicks of that Minister of State, finds it his greatest Interest to support Both. 'Tis upon this account that most Arts have their particular Academies erected, wherein are Professors, Students, and regular Courses of Lectures held. Among the rest, that of *Painting and Sculpture* has a place, and its Professor, *P. Monier*, has here given us the History of his Art in the Treatise now before us.

The very Title-Page exhibits a general Representation of the Author's design; and in his Preface he accounts for it more at large; part of which (being a Summary of the whole Work) we shall give you in his own Words, and under each Head tell you what is most worthy Note in the Book it self. He divides his Tract into three Books.

In the first, He treats of the Original and Progress of *Architecture, Sculpture, and Painting*, from the first Ages of the World, till after the time of the Emperor *Marcus Aurelius*, when these Arts began to decline. In discussing of this he spends fourteen Chapters, shews in the first Section, that *Designing* derives its Original from God himself; and that it ought rather to be look'd upon as a Gift of Heaven, than an invention of Man. After this he takes notice of the Curiosity which the Kings of *Affyria, Egypt, Phœnicia, Persia, and Israel* had to raise huge and extraor-

dinary Buildings, by which means they carry'd the Art of *Architecture* to a very great Perfection. In the third Chapter he tells us to what a Height *Painting* and *Sculpture* arriv'd among the *Agyptians*; and for a proof thereof assigns their Labyrinth; which (says our Author) was a Building so Admirable, that, besides its ingenious Windings and Meanders, there were all the Temples of the *Agyptian* Gods, adorn'd with Columns of *Porphiry*, with the Statues of their Divinities, and of their Princes, with several Rich Palaces, which made that Edifice so Famous and Remarkable, that the first Architects of *Greece* were wont to Travel thither to study the Depth of the Rules of their Art. This famous Labyrinth (adds *Monier*) and the wonderful Buildings it included, gives us a lively Idea of the surprizing Greatness of the *Architecture* and *Sculpture* of this People; their *Pyramids*, their *Obelisks* which are still to be seen, and the Fragment of the Colossal Image of *Sphinx*, the Head whereof was 120 foot in Circumference, are farther Evidences of this Truth. In the next place he informs us how the *Agyptians* communicated these Arts to the *Phœnicians*, and they again to the *Gracians*, and *Carthaginians*; and how afterwards they went into *Italy*, and the Progress they made in *Tuscany*, and at *Rome* in the time of their Kings, of the Republick, and of their Emperors: Lastly, he shews in what Esteem they were there, and how far protected till their decay. On these things he bestows the remaining Sections of the First Book, and takes notice of all the Pieces of Curiosity in *Painting*, *Sculpture*, and *Architecture*, which were made in *Greece* or *Italy*; a particular account of which would be too long to insert.

In the second Book, which is divided into thirteen Chapters, he treats of the Fall of these Arts, and shews how the true Manner and Gust of Designing began to decline at *Rome*, after *Commodus* down to *Constantine*; and that afterwards, *Architecture* also decay'd; insomuch, that an ill and rude Manner was introduced in Building, *Painting*, and *Sculpture*. He tells us what were the occasions of this Decay, and says, That the Zeal of the Christian Religion contributed very much to the Destruction of the Ancient Temples and Images, as did also the taking of *Rome*, the Reigns of the *Goths* and *Lombards*, who follow'd that rude Manner in *Italy*, and propagated it almost throughout all *Europe*: That the *Iconoclastes* who destroy'd the Images, and the Reigns of the *Mahometans*, were the utter Extirpation of these Arts in the *Eastern* Empire. But the account he gives us, *Chap. 7.* of this Book, concerning

cerning the Antiquity of Images in the Christian Religion, is so Romantic, that none but a Painter or Designer could have been excus'd in giving us such a Fictitious Representation. For what can be more a Fable than the Statue of our Saviour, which he tells us of, erected in the City of *Cesarea* by the Woman who had her Issue of Blood stay'd, and the Miracles said to be wrought by it? What a fine Story does he relate, when he says, "That there were Images of the Painting of *Jesus Christ*, and that our Blessed Saviour was the Inventor of them, at the Sollicitation of *Abgarus*, King of *Edessa*, who, having heard of the Miracles of *Christ Jesus*, sent a Painter to draw his Picture? But he, poor Man! could not lay down the Design of it, by reason of the shining Rays that issued from his Divine Looks; whereupon our Lord, to satisfy the Request of the King of *Edessa*, cover'd his Face with a Linnen Vail, whereon he imprinted his divine Image, and sent it to that Prince, by Virtue whereof he was heal'd of a Disease, otherwise incurable. A pleasant story this! And of the same stamp is the Account he gives of those Images of the Virgin *Mary* made by *St. Luke*. His design in all this appears from what he says in the Close of this Chapter, "That hence we may believe, that the Worship of Images had its Rise at the very beginning of the Primitive Church. This is a very proper Induction for a *Popish* Painter to make; for 'tis the Interest, as well as Religion, of such Craftsmen, to cry out, with *Demetrius* in the Acts, *Great is Diana of the Ephesians*.

In the third and last Book, *Monier* shews how the Arts of Designing about the Year 1110, began to revive a little at *Florence*, and in some other Cities of *Italy*. He farther shews, That the Protection they afterwards found under the Kings of *Naples*, of *France*, the Republicks of *Venice* and *Florence*, the Great Dukes of *Tuscany*, and the Popes of that illustrious House, and several other Princes of *Italy*, gave Means and Oportunity to several Excellent Genius's to apply themselves with a great deal of Zeal to the Re-establishment of Painting, Sculpture, and Architecture. Lastly, In the Year 1500, he concludes the Re-establishment of these Arts, for it was in that happy Century that they were brought to perfection by the famous Designers who Flourished about that time.

In this part our Author treats at large of the Great Masters of Designing, who reviv'd this Art, and have carry'd it beyond that Height to which the Ancients arriv'd. He takes no-

tice of the several Curious Pieces of Painting, Architecture and Sculpture made by those Excellent Genius's, and tells us where they are to be met with, in what Galleries, Churches, &c. they are to be seen. He finishes his last Book with shewing how far *Graving* has contributed towards the Re-establishment of the Arts of *Designing*. He informs, That *Graving* was invented first at *Florence*, in the Year 1460, by *Maso Finiguerra*, a Goldsmith, who Printed all that he Grav'd on Silver. After this he runs through the following Masters who excell'd in this Art, and gives us a short account of the Performances of each of them. To the whole he has annex'd an Alphabetical Table of the Names of the Artists mention'd in this History.

Reflections upon Learning, wherein is shewn the Insufficiency thereof in its several Particulars. In order to evince the Usefulness and Necessity of Revelation: By a Gentleman. London, Printed for A. Bosvile, 1699. in 8vo. pag. 248.

Daily Experience informs us, That 'tis very Natural for Men to run from one Extreme to another. About the middle of this Century there were some who decry'd all *Humane Learning* whatever, and look'd upon Schools and Universities as usefess and insignificant, and ran them down as a publick Nausance and Grievance to the then Commonwealth of *England*. That *Enthusiastical Genius* has been since exploded, and the Stream is turn'd another way. For of late we have had Gentlemen who have so far magnified *Humane Learning*, as to undervalue *Divine Revelation*. Reason has been set up by them as the Universal and Infallible Judge and Arbitrator of all Controversies; and God's Word, where it seems to clash with, or is above it, must be laid aside. Of this our Author seems to be very sensible; and therefore, to correct the mistake, proposes his *Reflections on Learning*; therein to shew what *Medium* ought to be taken between these two Extremes. He does not despise or decry *Humane Learning*, (if he had done that, he must have argued against his own Learned Treatise,) nor is he for Exalting Learning to the Prejudice of Religion, or opposing shallow Reason to Revelation. He has a just Esteem for the One, without depressing the Value of the Other: And thus far we cannot but think him to be very much in the right. Let us now see how he manages the

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the Point, in the following Abstract of this Treatise that we shall exhibit to the Publick.

'Tis Evident, at first View, That by shewing the Insufficiency of Humane Learning, he intends to Reflect on all the Particulars of it. And in truth, he very freely and boldly strikes at all, and spares no Science or Author that comes within the compass of his Lath. He has divided the whole of his Work into Nineteen Chapters, wherein he takes upon him to pass a Censure on all the several parts of that which may properly be stiled *Humane Learning*.

In the first Chapter, which is, as it were, an Introduction to the rest, he shews at large the Weakness of *Humane Understanding*, as well as that of *Humane Will*. This he evinces from that great Disagreement there is between the Ancient and Modern Philosophers, who all of them have been obscure in their Notions, and Extravagant in their Opinions; which necessarily arises from the Weakness of their Understandings; and this he farther illustrates from what he says in the Sequel of his Treatise.

Having premised this, he proceeds Chap. 2. to consider the *Languages*, and tells us that the Inconveniences arising from them are chiefly two; First, Their Variety, and Secondly, Their Mutability. As to the first of these he very well observes, "That however apt Men may be to overvalue the Tongues, and to think they have made a considerable Progress in Learning, when they have once overcome these, yet in Reality there is no internal Worth in them, and Men may understand a thousand Languages without being the Wiser, unless they attend to the things, that they deliver: It is in order to this (adds he) that they are to be learnt, and it is the hard Condition of Learning, that in this Respect, it cannot be without them. As to the Mutability of Languages he tells us, That Words, like other things, are subject to the common Fate of Vicissitude and Change; that they are always in Flux, Ebbing and Flowing, and have scarce any fixed Period. To illustrate this particular he briefly shews what considerable Changes and Alterations the *Latin* and *Greek* Tongues, underwent in the several Ages of the World. He likewise considers how insufficient the Helps of *Dictionaries*, and that Universal Remedy lately thought of, a *Real Character and Philosophical Language*, have been to redress and heal these inconveniencies.

In the next Chapter he goes upon *Grammar*, and shews, that notwithstanding the Endeavours of both Ancient and Modern Gram-

Grammarians and Criticks, we are not to expect, that this Art should be uniform and not liable to many Exceptions. To prove this he takes a short view of the following particulars, which are the several Parts into which *Grammar* is usually divided. (1.) As to *Letters*, he says, That we are not yet agreed about their Original, which might be of use in fixing our Alphabets. (2.) That in the *Etymological* or *Analogical* Part, we labour under the same Difficulties; nor can it be otherwise, adds he, where Languages were so much the Effect of Chance, and were not fram'd by any settled or established Rules. (3.) That *Grammar* has far'd no better in the *Constructive* Part, whether we will be guided by Rules, or the Authority of the best Authors. (4.) And lastly, That *Pronunciation* has been the Subject of great Debates, especially in the *Greek* Tongue, the Pronunciation of which has been more neglected: And tho' (says our Author) at first view, it may seem a light thing, and hardly worth a Debate, yet the neglect of it has been of very ill consequence to that Tongue. These are the Faults which he examines and censures in *Grammar*.

Rhetorick and *Eloquence* fall under his Consideration in the 4th. Chapter: The deficiency of which he discovers in the Ancients as well as Moderns, and *Cicero* himself does not escape the Lash; whose Rules and Practice he shews to be very wide from each other. But whether the Censures he passes on this Head be just or not, we must leave the Learned World to Judge.

Logic, Our Author tells us, Chap. 5. in the Modern Phrase, is the *Art of thinking*, and being design'd for a Help or Instrument of Reason, its very Nature implies *Weakness in the Understanding*, and therefore we ought not to value our selves too much upon our Ability, in giving Subtle Rules, and finding out *Logical* Arguments, since it would be more Perfection not to want them. Under this Article he considers and censures *Aristotle's* Logic, and the deficiencies of those who have writ on that Subject after him. Among the Modern Logics he particularly takes notice of the *Art of Thinking*, supposed to be writ by *M. Arnauld*; and says, That the best part of it must be own'd to be borrow'd from *Aristotle*, only by cloathing Old Terms under New *Idea's*; which shews that it is not so ealie to frame a *New Logic* as a *New Philosophy*; and gives a ground of Suspicion, that this Philosophy is not at perfect Amity with Reason.

In the Sixth Chapter, The Gentleman Treats of *Moral Philosophy*. He considers first the Nature of it, and then shews, that the most considerable Authors, who have writ on this Subject, and laid down Rules of Morality, have been defective in this Point; and he concludes this Section with these Words: "To speak the whole matter in one Word, A good Conscience and an Upright Man will see his Duty with only a moderate share of *Casuistical Skill*, but into a perverse Heart, this sort of Wisdom enters not: It is usually some Lust to be gratified, or Danger to be avoided, which perverts the Judgment in Practical Duties; but were Men as much afraid of Sin, as they are of Danger, there would be few occasions of consulting our Casuists.

We shall not insist upon what he says, Chap. 7. concerning *Natural Philosophy*, and Ch. 8. concerning *Astronomy*: Since 'tis sufficiently Evident, That neither the *Hypotheses* nor *Theories*, which the most ingenious Philosophers have hitherto invented; have been able fully to clear up these things, or to Solve all the difficulties arising from the various *Phænomena* of Nature. We are still in the dark, notwithstanding their Ingenious Essays; and we are in a great measure as uncertain about the Nature of those Bodies which are below, and lye within the Reach of our Enquiry, as we are about the Motion and Nature of the Heavenly Bodies above us.

The Ninth Chapter is spent on *Metaphysics*; and here our Author, beginning at *Aristotle*, and continuing his Account down to our times, shews the Imperfection of this Speculative Science. "*Metaphysics*, says he, Are styl'd by *Aristotle*, *Natural Theology*, from whence we may be enabled to take some Measures of them; for *Natural Theology* is in it self a poor, weak thing, and Reason unassisted has not been able to carry the clearest Philosophers very far, in their pursuit after Divine Matters." This is what he endeavours to prove in this Section.

History is what he falls upon next, in Chap. 10. and the defects in this part of Learning he very largely and justly descants upon. He tells us in the beginning of this Section, "That he scarce ever met with any *Historian*, who does not write *True History*, if we will take an Account of him from his Preface, and not be too nice in examining his Book. The first Pages are usually fill'd with the Care and Integrity of the Author, which possibly are to be found no where else: Those who have taken most care, have been charg'd with some Negligence, and all of 'em have been so far faulty, as to extort a Confession from one of
" their

" their number, viz. *Vopiscus*, wherein he fairly owns, That there is
 " none of the Historians, that do not Lye, or, (to soften that hard
 " Word) *Romance*, in some things." This is a black and severe
 Charge; but no more than what he proves upon the whole Set of
Historians, even the most unexceptionable of them.

The Defects of *Chronology* and *Geography*, the two Eyes of *History*,
 our Author shews in the two next Sections. But since these are
 sufficiently evident to all the World, we think it improper to en-
 large upon them.

In the Thirteenth Chapter, The Gentleman takes the *Civil Law*
 into his Examination; He runs through the *Pandects* and *Code*, re-
 presents and censures the Faults in each of them, notwithstanding
 the Pretences of the *Civilians* to the contrary. However, at the
 end of this Section, he professes his Esteem for the *Roman Laws*,
 whose Excellency is prov'd, from the Consent of those many Na-
 tions, by whom they have been receiv'd. He says, That he would
 by no means be thought to undervalue them, and that all that he
 infers or pretends to prove from what he had said, is this, That no
Humane Laws are exempt from Faults, since those that have been
 look'd upon as most perfect in their kind, have been found upon
 Enquiry, to have so many.

From the *Civil*, he passes on to the *Canon Law*. And tho' he de-
 clares, That he has no design to bring Contempt upon the *An-
 cient Canons*, which were very well fitted for the Occasions of the
 Church in its purer Ages; having been fram'd by Men of Primi-
 tive Simplicity, in free and Conciliar Debates, without any Ambi-
 tious Regards: Yet he finds fault, and complains, That instead of
 these Canons, a new sort of Discipline is erected in the Church,
 establish'd upon different Foundations, and oft-times for different
 Ends, than the former. He censures at large the Novel Instituti-
 ons of the Church of *Rome*, their *Decree* and *Decretals*; and among
 other base things, in the *Decree* compiled by *Gratian*, he mentions
 one worse than all the rest, taken out of the 34th *Distinction*, which
 passage runs thus, *Is qui non habet Uxorem, & pro Uxore Concubinam*
habet, à Communionem non repellatur. This, he says, being so grossly
 Immoral, He in Modesty forbears to Translate, and could hardly
 have believ'd it to have been in *Gratian*, had he not met with it un-
 corrected in an Authoriz'd Edition by *Gregory XIII*.

Physic takes up the Fifteenth Chapter, in which our Author
 runs through all the various Sects of *Physicians*, from *Hippocrates*
 and *Galen* down to our own times; and shews how imperfect even
 the

the highest Attainments of this Science are. He tells us, How the Doctors of one Age, differ'd from those of another, and even how disagreeing the Opinions of *Contemporary Physicians* are about the Nature of Diseases, and the Remedies to be applied for the Cure of them. "In short, says he, Whether we consider our *Bodies* or our "*Medicines*, *Physick* must be the most uncertain thing imaginable. "Our *Bodies* are more compounded and unequal than other Bodies "are. Most other Creatures live upon a Simple Diet, and are regular in their Appetites; whereas Man feeds almost upon every "thing, Flesh and Fish, Fruits and Plants, from the Fruit of our "Gardens, to the Mushroom upon the Dughill. Then as for "the *Medicines* and Methods of Cure, he tells us, That they will "not enable the Doctor to work Wonders: For tho' our *Materna* "*Medica* be large enough, and to look into our *Dispensatories*, one "would think no Disease incurable, yet the Mischief of it is, all "those Medicines do not always answer in the Application, nor "have they been found so Sovereign in our *Bodies*, as they are in "our *Books*.

In the next Section he takes *Critical Learning* into Examination, and shews the defects of it by considering and censuring two of the Criticks, who have of late made the greatest Noise in the Learned World, viz. M. Le Clerc, and M. Simon. He shews how grossly mistaken they have been in their Criticisms, and that whilst they have been finding Fault with others, they have fell into grosser Errors themselves. By this he Evinces the Truth of his Definition of *Criticism*, which (defines he) as it is usually practis'd, is little more than an Art of finding Faults, and those commonly little ones too, and such as are of small importance to the Scope and Design of an Author.

Oriental Learning, both *Jewish* and *Arabian*, is examin'd by our Author in the 17th Chapter, wherein after he has shewn the Deficiencies of it, he concludes, with saying, That the great Use of the *Arabian* and *Rabbinical* Writers seems to be in confuting the *Alcoran* and *Talmud*; and That to that End, there is no doubt but they may be effectually Useful.

The Faults of *Scholastic Learning*, or the *Divinity of the Schools*, he shews, Ch. 18. to be chiefly these, (1.) Defectiveness, for want of proper helps, such as the Languages; and Criticism, in distinguishing Genuine from Spurious Authors. (2.) Incoherence, by which he does not mean any incoherence in the Divinity of the Schools, but a disagreement of the Parts, that it principally consists

sists of, (3.) Nicety, for which the Doctors of the Schools have been styl'd, *Profound, Subtle, Irrefragable*. (4.) Obscurity, their Terms being all hard, and Mysterious. And (5.) Rough Language and Barbarousness of Expression.

Having gone through the several sorts of *Learning*, and observ'd the various Defects, and oft-times Uncertainties which they are subject to; he concludes in the last Chapter, That the *Bible* is the Best and most unexceptionable Book in the World, the only Book that can afford any true and solid Satisfaction, and that *Revelation* ought to be preferr'd before dim-lighted *Reason*. It would be too tedious to give you his Excellent Conclusion in its full Length; but part of it we think proper to insert for the Mortification of those Gentlemen, who value *Humane Learning* more than Religion, and exalt their own weak *Reason* above *Divine Revelation*.

"The sum of all (says he) is this, We busie our selves in the
 "Search of Knowledge, we tire out our Thoughts, and wast our
 "Spirits in this Pursuit, and afterwards flatter our selves with
 "mighty Acquirements, and fill the World with Volumes of our
 "Discoveries: Whereas, would we take as much Pains in disco-
 "vering our Weakness and Defects, as we spend time in Ostenta-
 "tion of our Knowledge, we might with half the time and pains,
 "see enough to shew us our Ignorance, and might thereby Learn
 "truer Wisdom. We frame to our selves new *Theories* of the
 "World, and pretend to measure the Heavens by our Mathemati-
 "cal Skill, (that is, Infinite Space by a Compass, or Span)
 "whilst we know little of the Earth we tread on, and every thing
 "puzzles us that we meet with there. . . . We rack our Inven-
 "tions to find out Natural Reasons for a Deluge of Waters, by
 "fetching down Comets from Above, and racking the *Cortex* of
 "the Earth, to furnish out sufficient Story for that purpose. . . .
 "We are not only puzzled by things without us, but are Stran-
 "gers to our own Make and Frame; for tho' we are convinc'd
 "that we consist of Soul and Body; yet no Man hitherto has suffi-
 "ciently describ'd the Union of these two, or has been able to ex-
 "plain how Thought should move Matter, or how Matter should
 "act upon Thought. . . . And yet we, who know so little, talk of
 "nothing less than *New Theories of the World*, and *vast Fields of*
 "*Knowledge*; busying our selves in Natural Enquiries, and flatter-
 "ing our selves with the wonderful Discoveries and mighty Im-
 "provements that have been made in *Humane Learning*, a great
 "part of which are purely Imaginary, and at the same time neg-
 lecting

"lecting the only true and solid and satisfactory Knowledge.
 "Things that are Obscure and Intricate we pursue with Eager-
 "ness, whilst Divine Truths are usually disregarded, only because
 "they are easie and common. Or if there be some of a higher
 "Nature; they shall possibly be rejected, because they are Above,
 "or seemingly contrary to Reason, whilst we admit several other
 "things without Scruple, which are not reconcilable with Reve-
 "lation. This sort of Conduct is very preposterous, for after
 "all, true Wisdom and satisfactory Knowledge is only to be had
 "from Revelation; and as to other Truths, which are to be col-
 "lected from Sense and Reason, our Ignorance of them will always
 "be so much greater than our Knowledge, as there are a thousand
 "things we are ignorant of, to one that we thoroughly know.

*The Reverend and Learned Dr. Hammond, and his Paraphrase and
 Annotations on the New Testament, Vindicated from the Rude and
 Unjust Reflections made upon him and them by M. Le Clerc, in his
 Supplement to Dr. Hammond's Paraphrase, &c. With some brief
 Animadversions on his Letter prefix'd to his Supplement. London,
 Printed for L. Meredith, 1699. 8vo. Pages 84.*

'TIS well known by all that are conversant in Learning, what
 a bold Writer M. Le Clerc is. He has made a great Noise
 in the World by his *Criticisms*, but he seems to sink much in his
 Reputation, as the Writers beyond Sea, and even his own late
 Works do sufficiently inform us. He pretends to every thing, but
 nothing convinces us more of the Folly and Inadvertency of Man-
 kind, in venturing too often beyond their Depth, than this In-
 stance M. Le Clerc has given us, of adding his Supplement to Dr.
Hammond's Paraphrase. 'Tis the Common Fate of most Authors,
 never to know when they have done enough. Daily Experience,
 and even the *Monsieur* himself confirms this Truth. He has been
 often check'd for his Errours, but still goes on, as one that regards
 neither the Censures of his Enemies, nor the Admonition of his
 Friends. We are sorry to say this of a Man of such Parts, but the
 Notions he has vented, and the Cause he apparently Espouses, have
 extorted it from us. 'Tis plain by his Writings, That he is in
 the Interest of those, who deny the *Divinity* of our Saviour, and
the Trinity in Unity; and tho' he dare not openly and in broad

Words assert it, yet he gives sufficient *Innuendo's* what his Opinions are as to these Matters. We shall not enlarge upon such an ungrateful Topic, but proceed to give an Account, very briefly, of what our Author charges *M. le Clerc* with, as to the Unjust Reflections he has made on Dr. *Hammond*.

The Method our Author proposes to himself, is, First, To tell us how *M. Le Clerc* has represented the Doctor, and then to justify the Doctor from his base Representations. *Le Clerc* represents the Doctor, (1.) As a Man of mean Parts and groveling Abilities in these several Pages of his Supplement; Pag. 76, 121, 645, 393, 51, 295, 259, 276, 80, 217, and 331. (2.) As One defective in acquir'd Learning, p. 46, 313, 33, 332, 291, and 489. (3.) He Condemns the Doctor's Style and Phrase, and will by no means allow him to speak intelligibly or properly, p. 37, 90, 645, 20, 197, 145, 272, 357, and 589. (4.) *Le Clerc* boldly criticizes on the Doctor's Morals, as well as his Intellectuals and other Properties; and every where exposes him as one that makes no Conscience of imposing upon his Readers, and abusing the Sacred Text. p. 288, 141, 635, 538, 593, 336, 647, &c.

This is that black Idea which *M. Le Clerc* gives us of Dr. *Hammond*, whom the Vindicator of him justifies, by shewing that what the *Monsieur* has said, is easily confuted, (1.) From the general Esteem of the Doctor and his Work, the World giving Him and THAT a quite different Character from what *M. Le Clerc* has. (2.) From the *Monsieur's* Translating it into *Latin*, which sufficiently demonstrates that he himself had an Esteem for the Doctor and his Performance, else he would never have trifled away his time so Ingeniously and Foolishly. (3.) From the Vanity of his Exceptions against the Doctor and his Book, and (to joyn them together) from the Vanity of his own Interpretations.

The Last of these Points he handles at large in the remaining part of his Treatise, and shews how far *Le Clerc* is mistaken, in the *Criticisms* he makes on the Annotations of the Doctor, and into what gross Errors he falls by the Additional Remarks he has made on the New Testament. It would be too tedious to take notice of all the Texts that he has put a false Interpretation upon, and 'tis enough to observe, that he interprets them all according to the Sentiments of those Gentlemen who style themselves UNITARIANS, whose Cause he espouses, and of whose Mind he is.

If the Gentleman, who vindicates Dr. *Hammond*, seems too warm, it must be remember'd what a sort of an Adversary he has to deal with. But we forbear giving him his due Character, since it would be unpleasant to and improper for Us, as well as ungrateful to him and the rest of the World. 'Tis hop'd some other Learned Hand will give him a full Answer to those base Reflections he has cast upon One who was the Ornament of Learning, and the Church whilst he liv'd; and is become such a Remarkable Example of Virtue, Piety, and Parts, that even since his Death his Works have followed him, and *do still praise him in the Gate.*

An Examination of the Reflections on the Theory of the Earth. Together with a Defence of the Remarks on Mr. Whiston's New Theory. By G. Keill, A. M. of Ball. College, Oxon. Oxford, Printed at the Theatre, for H. Clemens, 1699. 8vo. Pag. 208.

IT must needs be a pleasant, tho' somewhat dreadful Prospect for a Man Seated on an Eminence and out of Harm's Way, to see two Armies engaged in the Heat of Battle, and spitting Fire at one another. As pleasant, but less dreadful Sight it is, for an unconcerned Person to see how eagerly Authors of contrary Parties are engag'd in a Controversie, and endeavouring to conquer each other by the Dint of Argument. 'Tis true, this latter kind of Fight is more Obstinate than the other, for each Party will be sure to stand his ground, and to dispute every Inch of it, before he will part with his belov'd Opinion. In short, all the contests in the World may, in some measure, be compar'd to these *Paper-Combats* (for they are all about trifles,) only there is less Danger, and less Blood shed in the One than there is in the Other Quarrel.

Our Author, it seems, has engag'd with the two Famous *Theorists* Dr. B. . . . and Mr. W. . . . concerning the *Theories* which they have given us of the *Earth*. He had formerly writ upon this Subject, which occasion'd a Reply to be return'd to it; and in this he gives us an Examination of that Answer in the Treatise now before us. 'Tis not our Design nor Province to declare our selves on either side of the Learned Controvertie, but we shall fairly

fairly represent what Mr. Keill says on his part, and shall do the same for the *Theorists*, when they please to put in their Repliation.

The Examiner's main Design is to justify himself in what he had urg'd against Dr. B.'s *Hypothesis* about the *Universal Deluge*, reserving the Defence of his Remarks made on Mr. Whiston's *New Theory*, to a particular place by it self at the End of his Work.

The Defender of Dr. B.—'s *Theory*, in his Book, Intituled, *Reflections on the Theory of the Earth*, first sets down three Propositions, which he calls the Foundation of the whole Work, viz. " That the Primitive or *Antediluvian* Earth was of a different Form from the Present. Secondly, That the Face of the Earth, as it rose from a *Chaos*, was smooth, regular and uniform, without Mountains and Rocks, and without an open Sea. Thirdly, That the Disruption of the Abyss, or the Dissolution of the Primeval Earth was the Cause of the Universal Deluge. After this, the Defender proceeded to reflect on Mr. Keill's former Examination, which the Examiner justifies in this Second Treatise.

Mr. Keill tells us, That the Design of the first Chapter of his Examination is not as this *Defender* imagines: To prove, That the Deluge might have been made by a Miracle, but to answer the general Argument which the *Theorist*, with a boldness, little becoming a Divine, brought for the Truth of his *Theory*, viz. That it could be made no other way, and therefore his Method being the only way possible, was the real One. To this our Author had answer'd, That he thought it possible, that it might come by a Miracle, and that God Almighty was the immediate Cause thereof: And here he says, That he did not think it was his Business to explain wherein this Miracle consisted, as the Defender would have had him, and wishes no Theorists or Philosophers had set up for any such thing.

In the next place, our Author proceeds to maintain what he had said formerly against Dr. B.—'s *Hypothesis* about the Formation of the Earth; and says, That the Defender has little to say to the Arguments, tho' he would fain have them appear small and trivial. He owns what the Defender quarrels with him for, viz. That he did make Insinuations and Suggestions, as if the *Theorist* did not own the hand of a particular and extraordinary Providence in the Formation of the Earth; and leaves the Reader to judge whether he had not Reason to make them. " For, says Mr. Keill,

“ *Keill*, He (meaning Dr. *B* ———) has openly rejected the History of the Formation of the Earth as deliver’d by *Moses*, and has deduc’d it purely from Natural Causes, and the necessary Laws of Mechanism. Now, If the Matter of the Earth from a *Chaotick* State, did of Necessity form and settle it self into a habitable Earth, from the Sole necessary Principles of Mechanism and Gravitation, as the *Theorist* has deduced it; Our Author would fain know how this Opinion differs from the *Epicurean*, which the *Theorist* so deservedly derides?

The Third Chapter of the former Examination was about Mountains, in which the Examiner had said, That the *Theorist*’s great Argument, why the face of the Primitive Earth was smooth and without Mountains, depended upon the Supposition, that the *Chaos*, from whence it took its Original, was perfectly a fluid Mass. This *Hypothesis* our Author had asserted to be precarious, without any Foundation in Nature, since the greatest part of the Bodies we have in the Earth, are hard and solid; and there not being a quantity of Water in Nature, sufficient enough to moisten and liquifie them, the *Chaos* could not be so fluid as ’twas necessary it should be, to form it self into an Uniform smooth Body. Besides that, The greatest part of them, such as Stones and Metals, are incapable of being liquified by Water. This is what the Examiner had asserted against the *Theorist*’s Hypothesis, and is what he justifies at large against the Defender’s Exceptions.

It would be endless and tiresome to run through the whole of this Learned Dispute: Enough we think has been said, to give you a Specimen of Mr. *Keill*’s Design, and we leave the whole to the Judgment of those, who delight in such Searches of Natural Philosophy.

Nor shall we at present enlarge on Mr. *Keill*’s Defence of the Remarks made on Mr. *Whiston*’s *New Theory*: Since this is a Controversie that lies out of the reach of ordinary Capacities, and even Philosophers themselves must be deeply skilled in Astronomy and Mathematicks, before they can pretend to Understand the Dispute, or to set up for Moderators therein.

The English Historical Library. Part III. Giving an Account of our Records, Law-Books and Coins from the Conquest to the End of Queen Elizabeth's Reign: So far as they are serviceable to History. By William Nicholson, A. M. Arch-Deacon of Carlisle. London, Printed for Tim. Childe, 1699. 8vo. Pag. 315.

THE Design of the Author in Writing this, and his two former Treatises, is to furnish an Historian with proper Books and Materials, whereby he might make a more Complete and General History of *England*, than has hitherto appear'd in the World. In the first Part of his Undertaking, he gave us an Account of the Historians of Civil Affairs, whose Writings are Extant either in Print or Manuscript. In the second Part, He has exhibited a Catalogue of most of our Ecclesiastical Historians, and made some Critical Reflections upon the Chief of them. This Third is his last Part, wherein he has compleated and finish'd his Design, of which he pleas'd to take the following Abstract.

We shall not insist upon what he says in his large and judicious Preface, but pass on to the Book it self, which is divided into Eight Distinct Chapters or Sections.

In the first Chapter, he treats of *Proclamations, Orders of the Privy-Council, and other Papers of State within the Verge of the King's Court and Palace-Ford*. He tells us concerning the first of these, That the Society of Antiquaries (projected by Sir Robert Cotton, Mr. Cambden, and others) took particular care to make This one of the Rules and Statutes of their Community, That all the Proclamations of our Kings and Queens should be exactly, (because of the Scarcity of their Copies) enquir'd after, and preserv'd in their Library. And he says, 'Twas a right Thought in them; since 'tis but a lame Account that our Historians give us of such Matters. From *Proclamations*, He goes on to Charters and Letters-Patents, making Grants of Privileges, Offices and Pensions, which tho' at present are Enroll'd in *Chancery*, and may justly be reckon'd amongst the Records of that Court; yet since they originally proceed from the King's Court of Residence, he thinks fit to treat of them in this Chapter. He informs us after what manner they were Sign'd and Seal'd, and in what Terms the Grant ran before and since the Reign of *Richard II.* He next takes notice what Records are to be

met

met with in the *Paper-Office*, wherein they are all dispos'd by way of Library, in a place of good Security and Convenience, within the King's Royal Pallace at WHITEHALL; and tells us of what great Use to an *Historian* a free access to this Royal Treasury ought to be esteem'd. He acquaints us with another Repository of Court-Records, which is commonly known by the Name of the *Green Cloth*, so called from the Covering of the Board, whereat the Great Officers sit and give Audience. He concludes this Chapter with treating of the Prerogatives, or Rights of the *English* Monarchs, and Censures a certain Author for having endeavour'd to blacken all our Kings; an Abstract of whose Work he gives us, and leaves it, with its Author, to the due Correction of the Reader.

Mr. *Nicholson* in the next Section gives us an account of the Acts, Ordinances, Journals, &c. of the Two Houses of *Parliament*. He informs us in the beginning, That a Collection of the Laws before *Magna Charta*, was made by Sir *H. Spelman*, and is now among the many choice MSS. in the *Bodleian Library*; bearing this Title, *Codex Legum Vcterum & Statutorum Regni Angliae, quæ ab ingressu Guilielmi, usque ad Annum Nonum Henrici Tertii edita sunt; hoc est, ante Primum Statutum omnium Impressorum in Libris Juridicis*. After this our Author treats of *Magna Charta*, the Great Charter, which is in the Front of all our Printed Statutes, and tells us the Opinions of several Learned Men about it. He next shews, Of what great Use the Printed Statutes, the Rolls of Parliament, their Ordinances, and Journals, would be to our Historian. He concludes this Section with the *Modus tenendi Parliamentorum*, with the Authority and Power of the two Houses of Parliament, and with the various Opinions concerning the King's Dispensing Power; from all which, one, who would write an Universal History of *England*, might draw several Advantages proper for his Purpose.

The Third Chapter is taken up with an account of the Records of the King's Courts at *Westminster*. He at first treats at large of the Records and Courts in general, and then descends to the Records of the Courts of *King's-Bench*, *Chancery*, *Common-Pleas*, and *Exchequer* in particular; and shews how useful these would be to our Historian. He concludes this Section with what is most remarkable in the *Augmentation-Office*, *Doome's-day-Book*, *Red-Book*, *Black-Book*, and *Testa Nevilli*: All of 'em to be met with in the *Exchequer*.

In the Fourth Chapter our Author informs us of the Records of Assize, Sessions of the Peace, and other inferiour Courts in *England* and *Wales*. He takes notice, That Assizes, properly so call'd, were first instituted by King *Henry II.* and *Nisi Prius* by the second Statute of *Westminster*: That the Office of a Justice of Peace began in the first year of *Edward III.* since which time there have been Quarterly Courts held before them, wherein the Grand Juries of their Counties have enquir'd into such and such Offences, made their Returns of them to the Justices, and they again have committed the Criminals to Prison, to be try'd the next Assizes. The Rolls or Registers of these Sessions are lodg'd usually in the hands of him, who is styled *Custos Rotulorum*. Having accounted for these General Courts, Mr. *Nicholson* proceeds to acquaint us with the particular Courts held in *London*, and the Counties *Palatine*; with the several County-Courts, Court-Leet, Court-Baron, Forest-Courts, Admiralty, and Ordnance. He all along observes where the Records and Registers of these Courts are lodg'd, and of what Use they may be to our Historian.

The Fifth Section seems to be the most considerable, wherein he gives us an account of our Law-Writers, Year-Books, and Reports. As to the first of these, *viz.* the Writers: See here in short the Character that he gives of some of them. As for the fabulous part, concerning the *Custumier de Normandy*, and the Common-Law of *Ralph de Meschines*, otherwise attributed to *Ralph de Glarvil*, we shall pass that over in silence. We are not so much in the dark about Master *John Bracton*, whom all agree to have been a Judge Itinerant in the latter end of *Henry the Third's* Reign, and the undoubted Author of the Book that bears his Name. He is call'd in the Records that come nearest to his own time, *Bratton*, *Breton*, *Bretton*, *Briton*, *Britton*, and *Brytton*.—— The Author of that Methodical and learned Treatise, which bears the Name of *Fleta*, is not known, nor indeed hardly so much as guess'd at. The *Fleta*, says Mr. *Nicholson*, was happily secur'd to us, amongst many other Valuable Monuments of the like kind, by the incomparable Mr. *Selden*, who found it in the *Cottonian Library*, in a Hand as old as the Author's own Time, and assisted in the making it publick.—— *Gilbert de Thornton*, who was Chief Justice towards the latter end of *Edward the First's* Reign, Epitomiz'd *Bracton's* more voluminous Book: But frequently quits *Bracton's* Method, and makes use of One which looks more confus'd, as our Author makes appear by the Catalogue of the Eight Parts of his Book.—— Sir *Ralph de Hengham*.

Hengham was Chief Justice of the *King's-Bench*, at the Parliament which Enacted the Statute *de Bigamis*, Stat. 4. *Edw. I.* He was turn'd out of that Post and Fined considerably for some Misdemeanor, but afterwards restor'd to Favour, and made Chief Justice of the *Common-Pleas*. He wrote the *Summs*, which have always pass'd under the Titles of *Hengham Magna* and *Parva*. In the Reign of *Edward* the First, there were a great many more Treatises compos'd on Matters of Law, the Catalogue of which, as taken from *Sir William Dugdale*, *Mr. Nicholson* has given us. — *Andrew Horn* is the Author of the *Miroir des Justices*, who can best inform us what he meant by the Title of his Book. His Design, he says, Was to give the Judges of his time a View of their Comely and hard-favour'd Features; the Presenting them with what they should have been, as well as what they were. — *Sir John Fortescue* was Chief Justice of the *King's-Bench*, during half of *Henry VI's* Reign, he was afterwards Chancellor when he wrote his Book, *De Laudibus Legum Angliae*, in the Dutchy of Berry. — *Sir Thomas Littleton* was one of the Justices of the *Common-Pleas*, in the Reign of *Edward IV.* who in his 15th year made him a Knight of the Bath. His Book of *Tenures* is in every one's Hand and Head, that pretends to the Profession or Study of the *Municipal Laws* of this Kingdom, and has been more frequently imprinted than any other Law-Book whatever. *Sir Edward Coke*, in the first Volume of his *Institutes* has Translated and Commented on this little Book of *Tenures*, and has in a great measure corrected the Faults of the former Editions of it. — The other Authors of Note, which *Mr. Nicholson* gives an Account of, are, *Sir Anthony Fitzherbert*, one of the Justices of the *Common-Pleas* in *Henry* the Eighth's time, who was the Author of the *New Natura Brevium*: *William Rastal*, one of the most learned Justices of the same Bench in *Q. Mary's* time, who review'd and corrected the *Natura Brevium*, adding a Table and some other proper Ornaments to it; besides this, *Rastal* wrote a Book of *Entries*, and that Intituled, *Les Termes de la Ley*: And *Dr. Corvel*, who wrote the *Interpreter*, intended as an Enlargement upon *Rastal's Law-Terms*, but met with a different sort of Usage, the Parliament, (*Anno 3 Jac. 1.*) having order'd it to be Burnt, and its Author Imprison'd. After this Account of the most Eminent Law-Writers, which our Author would have his Historian to peruse, he farther tells him, That the *Year-Books*, the *Reports*, (whose Authors he sets down in an Alphabetical Order) and the *Readings* are very proper for him to consult.

In the sixth Chapter, Mr. *Nicholson* treats of our Ecclesiastical Courts and their Registers. "The General Name, (says he) "which was anciently given, even by our Lawgivers themselves "to the Ecclesiastical Courts, was *Curia Christianitatis*, which seems "to be but a little lamely explain'd by the great Expounder of "our English Law, viz. Sir *Edm. Coke*, *Instit. Par.* 2. *Pag.* 488. Having said something in general of the Ecclesiastical Courts, and of the Authors who have writ on that Subject, he then proceeds to give an Account of them in particular. He begins with the *Convocation*, which (says he) is the highest Ecclesiastical Court in *England*, and has always been call'd by the King's Writ. He considers the State and Nature of them, and briefly relates the Controversie now on foot between some Learned Men, concerning the present Nature, Power, and Constitution of these Courts. The next Court, which he treats of, is that of *Delegates*, erected by Virtue of a Statute, (25 *Hen.* 8. *cap.* 19.) which says, That, for lack of Justice in any of the Courts of the *Archbishops*, upon Appeal to the King's Court of Chancery, Commissions shall be directed under the Great Seal, to such Persons as the King shall Name, whose Decree shall be Good, Effectual, and Definitive. Concerning the Authority of this Court, as Founded upon the King's Supremacy, several have written, of whose Treatises our Author gives an Account. The Court of *High-Commission* was erected out of a Necessity of the Times by Queen *Elizabeth*, but the Commissions being not Enroll'd before Chancellor *Egerton's* time, 'tis not certainly known what Powers were granted to the Commissioners. Mr. *Nicholson* in the next place informs us of the two *Archbishop's Prerogative Courts*; where they are held, and what Power they have: Of the Courts of the *Suffragan Bishops* of both Provinces, held not only before the Chancellors of the several Diocesses, but also (in some large Ones) before the Bishop's Commissary: And of the Jurisdiction, Visitation and Procuration of *Arch-Deacons*. He concludes this Section with treating of Last Wills and Testaments, of Tithes, of the Vice-Chancellor's Courts in both our Universities; and of the Registers in Churches, which last were first appointed to be kept in the year 1558. just upon the Dissolution of Monasteries, and since that time, have prov'd some of our best Helps towards the preserving of History.

In the Seventh Chapter, An Account is given of Conveyances, Deeds, and other Evidences in the Hands of private Subjects. Mr. *Nicholson* treats particularly of the several Branches of them, and shows

shews at large, how Useful these Private Papers would be to an Historian, if they were once communicated to him.

The Eighth and Last Chapter gives us a Narrative of the *English* Medals and Coins from the Conquest to the End of Queen *Elizabeth's* Reign. Here our Author has taken a great deal of Pains, and has alter'd his Method a little, being forc'd to treat of the Matter it self, instead of the Authors who have handled it. He tells us at the beginning, That since a Collection of Medals and Coins is esteem'd *not only an Ornament, but an Useful and Necessary Appendage to a Library*, his *Historical* one ought not to want a concluding Chapter on that Subject. He acquaints us with what Authors have treated on this Matter before him, and gives us a Character of their Performances, and how much they fall short of answering the more curious Reader's Expectation. After this, He proceeds to give us his own Account of the Medals and Coins of this Nation ; informs us of the Value and Impressions of the several Pieces of Money Coined under our several Kings and Queens ; and is very accurate and distinct in this Matter.

Thus have we run through this Curious Piece, and leave the World to judge for themselves of the Worth of it and its Author. He owns in his Preface, That he may perhaps have over-look'd things of Moment, and have treated things of less Consequence more at large: But withall, he says, That he would be glad to redress those Faults, if any Ingenious Persons would give him a fair Representation of these Matters. He confidently hopes, That the Book will prove serviceable to a great many Gentlemen, whose Studies, and Acquaintance in the Laws of the Land have enabled them to make large Additions to what he here presents them with: And if his Endeavours to serve them have merited it, he does not doubt, but they will kindly let him know what is wanting, and how it may be supplied ; and says, He shall gratefully acknowledge any such obliging Information.

Breviarium Chronologicum. Being a Treatise describing the Terms and most Celebrated Characters, Periods and Epochas, us'd in Chronology. By which that Useful Science may be easily attain'd to. Writ in Latin by Giles Strauchius, D. D. and Publick Professor in the University of Witterbergh. And now done into English from the Third Edition, with Additions. London, Printed for A. Bosvil, and P. Colburne, 1699. in 8vo. pag. 476.

WE cannot better recommend this Learned Piece to the World than by beginning our Account of it, with Mr. Lock's Approbation of it, which the Translator has plac'd in the Front of the Book. That Judicious Writer in his Thought of Education, pag. 327. speaking of the Usefulness of *Chronology*, says, *The most Useful Book I have seen in that part of Learning, is, a Treatise of Strauchius, which is Printed in 120. under the Title of Breviarium Chronologicum, out of which may be selected all that is necessary to be Taught a Young Gentleman concerning Chronology.*

Before we enter into the Book it self, it will be requisite to take notice what the Translator has done in order to make it more Compleat and Correct. He tells us in his Preface, that he has follow'd the Author's Method in every thing, except in that tedious Way he has made use of, by Question and Answer; which breaking off so often the Thread of the Discourse, renders it less pleasing to the Reader, and not more Useful. He has endeavour'd to Correct this, by turning the Author's Questions into a Marginal Summary of the adjoining Section, and the Answer of it; which in the Original, is long and full of Quotations, into the Section it self. That as for the Quotations which are many in the Original, and much us'd by most *German* Writers, he has only taken the Sense of, excepting such as are most Material. And that lastly, to make the Work as complete as he could, he has added several Tables which are of great Use for the more clear Understanding the Ensuing Discourse, particularly that useful One of Mr. *Flamsteed's* about the *Equation of Time*, which he has Inserted, *Book 1. Ch. 4. pag. 26, 27.*

This Treatise of *Strauchius* is divided (besides the Introduction) into Four Books, and each Book into several distinct Chapters. The first Book Treats of the Terms us'd in Chronology: The second,

second, Of Chronological Characters: The third, Of the several Periods of *Calippus*, *Hipparchus*, with the *Victorian*, *Constantinopolitan*, and *Julian* Periods: And the fourth, Of all the Celebrated *Epochas*. It cannot be expected that we should run through the whole of this Tract, we shall only give you an Account of one Part of it, *viz.* The second Book, and presume that That will serve for a Taste of the whole.

This second Book, of which we design a Summary Account, treats of the *Chronological Characters*, and is divided into Eight Chapters.

In the first, *Strauchius* treats of *Chronological Characters in general*, and tells us, (1.) That they are the Principles from which we shew; and that the Principles of *Chronology* differ from *Physical* Ones in this; The former relate to *Knowledge*, the latter to *Being*. (2.) That 'tis no Error in *Chronology* to argue from *Astronomy*, any more than for an *Architect* to use *Geometry*, or a *Musician* *Arithmetick*. (3.) That *Astronomical* Characters are not made use of in *Chronology* as Conclusions, but as first Principles, and therefore there is no need of demonstrating them, as *Petavius* has done in a very Prolix Work, *viz.* His Treatise, *De Doctrina temp. lib. 8. De veris & accuratis Solis & Lunæ Motibus*. (4.) That not only the *Mean* time of the *Equinoxes*, *Solstices*, and *Conjunctions* of the *Luminaries*, but also the *True* is necessary to be known by a *Chronologer*. (5.) That the *Conjunction* of the *Planets*, their *Mutual Aspect*, their *Ingress* into other Points of the *Zodiack*, besides the *Cardinal* ones, with other Characters, yet less frequent, may be made use of in *Chronological* Concerns.

The second Chapter gives us an Account of the *Hebdomatic* or *Weekly Character*; in which our Author informs us of the Sanction of the Seventh Day which was in use from the Creation of the World; and of the Antiquity of the *Hebdomatic Cycle*, *Chronologers* always looking upon the Order of the Days of the Week to have been the same. He tells how the Days of the Week come to be stil'd *Feria*, by the *Greeks* and *Latins*; what 'tis we ought to understand of the Use and Signification of the Word *Sabbath*, and what is meant by the *Sabbatum Δις ἑξάκαισις*. He further acquaints us with what the *Fabulists* among the *Jews* say concerning the *Sabbatic River*, and with the Superstition of some about the Number Seven. He concludes this Chapter with observing what Days of the Week have been kept Holy by different Nations; what 'tis we are to understand by the *Roman Nundina*, and the time when they

440 **The works of the LEARNED,**
they were abrogated, and the *Feria prima* substituted in their room.

In the next Chapter *Strauchius* treats of the *Lesser Sacred Annual Character*, or the *Sabbatic Cycle*, consisting of seven *Luna-Solar* Years. He tells us it began at the distribution of the Land of *Canaan* among the *Israelites* by *Lot*; informs us what Years *Calvisius* has fix'd as certainly *Sabbatic*, and very largely shews that the *Sabbatic Cycle* is a Character of certain and indubitable Credit in respect of time. He spends the Remainder of this Chapter in confuting the Author of the *Mystic Chronology*.

In the fourth Chapter our Author informs us of the *greater Sacred Annual Character*, or the *Jubilean Cycle*. He says it consisted of seven *Sabbatic Cycles*, or Forty nine *Luna-Solar* Years continually recurring; and divinely Instituted on purpose, that in the *Judaic Republick*, the Wealth of a few should not oppress the rest; but that the Good of the Tribes should always be immoveable, as also that the Years of Servitude might cease.

The fifth Chapter gives us an Account of the *Solar Cycle*, which is call'd a Period of Twenty Eight Years, not because it shews the Motion of the Sun, but because by its help we know the *Dominical Letter*, or the Character of *Sunday*. The Reason of this Cycle, our Author tells us, is, because neither sooner nor later than after Twenty Eight years, all the Varieties return again which arise from the Changes of the *Dominical Letter* and *Bissextile*. The time when this Cycle was instituted is uncertain; *Scaliger* fixes it at the Year 328. when the *Nicene Council* was dissolved, but *Petavius* blames him for this Conjecture. At the end of this Chapter is shewn the Use of the *Solar Cycle*, and two Tables are set down, giving us the Disposition of the *Dominical Letter* and the *Initial* in the *Solar Cycle*, according to the *Julian* and *Gregorian Style*.

Strauchius in the Next Chapter treats of the *Lunar Cycle* and *Golden Number*, consisting of Nineteen *Luna-Solar* Years. He tells us what Number of Years is requir'd for the Sun's and Moon's beginning their Course at the same point of the Zodiack; and after several Learned things said on this Subject, concludes with assigning the reason why the Character of the *Lunar Cycle* was in times past call'd the *Golden Number*.

The Cycle of *Indiction* is treated of in the Seventh Chapter. This Cycle is a Period of fifteen *Julian* Years; the meaning of which term, with the Institution, Original, and Occasion of it,
our

our Author accounts for at large, and informs us of the Reason why the *Roman* Emperors would have this *Cycle of Indiction* known to the common People; and what it was the Subjects of the *Romans* were to pay 'em at the Expiration of this *Quindecennial* Time.

We shall not enlarge on what *Strauchius* tells us, *Chap. 8.* of the Character of the *Roman Consulate*; but refer the Perusal of it, and the whole Book to those who are willing to receive any Light into *Chronology*; which we must here own to be one of the hardest and most uncertain Science in the World.

The Traveller's Guide, or a most Exact Description of the Roads of England: Being Mr. Ogilby's actual Survey and Mensuration of the great Roads, from London to all the Principal Towns in England and Wales, together with the Cross-Roads from one City or Eminent Town to another; Printed Verbatim, in a Pocket Volume, &c. To which are added Tables, shewing, at a view, all the Directions for Travelling, that are set down in Mr. Ogilby's Hundred Maps of the Roads; giving, in the whole, so plain Directions, that, without other Guide, a meer Stranger may Travel all over England. London, Printed for A. Swall, and Tim. Child, and R. Knaplock, 1699. in 8vo. Pag. 254.

THE Publisher of this Treatise informs us in the Preface, " That this Description of *England* was undertaken by the " Express Command of King *Charles II.* That it was at his " pence that Mr. *Ogilby*, with great Exactness, perform'd an " *Actual Survey and Mensuration by the Wheel*, of all the Principal " Roads of *England*; which having, with indefatigable Pains and " Industry, Finish'd, and Delineated the Roads in a Hundred " Maps, to which were prefix'd Descriptions of all the Places he pass'd " through, he Dedicated them to his Patron, that Judicious Prince, " and Publish'd the whole in a large Volume in *Folio*, A. D. " 1674.

Few at present seem to have any true Notion of, or Value for that Elaborate Undertaking, tho' it was at first receiv'd with general applauses, some find fault with the Price; others with the Importableness of it; and consequently it has not been so useful to *Travellers*, as it was intended at first to have been. To remedy both these Inconveniencies, it is now reduc'd to a lesser Price, and brought into the compass of a *Pocket-Volume*. All the Descriptions, Directions, and Observations, are Verbally the same as in the *Folio*, and nothing is wanting beside the Maps, which seem to be of no use, when the Tables at the latter end do sufficiently supply their Deficiency. Thus the Reader has in this small Volume Mr. *Ogilby's* Descriptions of the Roads of *England* entire.

It would be endless to run over the several Roads delineated in this Treatise, of which you have the Contents at large set down just before the Book. What we think proper and necessary for us to do, is, to take notice, in short, of that admirable Method Mr. *Ogilby* has propos'd to himself in describing the several Roads of *England* and *Wales*.

He divides his Roads into *Direct*, from *London* to the several Cities and great Towns; and *Cross*, from Capital Town to Capital Town; and subdivides the first into *Direct-Independent*, and *Direct-Dependent*; and the second into *Cross-Principal* and *Accidental*: And by this means his Treatise is divided into Five Principal Parts, in each of which he keeps to an Alphabetical Order.

In treating of every Road, he, at the beginning, gives us the general History, (1.) Of the Points of Bearing. (2.) Of the direct Horizontal Distance. (3.) Of the Vulgar Computation: And (4.) Of the Dimensuration by the Wheel. He lays down a Table shewing us the Distance from Place to Place, both according to the Vulgar Computation, and the Dimensuration made upon the Wheel. He tells us through what Counties we are to pass in Travelling to such or such a Place; what Turnings we are to avoid, and takes notice of the several Cities, Market-Towns, Noblemen's or Gentlemen's Seats, Rivers, &c. that lie in or near the Road.

This in general is the Method which our Author takes, and upon the whole it must be said, That this must needs be an acceptable Book; not only to those whose Occasions or Curiosity put them upon Travelling, but also to any Body else who desires a Knowledge of our Country. For besides the Distances from Place to Place set down in Miles and Furlongs measur'd by the Wheel,

Wheel, it contains a very good Description of every City and Market Town; such as it's Magnitude, Government, Market-Days, Fairs, &c. which being very accurately perform'd, We may venture to say, That hardly any Nation is so happy in such an Exact Survey of Roads, as Ours is, by the Benefit of this Book: And the reducing it into this small Volume, makes it much more Beneficial to the Publick.

The State of Learning.

ITALY.

Printed at ROME: *Dissertatio in Monumenta Coptica seu Aegyptiana, Bibliotheca Vaticanae brevis Exercitatio. Accedit digressio de 70 Hebdomadibus Danielis revocatis ad Novos Calculos. in 4to.* By Father Bonjour. 1699.

The Gentlemen of the Academy della Crusca are Reprinting their Vocabulary, Review'd and Corrected by the Notes of Tasson.

M. de Seine is Printing the *Tour of Italy* for the Use of those that Travel thither against the Holy Year, or the *Grand Jubilee*. He takes Notice of all that's Curious in every City, as to Architecture, Sculpture and Painting, &c. He is the same that gave formerly a Description of Old and New Rome. In 4 Tomes.

There's a young French Nobleman here, who preferring this City, and Application to his Study, to his Native Country, and the prospect of Advancement which his Birth Entitles him to; gives himself chiefly to Poësie, wherein he succeeds to a Wonder. He hath newly publish'd an Ode in Imitation of that of Horace for Drusus, *Qualem Ministrum fulminis alitem*, which is nothing short of that Author. His Flights are as high as those of Pindar, without losing himself as that Author does: His Latin is Worthy of the Age of Augustus.

There is Printing at NAPLES : The Travels of Signior Giovanni Francesco Gemelli, a Calabrian, who made the Tour of the World in Five years and an half, upon a Line Parallel to the Equator. He Travelled first to Constantinople, from whence he Travell'd through Asia Minor, Syria, Persia, the Indies, China ; From thence he Embark'd for the Phillipine Islands and Mexico, and from thence return'd to Cadiz. None but himself ever made the Tour of the World in that manner, and so much by Land. It's said, his Relation is full of Curious Things.

FRANCE.

At PARIS : There is lately Printed here, *Les Analogies de la Langue Latine ou tous les mots de cette Langue sont Distribués dans un ordre nouveau, & propre a faire Comprendre aisément, & en peu de temps leur prononciation, leur signification, & leur force, pour servir a la Traduction des Auteurs Classiques, & a la Composition dressées par l'Ordre du Roy, pour l'Usage de Monseigneur le Dauphin. Par Mons.^r De l'Oeuvre, Prieur de S. Yves. 120.*

At the same place, *Les Elements de l'Histoire, ou ce qu'il faut savoir de Chronologie, de Geographie, de Blazon, de l'Histoire Universelle, de Monarchies Nouvelles, avant que de lire l'Histoire. Par M. P. L. L. de Vallemont, P. & D. en T. Seconde Edition, Corrigée, Augmentée, & Enrichie de figures en Tailles Douces. Chez Jean Anisson, Directeur de l'Imprimerie Royale. 1699. 8vo. 2 Tom.*

At ROAN, is Printed a considerable Book, Intituled, *De Antiquis Ecclesie Ritibus, Libri Quatuor. Collecti ex variis insigniorum Ecclesiarum libris Pontificalibus, Sacramentalibus, Missalibus, Breviariis, Ritualibus, seu Manualibus, ordinariis seu Consuetudinariis, cum Manuscriptis, tum Editis ; ex diversis Conciliorum Decretis, Sanctorum Episcoporum Statutis, aliisque probatis auctoribus permultis. Studio & Opera R. P. Domini Edmundi Martene, Presbyteri & Monachi Benedictini à Congregatione Sancti Mauri.*

By the Correspondence we keep up beyond Sea, the following Letter was Communicated to us, which we think fit to insert at length in our Journal, as 'tis in the Original, and hope it will not be unacceptable to the Learned World.

Viris Eruditis, Sacrae Antiquitatis studiosis Joannes Anissonius, Praefectus Typographeo Regis Christianissimi. Caepa sunt a nobis nuper

per Acta Conciliorum, cum Epistolis Decretalibus & Constitutionibus summorum Pontificum Regiis Typis imprimi. Damus autem operam, ut & elegantia Characterum, & charta nitore, priores reliquas Editiones hac Editio longè antecellat. Prodire enim vero voluit adeo utile Reipublice Christiana opus e suo Typographeo Christianissimus Rex Ludovicus Magnus: Jussuque nulli in eam rem Opera vel sumptui parci. optat ille nimirum, ut & legentium oculos illiciat delineatque cum voluptate perfectio Artis in eo opere: & potissima sumptuum parte in se ultro suscepta, sentiant in hoc quoque genere Regiam munificentiam; tum viri Principes, quos hisce Voluminibus muneratus est; tum privatus quisque, non modo e Subjectis sibi, verum etiam ex universo Orbe Christiano: Facta scilicet omnibus Copia comparanda hujus Editionis Regia: multo minori pretio, quam qua privati cujusdam Typographi, aut collatitii Societatis ullius Typographica impensis prodire possit in lucem. Contulere annos certè jam complures in emendationem Græci Latiniq; contextus, collectionemque diversorum monumentorum & variarum lectionum, ex quam plurimis optimisque MSS. ad hanc Editionem omnibus Numeris absolvendam, viri pereruditi: Quibus si quis aliquid nihilominus indicandum putaverit, quod huic Operi locupletando & perficiendo prosit, scriptis ad nos literis ut id efficiat flagitamus: Prestituri vicissim, ut ejusdem fiat, collatque ab eo beneficii mentio perhonorifica in præfatione operi præfigenda. Parisiis. V. Kal. Maias, Anni 1699.

HOLLAND.

At AMSTERDAM, They are Printing a third Tome of the *Arts Critica*, Intitul'd: *Joannis Clerici Epistolæ Criticæ & Ecclesiasticæ, ad quas accesserunt Epistolæ de Hammondi Additamentis & Arte Criticæ, ac Dissertatio Ethica an semper sit respondendum calumniis Theologorum. Quæ haberi possunt Volumen III. Artis Criticæ.*

At the same Place, Cornelii a Bueghem apparatus ad Historiam Literariam Novissimam, variis conspectibus exhibendus, quorum nunc tertius prodit, qui est Bibliographia Eruditorum Critico-Curiosa, seu Dispositio Harmonica Scriptorum operumque, quorum Summaria & Contenta in Actis, & Ephemeridibus totius fere Europæ exhibentur. Accedit Dispositio altera Auctorum & operum in tribus hisce Conspectibus recensitorum. Cum Appendicibus addendorum & corrigendorum ad duos priores. 1699. 120.

LONDON.

Lately Publish'd, *Catalogus Universalis Librorum, in omni Facultate, Linguae, Insignium & Rarissimorum: Non solum ex Catalogis Bibliothecarum, Bodleiana, Lugduno-Batava, Ultrajectina, Barberina, Thuanæ, Cordesiana, Telleriana, Slusiana & Heinsiana, sed etiam ex omnibus fere aliis prælo impressis magno labore & sumptu in usum Studiorum Collectus: In II Vol. 8vo.*

There is likewise in the Press, and just upon Publishing, a Book, *Intituled, Some Plain Letters in the Defence of Infant-Baptism, and of the Mode of Baptizing, (now generally used in the Church of England) by Sprinkling or Pouring on Water. Which may serve for a Confutation of a small Treatise, Intituled, The Reason why not Infant-Sprinkling, but Believers-Baptism ought to be approv'd, &c.*

There is just Published, *A Compleat History of the Canon and Writers of the Books of the Old and New Testament, by way of Dissertation: with useful Remarks on that Subject. Vol. I. On the Books of the Old Testament. By L. E. Du Pin, Doctour of the Sorbonne, and Regius Professor of Philosophy in Paris. Done into English from the French Original. In Fol.*

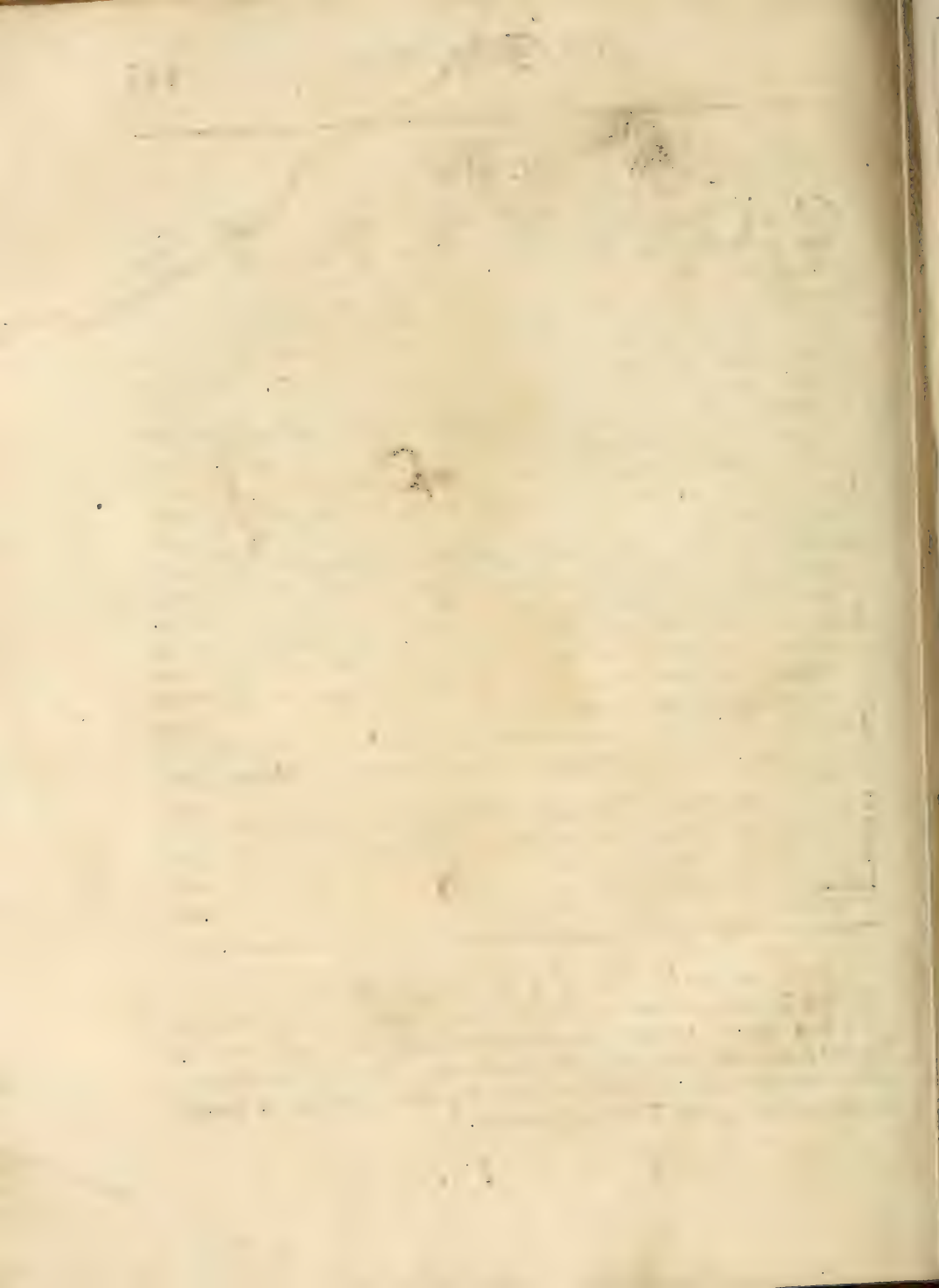
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BY a Mistake of the Printer, the Pages of the first four Sheets are figur'd wrong; for instead of Pag. 367, 368, &c. it should have been, Pag. 387, 388, and so on. The Reader is therefore desired to alter those Pages, since the right figuring of them, is referr'd to in the Table of Contents.

G
F I N I S.



THE
HISTORY
OF THE
WORKS
OF THE
LEARNED.

OR,
An Impartial Account
OF
BOOKS

Lately Printed in all Parts of Europe.

With a Particular RELATION of the

State of Learning

In each COUNTRY.

For the Month of August: 1699.

Done by several Hands.

Vol. I.

To be continued Monthly.

L O N D O N : Printed for H. Rhodes, at the *Star* near Fleet-Bridge ; T. Bennet, at the *Half-Moon* in St. Paul's Church-Yard ; A. Bell, at the *Cross-Keys* in Cornhill ; D. Midwinter, and T. Leigh, at the *Rose and Crown*, in St. Paul's Church-Yard. 1699.

Where those for Jan. Feb. March, April, May, June and July are to be had.

HIT TOY

WORKS

LEARNED.

THE NEW YORK

BOOKS

Printed in all parts of the

State of New York

and County

of New York

of New York

Vol. I.

T H E
H I S T O R Y
O F T H E
Works of the Learned, &c.

For August, 1699.

Raguagli Historici & Politici, &c. i. e. Historical and Political Discourses of Vertue, and Necessary Maxims for preserving of States : With a great number of Examples and Remarks. Or, A Summary Account of the Heroical Vertues of Faithful Subjects and of True Patriots that loved their Country : With the Causes of the Fall of so many Principalities and Republicks, the Changes of Burgerships, and the Nature of Trade, and the Protection due to it by Sovereigns. A Work very necessary for Princes, Subjects, Magistrates and Citizens. By Gregorio Leti. Printed at Amsterdam, 1699. 8vo. Tom. 1. 480 Pages, Tom. 2. 464 Pages.

THis Work contains such a vast Number of different Matters, that it's hard to give such an extract of it as is sufficient to inform the Reader of what is to be found therein.

The Author's chief Design is, To shew the Duty of Sovereigns, but especially of Subjects, in order to render a State Happy and Flourishing, and there being none proportionable to its extent, that flourishes so much at present, as the *United Provinces*, the

Author shews throughout, That it proceeds from their good Government and Laws, and from the Love that the Magistrates and People bear to their Country. He compares those happy Provinces with other States, that are not so flourishing, or are altogether labouring under a Decay, because the same Maxims and Laws are not observed there, as in *Holland*.

He proposes in particular the Government of *Amsterdam* as the most perfect Model that can be given of a just Government, all whose Laws tend to the Happiness and Tranquillity of the Subject.

This, as far as we can judge, is the principal Design that M. *Leti* proposes to himself in his Work, yet he does not tie himself so strictly to it, but that sometimes he deviates from it to impart to us, what his Reading, his Experience, and Converse with a great number of Persons of all sorts of Nations and Professions, have furnished him with.

He divides his Book into Two Tomes, and each Tome into Four Discourses.

In the first Discourse of his first Volume he shews, amongst other things, That there's at this Day a great number of States in the World, which have the external Form of a Republick, and yet are really Monarchies, where the Government has little less than a Despotical Power. As for instance, The State of *Venice* seems to be a true Republick, since instead of being govern'd by one single Sovereign, the Government is in the Hands of a great number of Noble Families; yet that hinders not, according to M. *Leti*, but that State may be called a true Despotical Monarchy, since the Nobles govern with an Absolute Power, and seem to have nothing else in view, but their own particular Interest, without any regard to that of their Subjects.

Our Author observes, That there was formerly in *Europe* a great Number of Republicks that were govern'd by their Laws, but have lost all their Liberty, by the Ambition of those that are their Masters. He says, There's not a Family in *Europe*, except that of *Medicis*, which becoming Sovereigns of a considerable State, hath taken such care to preserve their Priviledges, Rights and Magistrates; so that the said State may still pass for a Republick, tho' the Government be in the Hands of one single Sovereign.

In this Discourse there are diverse Remarks upon the different sorts of Citizens or Subjects, who are distinguish'd by their Birth, Merit, Wealth, &c.

In the second Discourse M. *Leti* makes divers Remarks upon the Republicks of *Venice*, *Genoa*, *Lucca*, *Geneva*, *Switzerland*, &c. He makes the Parallel betwixt the Ancient Republick of *Rome*, and that of *Venice*, which is nothing at all to the Advantage of the latter. There he treats of Laws made in favour of Women, and how the People of *Rome* was distinguished. There also he gives us an high Commendation of Trade, and shews the Causes of the Diminution of the Inhabitants of a Country. He makes a Comparifon betwixt the Nobility and Merchants, and offers to prove, That the Nobility is almost of no Use in a State, and that the Merchants are the Stay and Riches of it.

There he shews us, Why we are not to think strange, that Trade is almost extinguish'd in the Republick of *Genoa*, since they have taken out of their Commerce above 20 Millions of Crowns, to give to the King of *Spain*, or to purchase some empty Titles with them.

He gives the Reasons also of the Diminution of Trade in other States, and concludes, That there's none but *Holland*, where it can be maintained in all its Lustre and Force. He pretends, that the French are nothing so proper for Trade as the Dutch; and that the latter notwithstanding their Phlegm, will expedite more Affairs in one Day, than the former with all their Fire can do in a Week.

The third Discourse is upon the Triumphs of the Ancient Romans, and of the Increase of the Republicks of *Venice* and *Holland*, which he compares with the Ancient Republick of *Rome*. There he tells us, That 'twas the Roman Catholicks who laid the first Foundations of the Republick of *Holland*. Then he treats of the Mildness of their Laws; and, in fine, shews by divers Examples, That Women are capable of those call'd *Heroical Vertues*, as well as Men; and that they are fit for Arms, Government and Learning.

In his fourth Discourse he continues his *Elogium* upon Women, and makes many Remarks upon the Government of *Holland*. He insists particularly upon the Prudence of the Magistrates of the
United

United Provinces, who leaving the Purple and the Ermine to the Noble Venetians, would not distinguish themselves by their Habits from the rest of the People, by which they have procured the Love of their Subjects, without losing any thing of their lawful Authority or due Respect.

In the same Discourse our Author treats upon divers Questions, relating to the Duties of Subjects towards their Sovereigns, and towards their Country, when they are persecuted for Religion, or when their Sovereign forsakes the Publick Religion, of which he formerly made Profession. He assures us, There is a much greater Number of Christians in *Turkey*, who forsake their Religion to become Turks, than there are Jews in *Christendom* who embrace Christianity.

Amongst the great Number of Things which are contained in the first Discourse of the Second Tome, there are two Chief Ones, *viz.* What the Author says of the Authority of Sovereigns; and what he advances concerning the Confiscation of the Estates of Criminals.

Upon the first Article he declaims mightily against Divines and other Flatterers, who have dar'd to advance, That the Consciences of the People belong'd to God, but their Lives and Estates to the Sovereign. He alledges, on the contrary, That the Princes, Magistrates, and those who govern the People, are only the Protectors and Defenders of their Subjects Estates. Those Estates, *says he*, of what sort soever they be, belong to the Subjects, if they have lawfully acquir'd them, and the Prince, and those who govern, cannot pretend any Right to them, the Subjects being under no Obligation towards their Princes, but to obey them, and pay them certain Tributes, which may be call'd *Unjust* and *Tyrannical*, when they are excessive, except they be rais'd for the Interest of the Country; in which Case good Subjects are not to spare neither their Estates nor Lives.

As to the Confiscation of the Estates of Criminals, our Author commends the Custom established in *Holland*, and looks upon such Confiscations to be very unjust, because thereby the Children of those Persons are reduced to Beggary, who never had, nor were capable of having any share in the Crimes of their Parents. Moreover, (*says M. Leti*) if those Confiscations were only made in favour of Hospitals, the Children of those Criminals reduced to poverty, might again find in that Common Relief, part of the Estate that belonged to them, but the Hospitals mostly have the
least

least part of them, the whole being commonly bestowed either on the Favourites or Mistresses of Sovereigns.

Here he upbraids a certain Professor of Divinity, who to justify Confiscations, alledges the Example of God himself, who confiscated the Terrestrial Paradise to *Adam's* Posterity, because of his sin.

In his second Discourse, he maintains, That our Love to our Country, ought to be *Greater than that to our Parents*; for which he brings several Reasons, fortified by Examples; and thence concludes, That we ought *rather* to obey the Magistrate than our Parents.

His third Discourse contains, divers Remarks upon Love to our Country and Religion. On this Occasion the Author shews, how much Blood is spent in all Parts of *Europe*, under the pretext of Religion. He shews also, That Ecclesiasticks are under no less Obligation to love their Country, than Secular Persons; and confutes such Maxims as are contrary to this Opinion.

When he comes to speak of the Credit that Churchmen gain amongst the People, by their Sermons, and devout Way of Living, which, he says, makes them terrible to Sovereigns themselves, he proposes an extravagant Remedy, which bespeaks his irreligious Temper, and want of due Veneration for the Order of the Ministry; for he would have none such employed, as are Men of Great Parts, or distinguish themselves by a Good Life and Zeal, or have Gifts that fit them for the Pulpit; but proposes the Choice of Ignorant, Ill-made, Cowardly Persons, of no Merit, who are apter to lose their Reputation with the People, than to gain Credit amongst them or Authority over them.

In his last Discourse he explains the Nature of Love to our Country; and maintains, That, in this respect, Ambition and Vanity may well be accounted Vertues. He makes further Remarks upon the Republicks of *Venice, Genua, Lucca* and *Geneva*. He shews how much it concerns the Welfare of a State, that Parents should take great care of the Education of their Family, and chiefly of their Sons, but as to the Daughters, he seems not much to disapprove the Maxim of *Cicula*, in his *Economia Domestica*, which is extravagant enough, *viz.* That it matters not much for them, provided they be but fit for Generation and Child.

Child-bearing; *pure che habbia un ventre per la Generatione, e per il parto, tanto basta al principe.* To which M. Leti adds, ' Provided that in *Italy*, a Girl know how to play on the Guitarre; ' that in *France*, she know how to take a young Man under the ' Arm and walk with him; that in *Spain*, she know how to dance ' with Castagnettes; that in *England* and the *Netherlands*, she ' know how to imitate the French Mode, in Apparel and Dis- ' course; and that in *Germany*, she know how to go to Church ' with her Eyes fix'd on the Ground; and that in *Switzerland*, she ' know how to sit at Table with her Hands roll'd up together in ' a Napkin, and eat nothing: That's enough, says he, *Pure che habbia un ventre, come dice il Cicala.*

At the end of this Work M. Leti hath prefix'd a Catalogue of the Books he hath wrote, and which are already printed, of those which he will publish during his Life, and of those that are not to be printed till after his Death.

An Extract of a LETTER wrote from Poitiers, the Chief City of Poitou in France. July 9. 1699.

WE have here lately made an Experiment of a new invented Machine, which may be of great Use. 'Tis a small Boat or Vessel, that may be built with little Expence, by means of which one may descend to the bottom of the Sea, and stay there a long time, and breath without any Inconvenience. The Water cannot enter it at any part.

The Person that is in it may easily go on Board any Ship that hath been cast away, fish up Canon and Goods, cut Cables, disentangle Anchors, search a Vessel throughout, and bring off whatever is found in it.

If Water should enter the Boat, there is an Invention of new Methods to void the same, without any danger. The Experiment was made upon a Dog, who staid a whole Day at the bottom of a Well, where the Water was four Foot above the small Vessel, whence in the Evening, the Dog was taken out safe and found.

The Inventer of this Machine proposes another, by means of which he pretends, that it will be very easie to draw out of Har-
bour

bour the greatest Ships, and set them on shore to be repaired, and convey them back again into the Water. This is to be done by means of a new Lever, which requires only a small Number of Persons to lift up the Ship.

The great Conveniency of this Lever, consists in this, that it sets the Ship in Motion, by way of Circle, and not by way of a Pendulum, which saves half the time. Moreover, the Cable that supports the Weight, is never roll'd about the last Mobile of the Lever, but stays constantly at the last Wheel, which occasions that the Burden is no more difficult to bear at last than at first. All this is performed by one Wheel of Wood, and three of Iron.

The Author hath some other Machines in reserve still, which he hopes will be of no less Advantage to the Publick.

Raphaelis Fabretti Inscriptionum Antiquarum Explicatio & Additamentum, in Fol. Romæ, 1699. i. e. An Explication and Enlargement of *Raphael Fabretti's* Ancient Inscriptions. In Folio, at Rome.

IT is a long time since *M. Fabretti*, Canon of *St. Peter's*, Rome, put the Publick in hopes of *This* new Collection of *Ancient Inscriptions*, which he hath gathered together, with great Care, not only at Rome, but through all Italy.

This illustrious Author had already obtained so much Reputation, by his *Learned Works* concerning the *Aqueducts* and *Trajan's Pillar*, as made every one believe, That *this* Collection, which he hath been so long upon, must needs be *excellent*; and, in effect, he hath made it as entertaining, as the Nature of the Thing would bear, both by the great Number of Ancient Inscriptions that it contains, and by the Order and Illustrations.

It is divided into Eight Chapters.

The *First* Chapter treats *de Titulis & Columbariis*. For the better understanding of those Terms, we must suppose, That the Ancients, especially those of Quality, had great Monuments which served all those that were of the same Family. Those Monuments (or Sepulchres) were divided into several Niches,

much like those of a Dove-House, whence the Latins took occasion to call them *Columbaria*. In each Niche were set Vessels or Urns, which contained the Ashes or Bones of each particular Person, whose Names were wrote over them, and those Inscriptions they call'd *Tituli*. M. *Fabretti* shews, That there never was any Decree among the Romans to burn the Corps, and that since the time of the *Dictator Sylla*, who was the first whose Corps was burnt, the Ancient Practice of interring the dead, was never totally forborn. The Ashes were put into Vessels, that they call'd *Ollæ*, but before the Ashes were put into them, they were called *Virgines*.

In this first Chapter he proves, That the Ancients, by the Terms of *Livia Augusti*, in their Inscriptions, understood *Augustus's* Wife, and not his Daughter; and that all the Gladiators were not of a servile Condition, but that some of them were of Equestrian Families.

In the second Chapter he shews, That the Name of *Genii* was sometimes given to the *Dii Manes*, sometimes to the Souls of Men, and sometimes to those midling Powers, which were betwixt Gods and Men. Our Author shews, That the City of *Parma* was anciently called *Julia Chrysopolis*.

In the third he observes, That the Ancients, in their Inscriptions, put Points at the end of every Word, but almost always at the end of every Line, and sometimes after each Syllable. He inquires into the meaning of the Word *Ascia*, in the Ancient Inscriptions, a Term which, he says, he meets with scarce any where but in the Inscriptions of the Gauls.

I shall only touch on the following Chapters.

In the Fourth he says, The Word *Alumnus* is never taken in an *Active*, but in a *Passive* Sense, in good Authors.

In the Seventh he says, That the Weights of the Ancients were greater than those of the Moderns.

In the Eighth he says, That the Vessels of Glass, found near the Tombs of the Ancient Christians, were a sign of their Martyrdom: And that the red Stains perceived upon them, are some Remains of their Blood, that the faithful put into them. At the end of his Collection, he gives us an account of the Corrections, he hath made in the Inscriptions collected by *Gruterus*, in two Volumes, besides an infinite Number of others, scattered up and down the Book, upon divers Compilers of Ancient Inscriptions.

*An Extract of a LETTER of M. Oliergues, in relation to
Incommensurable Quantities.*

I Agree, That the Side and Diagonal of the Square have no actual common Measure, according to the Demonstration *Euclid* gives of it ; and that the Relation of those two *Lines* cannot be expressed by Numbers, tho' those two Quantities be perfectly *Homogeneous*. It may be also demonstrated, That the Irrational Quantities of all the Degrees, have the same defect ; and that their Relations cannot be exactly known : But, I say, that those two *Lines*, and the other two *Homogeneous Magnitudes*, are always capable of a common Measure : For if the *Homogeneous Magnitudes* had no common Measure, they should have a Measure that is not common, which would give the least of all the Differences ; and that little difference being conceived as another Measure of the same *Magnitudes*, there would result therefrom another still lesser Difference : So that the first of those two Differences should, and should not be the least of all those Differences, if the *Homogeneous Magnitudes* had no common Measure ; which is impossible : Whence 'tis easie to conclude, That all those *Magnitudes* may have one common Measure ; and it is only of the Possibility that we speak, when we tacitely suppose Irrational Quantities, for regulating the Capacity of Superficies's and Solids, in Geometrical and Logical Operations.

But it may be objected, That in supposing Unity, for the Expression of that common Measure, it should thence follow, that all *Homogeneous Quantities* should be Commensurable ; and that their Relation should be always as from Number to Number ; which is contrary to *Euclid*.

To which we may answer, That the Demonstration of *Euclid*, relates only to the Measures and Numbers, of which we have a distinct Idea ; and that here we consider all possible Measures, and Finite, with Infinite Numbers.

It may further be answered, That the Relations that cannot be expressed by Infinite Numbers, are Relations that cannot be expressed in *Euclid's* Sense ; and that those Numbers may be considered as an Effect of the Infinite Approximation of Irrationals.

We might also say, That the Intervals of Numbers, which contribute to the Evidence in all the Relations of the first Degree of *Algebra*, are the Causes of Obscurity and Implication, for the Relations of the other Degrees; that to reduce the continued Quantities under Expressions composed of Intervals, they must in some Measure change their Nature; and that Incommensurability is a defect in the manner of Expression, rather than of the thing expressed, &c.

After all, we must confess, That this may be disputed as much as you please; but we avoid all Controversie, by supposing at first, That there is an Error or some Difference, to demonstrate in the sequel, That the said Error is less than any Quantity proposed. It's in this, that the Character of the Mathematicks consists; and it is in this, that it is distinguished from other Sciences.

It is easie at present to succeed, according to this Idea, in Numerous and Geometrical Questions, by means of the *Algebraick Cascades*. This Method distinguishes and furnishes all Species of Commensurable Quantities. It gives Rules to discover Incommensurables of all Degrees in *infinitum*, equal and unequal, and those also whose Difference we could not be sensible of by other Methods. It gives likewise exact Rules, to make the Approximation of them, till such time as the Error or the Difference of each be less than any proposed Quantity: And also Rules to approximate, as much as you please, real Contradictions, and Incommensurables, which constitute imaginary Quantities; so that we cannot desire a more compleat Method upon this Subject. They only mock'd you, when they told you, That this Method is nothing but an Approximation; and that those which were found out, by the way of Radical Signs, are Scientific and General Methods. They ought to have told you the quite contrary, if they had spoke naturally; for by the Method of the *Cascades*, we don't make use of Approximation, but for Incommensurable Quantities: And all Mathematicians agree, That in this it is absolutely impossible to do otherwise. But it is not the same, as to the Methods proposed by Radical Signs, beyond the second Degree. They stand in need of Approximation for Quantities that are Commensurable, because that instead of those Quantities, they do almost furnish Incommensurables. All those that have cultivated those Methods, and even some of those who have attempted to extol them by false *Elogiums*, do all of them agree,
That

That they don't pass the 4th Degree; and they cannot produce an Example in any degree, but what may be resolved by means of the Cascades. There's a great deal more to be said, this Method distinguishes the Real from the Imaginary Quantities. And it happens on the contrary, that the Method of Radical Signs by a fantastical overturning of the Natural Order, cannot furnish any thing, but Imaginary, instead of Real Quantities; so that all the Cases in which this happens, comprehends an infinite Number of other Cases; and this Defect is multiplied proportionably, as the other Degrees are the more elevated. Hence it comes to pass, That the Rules of the 3d and 4th Degree, which are form'd upon this Idea, are found to be very defective, and may, as they have already, give occasion to abundance of Errors. — To which we may add, That the Quantities which are found by their Means in each of those Degrees, discover themselves much more speedily by the Cascades; and that all the Rules that have been formed, for the Resolution of Equalities by this way of Radical Signs, suffice only for the 2d Degree, and one sole unknown Quantity.

Dictionarium Antiquitatum Romanarum & Græcarum: i. e. A Dictionary of Roman and Grecian Antiquities. For the Use of the Dauphin, &c.

IN our Last we gave but a short Account of this BOOK, and therefore think it proper to give a further Idea of it now, as being a Piece, that may not only be very serviceable to Schools but of good Use to others, who have a mind to be well and speedily informed in that sort of Learning.

M. *Danet*, who, as was formerly said, undertook this Work at the command of the French King, hath not confined himself to such things as are proper for Youth, but hath joined a great many curious *Remarks*, and many times enlarges much upon Matters of Importance, as the Festivals, Sacrifices, Funeral Rites, &c. of the Ancients.

He hath inserted the Calendars of *Numa Pompilius* and *Julius Caesar*, a Catalogue of all the Roman Consuls, and an abridgment of all the remarkable Things that happened under each of them.

them. Under the Name of every Month he hath given us the Festivals which the Romans observed during that time. In short, it is a Collection of a great Number of very useful and curious Things, concerning the Antiquities of the Greeks and Romans, but more of the latter than the former, of which we shall give some few more Examples.

Upon the Word *Accumbere*, i. e. to sit or lie upon Beds to eat; he observes, That at first the Romans did eat sitting at Table, as we do; but that afterwards being tainted with the Luxury and Effeminacy of the Greeks, they accustomed themselves to eat after their manner. They prepared, for this end, in a high Hall, a Table of a Round or Oval Figure, which the Rich had made of precious Wood, in-laid with Plates of Gold or Silver, or Pieces of Mother of Pearl. Those Tables stood upon Pillars of Ivory, or other valuable Matter, representing the shapes of diverse Animals.

Round this Table were placed two or three Beds, covered with Stuff, more or less precious, according to the Quality of the Persons, and furnished with Matts and Cushions, for the greater Conveniency and Ease of those that were at Table. They did not usually place above 3 on a Bed, and accounted a greater Number to be a Token of sordid Avarice. They eat lying half along, having their Heads supported by Pillows. The Middle was reckoned the Place of Honour; the uppermost the second; and the lower end the meanest.

They bathed themselves before they sat down at Table, and changed their Apparel, putting on a Robe, which they called *Vestis Canatoria*, or a supping Garment: They put off their Shoes to prevent spoiling the Beds, they tied up their Heads with Bandages of Wooll, to prevent the Head-ach, occasioned by the Fumes of the Meat or Wine, and afterwards made use of Garlands of Flowers for that end.

The Women did not eat in this Posture it being reckoned indecent for them, and therefore was never practised by Women, but at Debauches, where they observed no Rules of Modesty. Yet there is found at Rome an ancient Marble, representing a Woman at Table in that Posture, with her Husband. And Virgil seems also to represent Dido in that Posture at Table with Æneas. But perhaps, says M. Danet, her Passion for her new Guest, made her transgress the Rules of Civility.

Then as to *Aeneas*, our Author observes on that Word, That though *Virgil* represents him as a Hero, valiantly defending *Troy*, and not leaving it till the Greeks were absolutely Masters of it; 'Tis not certain, that he was so faithful to his Country. *Dydis* of *Crete* charges him formally with having given the *Palladium* to *Diomedes*, and betraying the City. *Titus Livius* does not accuse him of Treason, but he agrees, That the Greeks treated him favourably, as well as *Antenor*, because those two Princes were for making Peace, and restoring *Helena*, who was the occasion of the War, to her Husband *Menelaus*. *Sabellicus*, after having rejected the Opinion of *Dion*, says, That *Aeneas* not having been able to bring the *Trojans* to a Peace, and having otherwise received some Cause of Discontent from them, did secretly treat with the Greeks and let 'em in at the Gate of the City, over which was the Figure of an Horse, which gave occasion to the Fiction of the wooden Horse, mentioned by *Homer* and *Virgil*. *Dyonisius Halicarnassensis* maintains, on the contrary, That *Aeneas* made extraordinary Efforts for the Defence of *Troy*; and that finding himself abandoned, the Citadel forced, and *Priamus* killed, he retired to Mount *Ida*, with his Family, and those that escap'd the sacking of the Town.

M. Danet says, That Authors agree on *Aeneas* coming to *Italy* in the Reign of *Latinus* the Son of *Faunus*; but it's probable he means only Ancient Authors: For amongst the Moderns, *Samuel Bochart* hath evidently proved, in a Dissertation on that Subject, That *Aeneas* was never in *Italy*; and shews also, That *Homer* was favourable to his Opinion.

M. Danet's Article on the Word *Lex*, [Law] is extraordinary. After divers Remarks, he relates the Fragments of the Laws made by the Kings of *Rome*, those of the 12 Tables, and particular Laws of the Romans and their Emperors.

In those Ancient Laws, he shews us, not only what the Latin Tongue was at the beginning, but also the Religion and Practice of the Law amongst the Romans. We shall give some few Instances of the latter.

Romulus made a Law, forbidding, to give any Credit to what the Fable relates concerning the infamous Crimes of the Gods, and ordering the People to entertain Holy and Religious Thoughts of them, never to mention them but in a chaste Manner, nor to ascribe any thing unhandfome to the Blessed Natures.

Another of *Romulus's* Laws, which he mentions, is that of his making the *Asyla*, or *Sanctuaries*, sacred at *Rome*; upon which he observes, That *Cadmus* was the first that opened an *Asylum* at *Thebes*, for all sorts of Criminals, that the Descendants of *Hercules* established an *Asylum* at *Athens*; and that *Tacitus* complains of the Abuse of those Sanctuaries at *Rome*.

Romulus made another Law, That People should give way in the Streets to Ladies of Quality; and that they should neither Do nor Act any obscene Thing in their Presence; and that no Person should shew their Nakedness before them on pain of Death. That Parents should have leave to kill their Children, that were born Monsters. That Fathers should have a sovereign Authority over their Children, to bind, sell, kill, or dispose of Them in what manner they pleased. The Law of the Twelve Tables confirmed this Paternal Authority. They expressly allowed the Father the Power of Life and Death, over his Son born in lawful Wedlock, and that he might sell him three times as a Slave; but that after having sold him thrice, he should become Free, and be exempted from the Paternal Power. The Emperor *Justinian* informs us, That this excessive Authority of the Fathers was particular to the Romans alone. Under the Reigns of the Emperors they were deprived of the Power of killing their Children, selling them for Slaves, or disinheriting them, except for considerable Causes, with which they were to acquaint the Pretor.

Romulus made also a Law, That if a Woman committed a Fault, her Husband might punish her according to his Pleasure; and that if she drank Wine, she should be punished as an Adulteress. *Pliny* informs us *Lib. 14. Cap. 13.* That Wine was forbidden to the Roman Ladies; and that their Husbands might lawfully kill them, if they drank it.

Numa Pompilius forbid the representing of God by the Form of a Man, or any other Animal.

One of the Laws of the Twelve Tables forbid the burning or enterring of any Body within the City, except those of some Great Persons, as Emperors or Vestal Virgins; for *Valerius Publicola* and *Posthumius Tubertus* had their Sepulchres at the Foot of the Capitol, as had also the Claudian Family; but the other Citizens were interred in their own Lands, or upon the great Roads leading to *Rome*.

M. Danet observes, That Divorce was unknown to the Romans, until the Law of the Twelve Tables; and that it was

not practis'd till 21 Years after that Law: That *Spurius Carvilius Ruga* forsook his Wife, because of her Barrenness, in the Year of *Rome* 523. for which he is blamed by *Valerius*, who maintains, That Conjugal Love ought to be prefer'd to the desire of Children. But Divorce being once allowed by Law, it was practis'd in the Roman Empire, not only during Paganism, and their Ancient Law, but also under the first Christian Emperors, till after *Justinian's* time; and this was so usual, and esteem'd so reasonable, that it was not allowed to Persons contracting Marriage, to deprive themselves of this Liberty, by a penal Contract: But they were oblig'd to content themselves with such Penalties as the Law impos'd upon him who occasion'd an unjust Divorce. Our Author gives us likewise an Account of the Manner how it was performed.

We shall only give one of his Instances upon the Word *Sacrificia*, [Sacrifices] where he says, from *Porphyry* in his Books of *Abstinence*, That the Egyptians were the first who offered first Fruits to the Divinity, not of Incense and Perfumes, and much less of Animals, but of simple Herbs, which are the first Productions of the Earth.

Those first Sacrifices were consumed by fire, whence come the Greek Words *θυσία θυσία*, *Ἔς*. which signifie to sacrifice and Sacrifice. Afterwards they burnt Perfumes or Incense, which they called *Aromata*, from the Greek Word *ἀρωματίζω*, which signifies to pray. They did not begin to sacrifice Animals, till after they had wasted the Herbs or Fruits, that they ought to have offered. Before the sacrificing of Beasts, the Sacrifices of *Libations* were also very usual, by the pouring out of Water, Honey, Oil and Wine: and those Sacrifices had all of them their particular Names.

To prove the Antiquity of the Custom of sacrificing Animals, they alledge the Example of *Abel*, who, according to the Scripture, seems to have offered up unto God, at the very beginning, the finest and fattest of the Lambs. But *M. Danet* thinks it much more probable, That *Abel* offered his Lambs unto God, without killing them: And *Grotius* having shewed, That Sacrifices were never made, but of things that were in use amongst Men; it is no way likely that *Abel* offered unto God the Flesh of living Creatures, which was not at that time made use of by Men for Food.

That which *Plutarch* calls *Immolation*, was the Ceremony of
 O o o throwing

throwing salted Flower, called *Mola Salsa*, and of Wine upon the Victim, before it was kill'd.

The most ordinary Victims were afterwards, Sheep, Oxen, Cows, Bulls, &c. because they were the most ordinary Food of Men : But the most famous of all the Pagan Sacrifices, was that of sacrificing Men.

Pausanias says, That *Lycaon* the Second of the Name, King of *Arcadia*, built the first City of *Greece*, which he called *Lycofura*, that there he sacrificed Men to *Jupiter*, which gave occa- to the Fable of his entertaining that God with humane Flesh, and was therefore transformed into a Wolf.

Porphyry says, That this Custom of sacrificing Men continued in *Arcadia*, till the time of *Theophrastus* ; that they became usual likewise in *Peloponnesus* ; and that *Lycurgus* abolished them in *Sparta*, offering instead of them, the Blood of some young Men that they whipped.

Strabo relates the different Manners of the Gauls sacrificing Men. He says, That at *Leucadia*, for expiating Publick Crimes, and averting the Punishments with which they were threatned, they threw every Year a certain Person from the top of a Rock, after having fastned to him a great many Feathers to bear him up in the Air, and they received him at the Bottom, as softly as they could, placing themselves round in little Boats on purpose.

Dionisius of *Halicarnassus* says, That in the first Ages of the World, they sacrificed Men to *Saturn*, not only at *Tyr* and *Carthage*, but also in *Italy* ; and that *Hercules* abolished that Custom, perswading the People to substitute the Pictures of Men, instead of their Persons ; whereupon they annually threw 30 such Pictures, tied together into the *Tiber*, on the 15th of *May*.

Plutarch treats of those Sacrifices to *Saturn*, in his Book of *Superstition*. Parents sacrificed their own Children ; and those who had none, bought Children for that end. A Fine was imposed upon those that could not forbear their Tears on such a dreadful Spectacle ; and they plaid upon Flutes, and beat Drums to drown the Cries of those innocent Victims.

This is sufficient to give an Idea of *M. Danet's* Dictionary. It were to be wished, That some fit Person reviewed it ere it be translated, because there are not only several Mistakes as to Orthography, in the Capital Words, which may occasion some difficulty to those of lesser Experience, but there be also some others of greater Importance, which may lead them into Errors. As for Instance, it is

is said there, That Astronomers compute the Year to consist of 365 Days, 15 Hours, and about 49 Minutes; whereas it should have been but 5 Hours, which is probably the Printer's Mistake. It would likewise seem, that in the Article of Measures, where it is said, That the Measure of length is a Grain of Barley, it would have been better to have said, That a Line which is the 12th part of an Inch, is ordinarily determined by the Diameter of a Grain of Barley, that is to say, it's breadth. There's also a Cipher too much in that same Article, where it is said, that the Semi Diameter of the Earth is 15000 Leagues or thereabouts, instead of 1500. What he says of Climats, [Page 259.] seems also to be very intricate and perplexed. "The Moderns (*says he*) have put 23 Climats on each side, because the Obliquity of the Sphere, causes there in a very little Space, abundance of Difference for the long Days in the Summer; so that they have not made the Difference above a Quarter of an Hour. Whereas most of the Moderns reckon 24 Climats of Hours from the Equator on each side, to the Polar Circles, or a Minute beyond; and that those Climats did not differ a Quarter of an Hour, but Half an Hour in respect of the longest Day; that is to say, the People whose longest Day, for Example, is 12 Hours and an Half, were in the end of the first Climat, and in the beginning of the Second. Those whose longest Day was 13 Hours, were in the end of the Second Climat, and the beginning of the Third, and so on. And besides those Climats of Hours, they reckon 6 Climats of Months from each Polar Circle to the Neighbouring Pole; so that in the whole there are 60 Climats, 30 on each side the Equator. The Article of the Zones would likewise seem to need Reformation.

This is said with no design to reflect on M. Danet, whose Learning is very well known to the World; and perhaps they are all of them Mistakes of his Printer; but it was judged necessary to say so much, by way of Caution, to those who may perhaps translate the Book.

An Extract of a LETTER from M. de Lompre, Querry to the King of FRANCE: With some Conjectures concerning the First Armerial Bearings of France, and their Origin.

Since the Discovery of King *Childeric's* Tomb, there's no reason to doubt but the first Armerial Bearings of the French, after their passing the *Rhine* to settle in *Gaul*, were *Golden Bees*, because of the great Numbers of them found upon the said Tomb, and that his Royal Robe or Cloak was apparently embroidered with them.

M. Chiffet, in his Book entituled, *Anastasie Childerici Francie Regis*, brings very plausible Reasons and convincing Proofs for this. In the same Book he also shews us, How little Ground there is to think that they were Toads, Crescents or Crowns, &c. But I could not find there, no more than in any other Book upon the Subject, what I have always had a very great desire to understand.

[1.] The Reason why 'twas believed of old, nay, even in our time, that Toads were the first Arms of *France*.

[2.] What 'twas that obliged *Clovis*, the Son of *Childeric*, to change the *Bees* into the *Flower de Lys*.

[3.] If *Childeric* was the first who took Bees for his Arms.

[4.] Why three Bees were their first Arms.

Therefore I shall give you my own Conjectures upon those four Questions.

First, 'Tis certain, That there's resemblance enough betwixt Bees ill-designed, as doubtless they were in those times, when Arts were so little improved, and young Toads, which are to be seen in marshy Places and stagnant Water. If you observe the Figure of that Animal carefully, you will find that its Thighs stand at such a distance from the Body as to resemble Wings, and that its Body is longer than its Thighs. 'Tis the same, as to the Wings and Body of a Bee. And to this we may add, That both of them grow less towards the Head. 'Tis very likely then, that the Enemies of the first French, upon their new Establishment, and coming to make Conquests upon them, did, in order to render them odious and contemptible, alledge, That the Bees which were represented, and ill-drawn upon their Standards, were Toads.

And

And this is so much the more probable, because the French came from marshy Places, as the Banks of the *Rhine* then were. This Conjecture to me seems well enough founded : And I could give Instances of other People, to whom the like hath happened. 'Tis probably the same Aversion which hath occasioned the continuance of a Fancy so injurious to the French Nation, down to our time. We have a fresh Instance of it in a Plate lately engraven in *Holland*, for the Frontispiece of a Book that treats of the Origin of the French, in which we have the Emblem of Ancient *France*, leaning upon a Shield with three Toads.

Secondly, As to the Reason why the Bees were changed into the *Flower de Lys*, I am apt to think, that *Clovis*, to take away that malicious Opinion from the People, changed the Name of the Bearings of his Predecessors : I say, the Name, for there was scarcely any Change in the Figure. There's too much resemblance betwixt a *Bee* and a *Flower de Lys*, to doubt of this, considering how they were anciently drawn, the sides of the *Flower de Lys*, being nothing so wide then as at present.

Thirdly, That *Childeric* was the first who took the Bees for his Coat, I cannot believe : I am apt to think, on the contrary, That he received them from his Predecessors ; and so continued them. All that *M. Chifflet* says to us on this Head, of the God *Apis*, who was the Idol of this Pagan King, and from whence he derives the Original of that Coat of Arms, seems to me to be more curious and fanciful, than certain : And I do as little think that *Apes* comes from *Apis*, as he would have us believe, as I think that *aloyau* [a short Rib of Beef] comes from *alouette* [a Lark.]

Fourthly, My Conjecture as to the Origin of our first Armorial Bearings, is as follows : 'Tis certain, that *Claudion* was the first that passed the *Rhine*, and laid the Foundations of our Monarchy. And I am of Opinion, that 'twas he who first bore the Bees ; and that being at the Head of his Army, he took for his Badge a swarm of Bees, which always comes out of its Hive, with a King at their Head, whom they never forsake, let him lead them where-soever he will ; intimating, the design of that Conqueror, to fly, as it were, over that great River, and to establish a Monarchy amongst the Gauls, of whom the swarm of Bees bears the true Character ; and which perfectly represents the first Colony of French, whose Posterity have never degenerated from them since,

since, but out of an Heroick Valour and Constant Loyalty, they have always adhered to their KINGS, and accounted it their Glory to die for their Service.

Traité des Medicamens, & la Maniere de s'en servir pour la guerison des Maladies, suivant les Experiences des Medecines Modernes: i. e. A Treatise of Medicines, and the Way of using Them for the Cure of Diseases, according to the Experiences of Modern Physicians. With Réceipts for composing those Medicines. A new Edition revised, corrected and augmented. By M. de Tauvry of the Royal Academy of Sciences, and Doctor of Physick of the Faculty of Paris. Two Volumes, in Twelves. Printed at Paris, 1699.

WE shall only take Notice of what this new Edition contains more than the former.

Here are abundance of Analyses upon simple Medicines; some of them by M. *Tauvry* or M. *Bourdelin*, and the rest by Chymists of known Ability and Exactness.

The Experiments related for Explaining the Nature of Medicines, were either made by the Author himself, or extracted from the Memoirs of the Royal Academy of Sciences, or from the Works of the honourable Mr. *Boyle*, or some other Persons, famed for their Skill in Natural Philosophy.

There are also in this new Edition, general Experiments which may serve to explain the principal Alterations, which Medicines cause in the Humours, and in all the Parts of the Body, which hath obliged the Author to give an Analysis of Blood in General, and in Particular of that of the White and of that of the Red Part.

He hath also given a large Detail of Smells and Odors.

In the second Part he observes the Times of the Diseases, wherein we ought to make use of Medicines; and relates the Disorders that may happen, when they are taken unreasonably. Thus he proves, That Purgatives are not to be given in the height of continued Fevers, nor Emetic's, when the Patient is weak.

He

He treats not only of Purging Medicines, but shews the Usefulness of altering Medicines, which change the Disposition of our Humours in an insensible Manner; and thro' the Whole, he describes a great many Chymical Operations.

Traité de la Longue Vie dans Lequel par des Principes Nouveaux de Medicine: i. e. A Treatise of long Life, wherein the Author, by new Principles of Physick, proposes certain Means for preserving Life a long time. In 12^o. Printed at Paris, 1699.

THE Author of this Work declares at first, That his Principles are peculiar to himself: That he did not find them in any Books: And that they have nothing in common with what is taught by other Physicians. The Plan he proposes is in a few Words, as follows:

Health and Life come only from the Assimilation by which the Aliments received by the Stomach, and digested by the Heat, are made like to the living Parts of which the Body is composed. When this Assimilation is obstructed, Health is alter'd, and Distempers succeed; and when this Assimilation totally ceases, Death follows.

The Fruit of Life, which God had placed in the Terrestrial Paradise, when he created the World, was an Aliment and Remedy perfectly agreeable to the Nature of Man, proper to deliver him from all Diseases, and from Death it self. But now that in Punishment of his Disobedience, he is deprived of that Fruit, the Method left him to enjoy a long Life, is to seek some other Fruit that resembles the former; and may come something near it in effect.

This is a Secret, which if our Author can discover, he shall be the *Esculapius* of the later Ages of the World.

This we thought fit to exhibit for the Satisfaction of the Curious, that they may see, there are still Enthusiasts in Physick, as well as in Divinity.

Voyages des Indes Orientales: i. e. Travels through the East-Indies. Mix'd with many curious Pieces of History. By M. Carré, who was sent thither by M. Colbert. In Two Tomes. In 12°. Printed at Paris 1699.

THESE Travels contain nothing of Publick Affairs but what's Profitable, nor of the Author's Adventures but what's absolutely Needful.

He begins with the Description of *Suratte*, a City of the Dominions of the Great Mogul.

M. Colbert having resolv'd to establish a Commerce in *France*, with the most remote Nations, form'd the *East-India Company* under the King's Protection. This Company stood in need of a Person capable to instruct the French, and to treat with Strangers, whereupon M. Colbert pitch'd upon M. Caron (a Dutch Man) and order'd M. Carré to go with him.

They arriv'd happily at *Madagascar*, and staid there a while, but finding that a War with the wild People that inhabit there, would have been long and Doubtful, and the Profit of their Conquest nothing considerable, they steer'd their Course for *Suratte*. This City, tho' Ancient, was not always so large, and populous as at present. *Anthony Silveira* the *Portuguese* Governour, destroy'd it in 1520. But the ill Condition of the Affairs of the *Portuguese* in that Country, gave the Inhabitants an Opportunity to rebuild, and make it the most flourishing City in those Parts.

'Tis situated on the Coast of *Malabar*, at the Extremity of the Indian Sea, North Lat. 21 and half.

The Heat of the Climate would be unsupportable, if it were not tempered by soft Showers.

The Soil is one of the most fruitful in the World. The Houses are embellish'd within and without, by abundance of *China* and other Works. The Town is Magnificent, and the Castle at one end its principal Ornament.

Their Publick Religion is that of Mahomet, and the French have a Monastery of *Capuchines* there. The Governours of the Town and Castle have no dependance upon one another. Their Chief Judge is a Cadi, who is forbid taking Money from either Party. The Merchants have a Judge of their own.

They

They have Religious Mahometans call'd *Facquiars*, who seem to place Vertue in Unhandsomness, and want of ease. They pretend to foretel things to come, and always find Fools enough to believe them, especially amongst the Women.

Their Austerities arrive sometimes to an incredible Excess. *M. Carré* tells us, he saw two of them, who for 8 or 10 Years had stood in the same Posture, being supported by a great Rope under their Arms.

In 1669 *Surate* was pillaged a second time by *Sevagi*, one of the greatest Warriors that hath been in the East of a long time. *Aureng Zeb*, the Great Mogul having usurped the Crown from his Father, and shut him up in a Castle, rid himself of his two Brethren, and undertook the Conquest of the Kingdoms of *Golconda*, *Visapour* and *Decan*. He sent an Army under his Uncle *Cakestkam* against the Latter: The Kings of *Golkonda* and *Visapour* armed on the Report of his March, but the latter offering afterwards to become Tributary to the Mogul; *Sevagi*, the King of *Visapour's* Chief Minister opposed it: But his Reasons not being hearkened to, he retired to the Country, levied Troops, surpris'd *Cakestkam*, killed his Son in the first Encounter, retired before the small Number of his Men could be discovered, and being encouraged by his Success, pillaged *Surate*, for three Days together, imployed his Booty in levying more Troops, created four Lieutenant Generals, formed a great Army, and encamp'd them three Months to teach them the use of their Arms, and accustom them to Fatigue.

He afterwards took all the Towns of *Visapour*, and made such a Gallant Resistance to the Mogul's General, who was commanded to retake them, that the Mogul thought fit to buy off *Sevagi*, by making him Generalissimo of his Armies, after which he appeared at his Court in extraordinary Splendor. He soon found potent Enemies there, who perswaded the Mogul to secure him, which was accordingly done, but having occasion for his Service, he quickly released him.

Sevagi being thus restored to the Army, and finding that there was no depending upon any Person, he got himself proclaimed King at a *Festival*, and to furnish himself with Money pillaged *Surate* a second time, by Correspondence with the Governour, who was afterwards poisoned by Order of the Great Mogul for this horrid Treachery.

Sevagi was opposed in his New Government by the King of *Visapour*, who made War upon him; but *Sevagi* bought off *Romtom Jamain* one of his Generals, who afterwards lost his Head for it.

The King of *Visapour* appointed one *Abdelkam* in his stead, who was a Man so immersed in Sensuality, that he had a Seraglio of 200 Women, and killed all of them, when he went to the Army to prevent their falling into the Hands of any other.

Sevagi, when he came in view of him with his Army, sent to propose a Conference with him, and talking to him betwixt the two Armies, of their Ancient Friendship, as if he would persuade him to join with him, he stabb'd *Abdelkam* to the Heart, and retiring immediately to his own Troops, they fell upon the Mogul's Army, whilst they were in a Consternation by the Death of their General, and utterly routed them.

After this he advanced into the Kingdom of *Visapour*, took several Places, entred the Kingdom of *Decan*, designed to enlarge his Conquests upon the *Portuguese*, and pretended to extend his Conquests from the River *Indus* to the *Ganges*. Having overcome the Army of the King of *Visapour* he kept the best of the remaining Troops in his Service.

The King of *Visapour* died of Grief after this Defeat, and left his Crown to a Son of about six Years of Age, whom the Mogul took into his Alliance, to continue the War against *Sevagi*.

Our Author after the Story of *Sevagi* gives an Account of the Revolution of *Bassura*.

This City was formerly under the Arabs: *Hossein Bacha* being Governour of it for his Country, made himself Sovereign, and maintained himself in it, both against the Turks and the Persians, who had each of them a desire to be Masters of it: But *Soliman III.* coming very young to the Crown of *Persia*, the Turk thought it a favourable Season for him to make himself Master of *Bassura*, and made vast Preparations for that end. When the Ottoman Army advanced near the Walls, the Inhabitants thought of nothing but a Surrender. *Hossein*, having but few Soldiers, made great Presents to the Turkish General, who agreed that the City should continue in his Power, and that he should annually pay a Tribute of 400000 Crowns to the Grand Senior.

Hossein

Hossein sent *Hiaya* his Son-in-Law, to the Port to ratifie this Treaty, which the Ottoman Ministers were so far from approving, that they declared to *Hiaya*, that his Highness was resolved to have *Bassura*; and insinuated to him, that if he would contribute to the taking of it, he should be established Governour of the Place, with the same Advantages as his Father-in-Law.

Hossein being thus undermined by his Son-in-Law, consulted only his own Grief, and offered to the Persian to make him Master of the Place; but upon a doubtful Answer, he pack'd up all the best of his Moveables, and raz'd the City without sparing the Pallace or Mosques, left nothing to the Turks but a Heap of Ruines, and then retired to the Court of the Great Mogul.

Hiaya applied himself to the rebuilding of *Bassura*, and restoring Commerce there: Upon Advice that the Ministers of the Port, designed to deprive him of his Government, he retired to the Country, with such Troops as he could gather together. The Turks being Masters of the Place oppressed it with Taxes, and rendred themselves Odious.

Hiaya thinking this a fit time to improve the Dispositions of the Inhabitants to his Advantage, marched to *Bassura* with 20000 Men, and put all the Turks, a few excepted, to the Point of the Sword. The Turks returned soon after with a formidable Army. On the Report of their march, *Hiaya* fled, with his Wives and Treasures, and found a Place of Sanctuary with *Sevagi*, on the Coasts of the *Indies*. The *Bacha* of *Babylon* preferring his Interest to the Pleasure of Revenge, resolved to establish a solid P E A C E in *Bassura*, and to recal the Merchants thither.

When *Bassura* fell thus under the Dominion of the Grand Senior, M. *Carré* was in the Isle of *Ganack*, one of the most considerable of the Persian Gulph, where the finest Pearls of the Orient are fished: Of this fishing he gives us a large Account. M. *Caron* willing that M. *Colbert* should have News of the Company sent M. *Carré* speedily after to *France*. He left *Surate* the 21st of Feb. 1671. on Board an English Ship bound to *Banarabassi*, where he took his Journey by Land. One of his Guides told him the Story of a Princess of *Persia*, who derives her Pedigree from *Besjus* that kill'd *Darius* with his own Hand.

M. *Carré*, during his Journey, came acquainted with a Persian Merchant, who had bought two beautiful Georgian Women, whom he kept in two wooden Cages, cover'd with coarse Tapestry. They were carried upon Camels, and whenever he came to his Inn, he ordered them to be put into his own Chamber, where he lock'd them up with great Care. The Merchant related their Adventurers to him, which our Author repeats, with such Circumstances as are very pleasant to read.

From this Place of *Persia* call'd *Benarou*, where M. *Carré* took leave of the Merchant and his two Georgian Women, he saw nothing remarkable, till he arrived at the City of *Corveicha*, where he assist'd at a Festival, which is kept there annually on the 10th of *May-Moon*, and whereof he gives us a very pleasant Recital.

After many wearisom Journies, he arriv'd at *Babylon*, thro' a Country laid waste with Locusts, which consume all the Fruits, and infect the Water of the Wells. The Capuchins, with whom he lodged, gave him a Guide of 120 Years of Age, to conduct him to *Aleppo*. In travelling thro' a terrible Wilderness, he found in the Villages Land-Lords, who exercise Hospitality with so much Humanity as may well make the rest of the World ashamed. The Master of the House sits down at Table without eating one bit, but carves all the while. When you take leave of him, you pay nothing. He would take it as an Affront to offer him Money, but you may, if you please, make some small Present of Sugar or Toys to his Wives and Daughters.

M. *Carré* stay'd only two Days at *Aleppo* one of the most Ancient Towns of *Syria*. It is all built of hew'n Stone. He went from thence on Horse-back to *Saïe*, where he understood there lay a Ship ready bound for *Marseilles*. When he pass'd the Bridge of *Orontes*, he came to a *Caravencera*, which is a Building erected by the Grand Visier, where, in his Name they exercise Hospitality, which is of so great Account in the East. It hath four equal Fronts, all of fine Architecture, and in the middle of the Court there's a great Mosque covered with Lead. The Guests wait in their Chambers till they be served in their order, which the Intendant sees perform'd more punctually, than is done in private Houses.

Some Days Journey from this Place, there's a Village called *Banlonlie*, the Inhabitants whereof have strange Manners. They are Arabians who seem to have no Sentiments of Religion, and never

never open their Doors to Strangers, but suffer them to be expos'd to the heat of the Sun, without giving them one drop of Water. M. Carré arriving at *Tortonza*, gave a visit there to the Ruins of a Christian Church, built before Mahomet's time. From thence he went to *Tripoli*, whence 'twas propos'd to go and see Mount *Lebanon*. Within 4 Leagues of *Tripoli* there's a Bridge which was built by the French in the time of St. Louis. There's still to be seen on it the Arms of the House of *Lorraine* cut in stone. After 6 Hours Journey they perceived a Village built on the Declivity of a Mountain, each Village here has a Curate who depends on the See of *Rome*, but performs his Worship in *Syriac*. The Curate with whom our Travellers lodg'd order'd his Son to conduct them to the top of Mount *Lebanon*. After several Windings they arrived at a Forrest of tall Cedars, in the middle of which there's a great Space of plain Ground full of Grass. This Forrest is crown'd with Mountains, whose tops covered always with Snow seem to surmount the Clouds. Next Day they visited the Ruins of the Temples that *Solomon* caus'd to be built in Honour of the Gods of his Concubines, entred into a Plain 30 Leagues large, and returned to *Tripoli*.

The Second Tome contains a long Relation of the Affairs of the *Portuguese* in the *Indies*, the Revolt of Don *Pedro Castro*, and his Adventures. He was seized and carried into *Portugal*. King *Alphonfus*, who succeeded *John* his Brother instead of punishing him suffered him to return to *Goa*. At the same time he obtained Absolution of his Excommunication from the Pope, for having sold two Christian Ladies to a Mahometan Prince. The History of which two Ladies our Author gives us at large. Don *Pedro* upon his return to the *Indies*, was made Governour of a Castle, depending on *Goa*, was seized by Order of the New Viceroy, desired to be employ'd against the Indians, signaliz'd himself in three Battles, and for a Reward was imprison'd again, whence he made his escape, and after two Years wandering retired to the Kingdom of *Visapour*.

In 1673 M. Carré arrived at the City of *Rhebac*, where he entred into Friendship with Don *Pedro*, who gave him an Apartment. There our Author fell ill of a Lethargy, which endured two Days; at the end of which he gave some Tokens of Life, when they were about to interr him. Don *Pedro* who coveted what he had, endeavour'd to poison him, which danger he avoid-ed by the vigilance of his Domesticks, was cured of his Distem-

per, and upbraided Don *Pedro*, who was afterwards stabb'd by a Lord of *Vijapour*, whose Wife he had debauched, and then attempted to ravish his Daughter.

At the end of this Tome, there's the History of four French Renegades in the Service of the Mahometan Prince to whom Don *Pedro* sold the Christian Ladies.

Replique a la Reponse faite, &c. i. e. A Reply to an Answer given to an Objection about the ebbing and flowing of the Sea, according to the System of *M. Descartes*. Paris 1699.

THE Objection consisted in this, that *Descartes* and his followers in this System, seem not to have thought on the Southerly and Northerly Motion of the Moon. In effect, the Moon being sometimes in the Tropick of *Cancer*, and by and by in the Tropick of *Capricorn*, that is to say, pressing the Waters of the Sea just now nearer, and by and by further from our Coasts by 47 deg. How can it be but that the Tide should happen sooner on those Coasts, when it began in the Tropick of *Cancer*, or that it should not happen later, when it came from under the Tropick of *Capricorn*, that is to say when it hath made 45 degrees more.

The Answer is, That by viewing a Map, we see that from the Tropick of *Cancer* to that of *Capricorn*, the Sea always extends it self more and more to the East; whence it follows, That the Moon going towards *Capricorn*, presses the Waters indeed every Day a little further, but also a little sooner, and that returning to *Cancer*, she presses the Water a little nearer, but also a little later, which makes a sort of Compensation. In a Word, 'tis said the Coasts of *Africk* under *Capricorn* are removed from 36 to 37 deg. further towards the East, than those which are in *Cancer*; and as the Moon takes two Hours and an half, to run thro' 37 deg. she begins two Hours and an half sooner to press the Waters when she is in *Capricorn*, than when she is in *Cancer*; and it is, say they, about that time that the Tide ought to be retarded by the remoteness of those Places of the Sea, which the Moon presses being in *Capricorn*.

This Answer is more subtle and ingenious than solid. 'Tis a Paradox to say, That the Tide can in two Hours and an half run thro' 47 deg. of a Terrestrial Meridian, tho' they amounted to

no more, as the Author of the Answer alledges, than 938 Leagues; for the flowing of the Sea, is a slow and successive Motion, as we see by Experience, how is it possible than that it should make 938 Leagues in two Hours and an half: A Cannon-Bullet, according to P. *Merfenne*, does not make above 100 Toises or 600 Foot in a Second, which at that rate would not be above 345 common Leagues in two Hours and an half: Nay, the Report of a Canon is not by this Computation any thing so swift as the Flux of the Sea; for, according to the Experience of our ablest Mathematicians, it does not make above 1080 Foot in a 2d, which is not above 710 common Leagues, in two Hours and an half, whereas, according to this Answer, the Tide would make 1200 Leagues in that time in a straight Line, reckoning 25 Leagues to the Degree, besides the Allowance that must be made for Turnings and Windings, that make 400 Leagues more, and destroy our Author's Compensation; nor does the Advancement of the Sea towards the East, appear on the Cart, as our Author alledges, which alone subverts his fancied Proportion.

Besides, the Moon passes each of the Tropicks 5 deg. which makes 225 Leagues more, and, according to the exactest Maps, the Coasts of *Africk* are not 30 deg. more easterly under *Capricorn*, than under *Cancer*, which brings his two Hours and an half to two short Hours; so that the Tide must at this rate make above 1800 Leagues in two Hours.

But to determine the swiftness of the Tide with some exactness, we must have recourse to Relations; as for Example, On the Day of the full Moon, the Sea is full at *Belle Isle* at half an Hour past One. Now it is known, that on the Day of the New or Full Moon, the Moon passes by each Meridian about Noon. 'Tis also known, that the Moon being in the Tropick of *Cancer*, finds no Waters to press there but about one Hour, or an Hour and an half after having passed by our Meridian. Then if on the Day of Full or New Moon, the Moon being in the Tropick of *Cancer*, does not begin to press the Waters of the Sea, till about half an Hour past One, how can it be full Tide at *Belle Isle* at the same time, when the *Pression* begins at 600 Leagues distance?

This Remark leaves room for no Objection, but this, That the Sea is not full at *Belle Isle*, till about 12 Hours after the *Pression*; but since we know by the same Relations, that at each New and Full Moon, the Sea is also full at *Roan*, and *Elusbing* at half an Hour past one. There's no Room to doubt that the Hour
and

and half of *Rain*, and *Flushing* is 12 Hours after the Hour and half of *Belle Isle*, and 29 Hours after the Commencement of the *Pression*; whence we have a new and convincing Argument against the Author of the Answer; for if there must be 12 Hours at least for the Tide to pass from the Tropick of *Cancer* to *Belle Isle*, and 24 Hours to go to *Flushing*; how is it possible, that in two Hours and an half, it should go from the one Tropick to the other.

I conclude, That if the *Pression* of the Moon were the Cause of the flowing of the Sea, then according as the Moon is more Northerly or Southerly in regard of the Coast, the Tide must arrive there sooner or later, which is contrary to Experience.

In the second Place, according as the *Pression* is more North-erly or Southerly, the Tide must also run more or less towards the North, which is contrary to all the Relations we have, which assure us, That in sailing towards the North, the Tide is perceived to the 65th deg. of North Latitude, but not further.

Thirdly, If it were so, those who are betwixt the Tropicks must see the Tide coming sometimes from the North, and sometimes from the South, which none that have sailed betwixt the Tropicks did ever yet observe. *M. Richer* who went by the French King's Order in 1672 to *Cayenne*, which is about 5 deg. N. lat. from the Equator, observed, 1. That every Full and New Moon it is regularly full Sea there at 3 quarters past Three in the Afternoon. 2. That they have Tide so much sooner as they approach the Equator; so that it cannot come to them from the Tropick of *Cancer*, but always from the Equator, and seeing at every Full and New Moon it comes precisely to *Cayenne* at the same Hour: 'Tis not possible, that it should begin sometimes further and sometimes nearer, and sometimes at that very Isle. And it follows evidently, that the Tide comes always from the same distance, and that distance can be no other than the Equator, which we are in all probability to look upon as the fixed Point, from whence the Tide always flows towards the one and the other Pole.

Some Plain Letters in the Defence of Infant-Baptism, and of the Mode of Baptizing (now generally used in the Church of England) By Sprinkling or Pouring on Water. Which may serve for a Confutation of a small Treatise, Intit'led, [The Reason why not Infant-Sprinkling but Believer's-Baptism ought to be approved, &c.] London, Printed for R. Wilkin, 1699. in 8vo. Pag. 128.

THE particular occasion of these Letters, with the Name of the Person to whom he sent them, our Author has thought fit to conceal; tho' he owns, that the Person who gave him the occasion of Writing, has acted very fairly and very ingenuously, and as it became a wise Man and a good Christian to do: That he did not (as some have indiscreetly and loosely done) listen with both his Ears to the Objections against *Infant-Baptism*, and so rashly condemn it without any more ado; but was very concernedly desirous and forward to hear what could be said in the Defence of it too.

Before we proceed to give any particular Account of what is contain'd in these Letters, it will not be amiss to say something in general concerning Mr. *Hewerdine's* Design, and the Method he has taken in managing the Controversie against the *Anabaptists*. His Design is chiefly to Answer the Objections which an Anonymous Gentleman propos'd to him by way of Letter against *Infant-Baptism*, and the *Mode of Baptizing*, as now generally used in the Church of *England*: And the Defence of both these he has manag'd with a great deal of Candour, and Temper, and Plainness; offering (what he has to argue upon these Heads) calmly and sedately, without any design of exasperating, but only of convincing and better instructing his Adversaries. His Moderation and Tenderneſs, as well as Plainness and Familiarity of Style, appear throughout all the Letters, of which we are now going to give you a more particular Account.

In the first Letter our Author vindicates the Way of Baptizing now used in the Church of *England*, by *Sprinkling* or *Pouring* on Water, and tells the Gentleman to whom he writes, that he in his Conscience believes it to be a good and justifiable way; and acquaints him with the Grounds upon which he is perswaded of the Validity and Lawfulness of it. In the Sequel therefore of

this Letter he shews that in our Church-Catechism we are well and truly taught, that in the Sacrament of Baptism, there's the *Outward Sign*, and the *Thing Signified*. The Outward Sign is, *Water, wherein the Person is Baptized in the Name of the Father, &c.* And in this he presumes that we are all agreed. After this he tells us, that the Inward part of the Sacrament, or the Thing Signified, is the *Holy Spirit*, or the Gifts and Graces of the Holy Spirit, such as these mentioned in our Catechism, *A Death unto Sin, and a New Birth unto Righteousness, &c.* This he proves from several Texts of Scripture; and observes, That St. John the Baptist, and all the Ministers of Christ do but Baptize with Water, and that 'tis Christ himself who does the Inward part, and Baptizeth with the Spirit, according to that Memorable passage, *Math. 3. 26. I indeed (saith St. John) Baptize you with Water, but He (speaking of Christ) shall Baptize you with the Holy Ghost.* Having shewn from several Texts, that the Holy Ghost is figur'd and represented by Water, he next proceeds to shew how rightly the Outward part of Baptism may be Administred by *Sprinkling* or *Pouring* on Water, since that alone is sufficient to represent and signifie God's giving or pouring on the Spirit. All this he corroborates by a Parallel Argument drawn from the other Sacrament, *viz.* That of the Lord's Supper, wherein a little piece of Bread, and a small quantity of Wine, is thought sufficient to figure out to us the whole Body and Blood of Christ.

The Second Letter was only intended by our Author as a Continuation of his former Argument, about the Matter in Debate, *viz.* Concerning the Validity and Lawfulness of our way of Baptizing by Sprinkling: But it seems he receiv'd fresh Objections from his Adversary, which he undertakes to solve, in this and the following Letter; and in doing this, he says, that he shall not be much out of his intended way; "For (adds he) in answering the Objections, which you say seem to Wound our Cause, I doubt not but to blunt, or to turn their Edge so as to make them defend it, which is the very thing I aim at. The first Objection started, is, That the very Word (*Βαπτίζω*) Baptizing, always signifies *Dipping*. To this Mr. Heverdine returns in Answer, First, The Opinion of the present Bishop of Ely in this Matter; who in the Margin of his most Excellent Discourse concerning Baptism, has Noted, "That Mr. Pocock hath largely shewn, That (*Βαπτίζω*) to be Baptized, does not always signifie among the *Jews* the Washing of the whole Body; which is to be observ'd against those
" who

“ who now make it necessary. Then he goes on to shew, that the Words (*βαπτίζω, βαπτίζεις, βαπτίζοντες, &c.*) us'd so frequently in the New Testament, do not always signifie Dipping or Washing the whole Body with Water, but only denote Sprinkling or Washing some part of it. He corroborates this from the Practice of the Primitive Christians, with respect to *Clinic Baptism*, who in that Case call'd *Sprinkling with Water, Baptizing with Water*. The *Clinics*, it seems, were Baptized as they lay upon their Beds of Sickness; and 'tis well known (adds our Author) that they were only Sprinkled with Water (for Dipping would certainly have been very improper and dangerous in such a Case) and yet these Persons, so Sprinkled, were said to be *ἐν τῇ κλίνῃ βαπτίζεσθαι*, *Baptized upon their Beds*. We shall not enlarge upon what he adds further as a Confirmation of his Opinion concerning the genuine Signification of the Word (*βαπτίζοντες*) *Baptizing*, but refer what he says on this Head to the Perusal and Consideration of those who require Satisfaction therein.

The remaining Objections started against the *Mode of Baptizing* by Sprinkling, are answer'd by our Author in the Third Letter; wherein he shews that what is said of our Saviour, that he was Dipped (*ἐβαπτίσθη Ἰωάννης ἐν Ἰορδάνῳ*) *He was dipped of John into Jordan*, Mar. 1. 9. ought not so to be rendred. He has already prov'd that the Word *ἐβαπτίσθη*, does not necessarily signifie that *he was Dipped*: And then for the Words *ἐν Ἰορδάνῳ*, he says, they may as well be translated *at Jordan*, just as *ἐν Ἀζωτῷ*, is translated, *at Azotus*, Acts 8. 40. and *ἐν πόλιν*, *at the City*, Matt. 2. 23. *ἐν Καπρναῦμ*, *at Capernaum*, Matt. 4. 13. and in a great many other places. Then as to what is Objected, That our Saviour, *when he was Baptized went up straightway out of the Water*, Matt. 3. 16. Mar. 1. 10. which our Adversaries would have to denote, that he went far and deep into the River to be dipp'd: To this our Author replies, That the Original Words in both the foremention'd Texts signifie only *the coming up from the Water*: That granting our Saviour went into the River to be Baptiz'd, it will not yet follow that he was Dipped, since no mention is made of putting off his Cloaths upon that Occasion, nor any hint given that the Eunuch in the *Acts*, or the many Thousands Baptized by the Apostles, did any such thing. Besides, he argues how improper and indecent, and disadvantageous to the Christian Religion it would have been for Men and Women to be Baptized Naked; since supposing that the Men were dipt by themselves, and

the Women by themselves, yet still they were Men who Baptiz'd the Women as well as the rest, which if they had done Naked, would have open'd the mouths of the spiteful *Jews* and *Gentiles*, who from such a Practice would have rais'd a whole Volume of Lewd Stories against the Professors of Christianity. So that upon the whole he concludes; that since no mention in Scripture is made of Baptizing Persons Naked, since such a Practice would have been scandalous and offensive; and since if they had been dipped with their Cloaths on, their upper Garments would rather have been Baptized, than their Bodies; it follows that *Sprinkling*, not *Dipping*, is the proper way of *Baptizing*, and such as was practis'd even in the Primitive times of Christianity. The last Objection, concerning *John's* Baptizing in *Enon*, near *Salem*, because *there was much Water there* (from whence some argue, that all that *John* Baptized in that Water were certainly Dipped) our Author solves, by shewing that (*ὕδατα πολλά*) signifie not *much water*, but *many Waters*, which arose from several Springs that were near that place, being an Hill-Country. So that tho' there were many Waters in that place, yet it cannot be inferr'd, that there was Water enough in any one of these Springs for a Man to be Dipt in.

Having in the three first Letters justify'd the *Mode of Baptizing*, as us'd by the Church of *England*, he bestows the remaining Letters (to the last) on the Defence of *Infant-Baptism*, which being once proved would put an end to the whole Controversie, and there would be no further need of Quarelling about *Dipping* or *Sprinkling*. The Objection started by his Antagonist against *Infant-Baptism*, our Author divides into these two Parts. First, says he, *You object, That you find not in Scripture that any Infants were Baptized*: Secondly, *That neither do you find there that any Infants were Commanded to be Baptized*. To each part of this Objection he endeavours to return a very plain and full Answer. As to the first part, Mr. *Hewerdine*, in answer to it, offers to do these two things; First to make an Impartial Enquiry, what he can find in Scripture to have been done in this Case of *Baptizing* by *Christ* and his Disciples during his Life-time. And, Secondly, What he can find to have been done by his Apostles after his Ascension into Heaven. In the first place, he says, that we have no very large account in the New Testament of *Christ's* or of his Disciples Baptizing in his Life-time, not a word more than what we may see in these few Texts, *viz. John* 3. 22, 26. and *Joh.*

4. 12. From neither of which places can it be concluded that Infants were excluded from, but rather 'tis implied, that they were admitted to Baptism; and the rather, since Children were Baptized as well as Circumcised in the *Jewish Church* long before our Saviour's Coming in the Flesh. For the Proof of this he produces the Authority of Bishop *Taylor* and Dr. *Towerfon*, whose passages are too long to insert in this short Account.

In the Fifth Letter, our Author goes on to his Second Enquiry, *viz.* What he can find in Scripture to have been done in the Case of Baptizing by our Lord's Apostles after his Ascension into Heaven. He runs through all the passages in the Acts, and St. *Paul's* first Epistle to the *Corinthians*, Ch. 1. where any mention is made of this thing, and shews, that no exception is made of Children's not being admitted to Baptism, but rather that there were some of these Baptiz'd among the many Households and Families that were admitted to Baptism, unless we will suppose that all those Baptiz'd Families were Barren and had no Children.

The second part of the Objection against *Infant-Baptism* is this, that we find in no part of Scripture, that any Infants were Commanded to be Baptized: For a more particular Answer to which our Author proposes, (1.) To Enquire from Scripture, whether *Infant-Baptism* was taught by our Saviour in his Life-time. (2.) Whether it was Commanded or Taught by him after his Death and Resurrection, before he Ascended into Heaven. And, (3.) Whether it was taught by any of his Apostles after his Ascension. The first of these Enquiries he dispatches in the sixth Letter, and shews, that tho' there is not any one Text of Scripture wherein 'tis expressly said, that our Saviour in his Life-time commanded Infants to be Baptiz'd, yet it may be by Induction inferr'd from several. But for a farther Satisfaction in this matter, he undertakes briefly to prove, That our Blessed Lord and Saviour did in his Life-time teach, both that Children are to be admitted into his Church, and that they are to be admitted by Baptism. That Children ought to be admitted into his Church, our Saviour has expressly taught in that Celebrated Text, *Suffer little Children to come unto me, and forbid them not, for of such is the Kingdom of Heaven.* Now by coming to Christ (*ἐλθεῖν πρὸς αὐτόν*) he shews is meant no more than becoming Profelytes to Christ, or his Disciples. Secondly, As our Lord himself received and commanded Children to be received into his Church, so likewise has he plainly taught us that they

they are to be admitted by Baptism ; yea, and that Ordinarily they cannot otherwise be admitted, *For* (says he, Joh. 3. 5.) *except a Man be born of water and of the Spirit, he cannot enter into the Kingdom of God.*

In the Seventh Letter Mr. Hewerdine proceeds (2.) To enquire, whether *Infant-Baptism* was Taught or Commanded by our Saviour after his Death and Resurrection, before he ascended into Heaven. And all that he Taught or Commanded concerning *Baptizing with water*, at that time may readily be found in these two Texts, *Math. 28. 19. Go ye therefore and teach* (or rather, *Disciple, and baptize*) *all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost*; and *Mar. 16. 15, 16. where-in he commanded his Disciples, to go into all the world, and to preach the Gospel to every Creature. He that Believeth, and is Baptized shall be Saved, but he that Believeth not shall be Damned.* Both these Texts our Author runs thro', and explains after his usual and familiar Manner, and obviates the Objections that may be rais'd against his Explication of them. He concludes this Point by telling us, that he is perswaded that in the two Texts put together, there is not one Syllable against *Infant-Baptism*, but clear proof of it in the first Text ; yea, and the second Text does so far plead for the Baptizing of Infants, as it makes Baptism generally Necessary, in order to Salvation : *He who believeth, and is baptized, shall be Saved.*

The third and last Enquiry, which our Author propos'd, was, whether *Infant-Baptism* was Taught or Commanded by the Apostles of our Lord after his Ascension into Heaven. To this he gives an Answer in the Eighth Letter, by considering and explaining the full Importance and Meaning of *St. Peter's Command, Acts 2. 38. Repent and be Baptiz'd every one of you.* Here he shews, that the Children were included in this general Command ; for the proof of which he produces several familiar Instances, applying them to the Question in debate. He farther shews, that they were capable of receiving the Gift of the Holy Spirit, since the Promise was made to them (*i. e. the Jews*) and their Children. Having enlarg'd very particularly on this matter, he freely acknowledges that there are many other Arguments to defend the Case of *Infant-Baptism*, which he has not so much as touch'd or hinted at, since they came not within the compass of his Undertaking ; which was only to insist fairly on those Arguments as fell

fell in the way, wherein his Antagonist's Objection had led him.

In the ninth and last Letter, Mr. *Hewerdine* sets before his Antagonist the Nature and true Notion of *Baptism*, as to the Necessity of it. He tells him, that as *Circumcision* was the Seal of the *Old*, so *Baptism* is the Seal of the *New Covenant*: That as in Contracts between Man and Man, no Title is secur'd before Signing and Sealing; so in this New Covenant betwixt God and Man, we have no Title to Eternal Happiness, till we have set our Seal to the Covenant by Baptism. In this Place he likewise considers the Nature and Duty of Sureties in Baptism; and says, that 'tis no more Popery in the Church to require Sureties for the Souls, than 'tis in the State to demand Guardians for the Estates and Bodies of Children. He answers, after his own plain and familiar way, all the Objections that Men usually raise against God-fathers and God-mothers in Baptism, and concludes all with the Opinion of Bishop *Taylor* concerning the Case of Infants who die unbaptiz'd; which being somewhat remarkable, we beg leave to insert. "Whatever happens to the Innocents (says he) we may well fear lest God should require their Souls at our Hands. We know indeed (adds he) that God is Good, infinitely Good! but we know that 'tis not at all good to tempt his Goodness; and yet he tempts God's Goodness, who expects to meet his Children in Heaven, when himself shuts the Door (which is Baptism) against them; which, for ought he knows, is the only Door that stands open.

Etmullerus Abridg'd: Or, a Compleat System of the Theory and Practice of Physic. Being a Description of all Diseases Incident to Men, Women, and Children; with an Account of their Causes, Symptoms, and most approv'd Methods of Cure, both Physical and Chirurgical. To which is prefix'd a short View of the Animal and Vital Functions; and the several Vertues and Classes of Medicines. Translated from the last Edition of the works of Michael Etmullerus, late Professor of Physic in the University of Leipich. London, Printed for E. Harris, F. Hubbard, and A. Bell, 1699. 8vo. Pag. 677.

TO run through this celebrated Author (even as he is Abridg'd) would be a too tedious, as well as a very needless Undertaking, since his Works at large are in the Hands and Studies of all our Eminent Practitioners in Physic; and a Man must be a Novice in that Art, who is not well acquainted with the Writings of *Etmullerus*. All that we think our selves oblig'd to do at present, is, to give a general Account and Character of the Original Author and his Design, and then say something of the Translator and Abbreviator of him, and consider how he has perform'd his part, in reducing that Voluminous Work into so narrow a Compass.

As for the Original Author, 'tis well known, that he is one of an establish'd Reputation among Physicians; and that his Works are consulted very frequently, and upon several occasions by them. He has happily joyn'd together the *Speculative* and *Experimental* Knowledge, and made no distinction between the *Theory* of Diseases, and *Actual Practice*. But for a farther Account of the Author and his Design, be pleas'd to take it in the Words of the Translator and Abbreviator of him, who in his Preface tells us, " That
 " in *Etmullerus*, the Orderly Scheme of the Functions of the Body,
 " the general Classes and Vertues of Medicines, and their Form of
 " Prescription are briefly accounted for, in a few Preliminary
 " Chapters. Here the Reader will meet with the Spirit and Per-
 " fection of Practice, supported by all the useful discoveries of
 " *Anatomy*, *Chymistry*, and a Judicious Account of the *Materia*
 " *Medica*. Here the nicest Philosopher will find Entertainment
 " answerable to his Humour; and the meanest *Empiric*, will be
 " accom-

“ accommodated with suitable Instruction. Our Author omits
 “ nothing that may promote the grand Design. He reasons with
 “ the Manly Force and Dexterity of a Philosopher, and yet stoops
 “ to the meanest stroke of unaccountable Experience. — He
 “ reconciles the Experience of former Ages, with the Improve-
 “ ments of later Authors. He unites the jarring Hypotheses of
 “ *Willis, Sylvius, and Helmont*; and makes ’em conspire to illustrate
 “ and embellish an Uniform Practice. — He penetrates into
 “ the hidden source of most of our *Northern* Diseases; and by ac-
 “ counting for that, lopps off a great deal of unnecessary Pra-
 “ ctice; as it appears by his Method of Curing Children’s Di-
 “ stempers, which has already met with a Welcome Reception
 “ from the *English* World. — His Works have been receiv’d
 “ both here and abroad with the Unanimous Approbation of the
 “ best Judges; and have justly entitl’d him to the Character he
 “ bears in the Title-Page of their last Edition at *Amsterdam*, viz.
 “ *Practicus per Omnem Europam Celeberrimus*. — His Practice is
 “ countenanc’d by *Anatomy*, Improv’d by *Chymistry*, distinguish’d in
 “ the minutest Circumstances, warrant’d by Experience, and finish’d
 “ to the last Degree. His *Method* is easie; the *Causes* he assigns
 “ to Diseases are Natural, his *Reasons* convincing, his *Proofs* solid,
 “ his *Cautions* seasonable, his *Observations* just, his *Experiments* true,
 “ his *Vouchers* Men of Credit, his *Medicines* nicely prepar’d, and
 “ all his *Compositions* admirably well contriv’d. In a word, every
 “ Period of his Writings may furnish us with convincing Proofs
 “ of his infinite Reading, clear Apprehension, solid Judgment,
 “ large Experience, and unshak’d Integrity.

This is the Notion and Account that the Abbreviator gives of
 the Author and his Works, which he has Translated and Abridg’d.
 We chose to give it you in his Words rather than our own,
 since it lies out of our Way, and we thought him the properest
 Person to draw the Character of his Author.

As to the Abbreviator, it must be confess’d, that he has be-
 stow’d a great deal of Pains and Care in reducing the Voluminous
 Works of *Etmullerus* into this small Abstract. But whether he has
 taken in all that was necessary to make his Abridgment Compleat,
 and whether he has omitted only such things as were proper for
 him to omit, we leave those to determine, who are more conver-
 sant in *Physic*, and consequently more competent Judges in the
 Case, than we can pretend to be. He himself tells us in his Pre-
 face, “ That he shall neither trouble the Reader nor himself with

“ any Apology for it. If the Imperfections are only such, as
 “ the Hurry of the Press, the Injunctions of Booksellers, the li-
 “ mited Number of Sheets, and the common plea of oversights
 “ may account for, he says, that he has some Title to bespeak for-
 “ giveness of the Reader. But if it be justly charg’d with grosser
 “ Faults, he can offer no defence that is sufficient.

But after all, some may object against the Abridger, that it
 had been more proper for him to have done it in *Latin*: That
 the Translating it into *English* is subject to a great many Inconve-
 niencies; such as these, (1.) The Depretiating the Knowledge and
 Practice of Physic, by giving the Illiterate too great an Insight in-
 to both. (2.) The Corrupting the Practice of Physic, by giving
 Quacks and other Pretenders to it, a greater advantage of Im-
 proving their *Empirical* Art, than otherwise they would have had;
 And (3.) The raising loose and unchast Ideas in the Minds of the
 younger Sort, by exposing what is treated on *Book 3. Concerning the*
Diseases Peculiar to the Male Sex; and *Book 4. Concerning the Disea-*
ses Peculiar to Women, in too Plain and Naked (since ’tis in an *Eng-*
lish) Dress.

Now since the Gentleman who Abridg’d *Etmullerus* has taken no
 notice of this Objection, or of any one part of it; we cannot
 think it improper to say a Word or two in answer to it. And
 first, It cannot be said that by this Translation and Abridgment
 the Knowledge and Practice of Physic is in the least depretiated,
 since the Illiterate are so far from having too great an Insight in-
 to either, that they can scarce have any at all. The Gentleman
 has taken care of that inconvenience, by keeping himself to the
 Language of the Learned, and making use of such Terms as none
 but those who are well Skill’d in Physic, can readily under-
 stand. Nor can this Translation give any great Advantage to
 the *Quack*, who probably is incapable of being made worse;
 but if he becomes a better, wiser, and safer Practitioner by the
 Use of this Help, there will be no Harm done, but some Good,
 by transforming the daring and ignorant *Empiric* into a Cautious
 and Learned *Doctor of Physic*. ’Tis true there is something of
 Weight in the last part of the Objection, and it were to be wish’d
 upon that account that the Abridgment had been written in *Latin*.
 But then it must likewise be said, That even those of the younger
 Sort (whose Minds are capable of loose and unchast Impressions,
 by reading the Third and Fourth Books) are such as are ge-
 nerally Scholars, and are subject to the same Impressions, by read-
 ing

ing those passages in *Latin*, as they would be by seeing them in *English*.

Joannis Lightfooti SS. Th. P. *Aula Catharina apud Cantabrigienſes Praefecti, Canonici Elienſis, Opera Poſthuma, antehac inedita, i. e. Dr. Lightfoot's Poſthumous Works, never Publiſh'd till now. Printed at Utrecht for W. Brodelet, 1699. in Folio. pag. 202.*

WE stand indebted, for theſe *Poſthumous Works* of Dr. Lightfoot, to the Care of Mr. John Strype, who formerly wrote the Life of that Learned Man, which is ſet before all his Works *. This Volume conſiſts of Two and Twenty diſtinct Tracts or Pieces, moſt of which are very ſhort, and ſome of 'em imperfect.

* Printed at Rotterdam, 1686. in 2 Vol. Fol. and Re-printed ſince at Franckfort and Utrecht.

1. The firſt Tract contains ſeveral Obſervations on the Verſion of the Seventy, which do not differ much from thoſe that we meet with at the latter end of the Second Volume of Dr. Lightfoot's Works. He was a Man ſo fully perſwaded of the Perfection of the *Hebrew Text*, even with reſpect to the ſmalleſt Points, which he believed to be of Divine Inſtitution, that it cannot be expected that he ſhould have any high eſteem for the Verſion of the Seventy, which is ſo different from the Original. His Conjectures upon that matter are as follow.

He (going upon the Authority of *Maſſechet Sopherim*) believes that five *Jews*, of thoſe who were in *Egypt*, tranſlated the Law of *Moses* into *Greek*, by the Order of *Ptolemy* King of *Egypt*, and without the Knowledge of the *Sanhedrim* of *Jeruſalem*, who would never have conſented to that Verſion, had they been conſulted about it. Afterwards the *Sanhedrim* likewiſe ſent to the King of *Egypt* by his Orders, a Copy of the Law in *Hebrew*; but in it they corrupted thirteen ſeveral paſſages, which might have expoſ'd the Law of *Moses* to the Inſolence of the Heathens, had they not made theſe Alterations. This (according to the Doctor) is what the *Seventy* did, who were only *Copiers* of the Law, and not *Interpreters*.

Laſtly, the *Sanhedrim*, ſeeing that the Law of *Moses* was already tranſlated into *Greek*, and in the hands of the Gentiles, reſolv'd upon tranſlating the whole Bible, for fear it would have been done

in spite of them, as the Law was already by the five *Jews* of *Egypt* above mention'd. But instead of rendring it faithfully, they exhibited such a Version as was proper to impose on the Gentiles, by means of which they could not dive into the true Sense of the Law; but only discover, that the *Jews* who sought to settle in all the Corners of the World, taught nothing in their Religion, which might hinder them from obtaining the Privileges, which they desired in the Places, where they were minded to settle.

According to this supposition, 'tis plain that the Dr. is not of their opinion, who thought that the Version of the *Seventy* was read in the Synagogues of the *Hellenistical Jews*, even in the time of *Jesus Christ*. He refutes this Opinion in the sequel of this Tract; and pretends that those very *Jews* read the Law in the *Hebrew Original*. He gives us a large Catalogue of the faults of that Version, and refutes what *Josephus* had said in its favour. He observes that it was never cited by the *Rabbies*, whereas they frequently cite the Version of *Aquila*: which confirms his Opinion, that the *Jews* never made it for their own particular Use; but only to inform the Gentiles in as much of their Religion, as they thought convenient to let them know.

2. The second Tract of this Volume is a Comparison of the *Hebrew Text* of the twelve *Minor Prophets*, with the *Greek Version*, the *Vulgar Latin*, and the *Targum*. 3. The third is intit'led, *Vestibulum Talmudis Hierosolomitani*, and contains in a few Words the Explication of the Division of the *Jews* into diverse Classes: Such as those of the *Disciples of the Sages*, or *Ecclesiasticks*, and of the *People* or *Laicks*; of the *Cleric Sacrificer*, and the *Lay Sacrificer*, &c. The fourth Tract is a kind of Argument of what is contain'd in the *Jerusalem Talmud*. 'Tis very long, tho' imperfect.

5. Next to this follow several Fragments concerning the Holy-Land. Herein Dr. *Lightfoot* explains how the City of *Jerusalem*, situated in a Rocky and dry Soil, and besides being so great, populous, and full of Strangers, who resorted thither from all Parts, could be supply'd with Water for such a Vast Multitude. And what was still more surprizing in the Case is, that the *Jews* were obliged by their Law to a great many Washings, which spent a Prodigious quantity of Water. The Doctor is almost of the mind that it was a kind of Perpetual Miracle, which God wrought in favour of that People. However he explains the Methods which the *Jews* made Use of, to furnish themselves with Water in so dry a Place. Among others there was an Officer appointed on purpose,

pose, whom we may stile the *Supervisor of the Waters*; whose Business was to take care of the digging of Wells, and to look after the Publick Conduits; that so the Inhabitants of *Jerusalem*, and the Strangers, who came thither at the Solemn Festivals, might not want Water.

In the same Tract he explains the Ceremonies which were observ'd upon the Account of the Ashes of the *Red Heifer*; he likewise makes mention of several Families of *Jerusalem*, of the Place where *Adam* was Created, and of that where he was Buried; and of several other particulars, which would be needless to insert, and the rather because the Dr. himself is very short in the Account he gives us of them. There are likewise several other Geographical Remarks on *Galilee*, and the Cities thereof, and on several other places of the Holy Land.

6. The Sixth Piece is a Treatise concerning the Spirit of Prophecy. The Doctor very briefly runs through all the Prophets of the Old Testament from *Adam* (who was the first Prophet, as well as Man) down to the time wherein the Spirit of Prophecy entirely ceased among the *Jews*; which happened when the Canon of the Books of the Old Testament was compleated. Dr. *Lightfoot* supposes that the Spirit of Prophecy ceased likewise under the New Covenant, when the Canon of the Books of the New Testament was finished. In the same Tract he speaks of the first Rise of Traditions among the *Jews*. He believes that this Nation being always us'd to have Prophets, when they ceased the *Jews* were willing to supply the defect by imagining that God had given to their Fathers two distinct Laws on Mount *Sinai*, the one *Written*, and the Other only *Oral*. This pretended *Oral Law* was the Source of all manner of Wild Fancies and Errours. At the End of this piece he treats of the Destruction of *Jerusalem*, and the Year when it happened.

7. After this we meet with a Collection of several Remarkable Things that happen'd in the time of *Ezrah* and the Grand Synagogue, digested into a Chronological Order, according to the Years of the Reign of the Kings of *Persia*, and the Weeks of *Daniel*. Among other things he observes that *Ezrah* was an hundred Years old when he dyed. He was the Son of *Seraiah*
 * the Chief Priest, who perish'd with *Jerusalem* * *Ezrah* 7. 1.
 and the Temple †. So that tho' he were a Posthumous Son, yet he must needs have been fifty years
 † 2 *Kings* 25. 18, &c.
 old at the Return from the *Babylonish* Captivity, to which if we add the fifty years that elapsed from that Return, to the time when *Jerusalem* and its Walls were rebuilt, they will
 make

make compleatly the one hundred Years of *Ezrah's* Life. The Doctor looks upon it as an unquestionable Truth, that he wrote the Book that goes under his Name; he is not so positive that he was the Author of the Books of *Chronicles*: But our Author assures us, that *Ezrah* made no Law concerning the Canon of Scripture, that he did not correct any Copies of it, and that he determin'd nothing with respect to the Text. The Reason which he assigns for it is, that the first and principal Correction of the *Hebrew* Text, consists in what the *Jews* call *Keri* and *Chetib*; that is, certain Marks to be met with in the Margin of the *Hebrew* Copies, to shew, that certain Words were to be read otherwise than they were writ. Now it seems that this Correction arose from the Comparison that was made between two Copies, that of *Babylon*, and that of *Jerusalem*. But this Correction is to be met with very frequently in the Books of *Chronicles*, and in the Prophecies of *Haggai*, *Zechariah* and *Malachi*; which *Ezrah*, perhaps, never saw, or if he had seen them, he could not have confronted two different Copies, since 'tis probable that at that time there was only the Original Manuscript of the Authors of these Books.

8. The Eighth Tract is a Fragment of a Chronological History of the School or Academy, which the *Jews* erected at *Jabne* by the leave of *Titus Vespasian*, after the Destruction of *Jerusalem*.

9. After this follow a few *Talmudical Notes* on the Books of *Genesis*, *Exodus*, *Numbers*, and *Joshua*. What the Doctor observes, to extenuate the Crime of *Aaron*, when he made the Molten Calf, deserves a Nice perusal. It is to be met with pag. 93.

10. Next to these Notes come a few Additions to the *Hebraical* and *Talmudical Hours* of the Author's on *St. Matthew* 11. After which is a Sermon Preach'd at *Ely* in the Year 1674, wherein he explains that celebrated passage of *St. Paul* 1 *Cor.* 6. 3. *Know ye not that we shall judge Angels?* The Doctor believes, that when *St. Paul* says that the Saints shall judge the World, it ought to be understood of the Christian Magistrate, who, after the Establishment of Christianity, should become the Natural Judge of Men; and that those who should judge the Angels are the Apostles and the first Ministers of the Gospel, who by their Ministry should condemn the Wicked Angels, and overthrow their Empire in the World.

12. After this is plac'd the Speech and other *Academical Exercises* of the Author when he was made Vice-Chancellor of the University of *Cambridge*. At the same time two Questions were propos'd,

propos'd, for a Doctor of Divinity's Act, on which Dr. *Lightfoot* was oblig'd to give his Opinion, by reason of the Indisposition of the Professor, who should have moderated. The Questions were (1.) *Whether the state of Innocence was a state of Immortality?* (2.) *Whether Eternal Life was promis'd in the Old Testament?* Both which the Doctor maintain'd in the Affirmative.

13. Next to this comes a small Fragment of the History of the Creation. 14. The Journey and Encampments of the *Israelites* when they were come out of *Egypt*. 15. A short and clear Explication of the four first Chapters of the Visions of the Prophet *Hosea*. He is of the same mind with those, who think that the Order which God gave to that Prophet of Marrying a Wife of Whoredoms, is no more than a Parable. This Piece seems to be one of the most considerable of this Volume.

16. In the next the Doctor examines whether the Repast in which * *Jesus Christ* gave the Sop, that he had dipped, to *Judas* was the Passover or not. He maintains * *Joh. 13. 27. 30.* the Negative, grounding his Opinion chiefly on what St. *John* † says, who being about to relate what happen'd at that time, begins by observing, that it was at Be- † *Joh. 13. 1.* *thany* before the Feast of the Passover.

18. Afterwards we meet with an Examination of the Question whether St. *John* the Apostle and Evangelist is the Author of the *Apocalypse*; which Dr. *Lightfoot* maintains against *Dionysius* * Bishop of *Alexandria*, and other Learned Men who are of the contrary Opinion. 19. A * See Euseb. *Eccl. Hist. B. 7.* Collection of the Promises made to the *Jewish Church* in the Prophets, and which are not to be fulfilled till the last times. 20. And the *Examen* of the Liturgy attributed to St. *Jannes*. The Doctor proves the Suppositiousness of this Piece, and shews that it was not compos'd till after the Rise of the *Antitrinitarian* Heresies.

21. The one and twentieth piece of this Volume is a Fragment of the *Roman* and *Christian* History, and of the Affairs and principal Persons of the first four Centuries of Christianity. In the first Chapter he refutes the History of the Assumption of the Virgin *Mary*. He observes in the third, that the Emperor *Nerva* prohibited the making any Man an Eunuch, and the Marrying of a Kinswoman †.

† Cognatam suam in Matrimonium ducere.

22. This Volume concludes with a few Letters from Mr. *John Buxtorfe*, and some other Learned Men to Dr. *Lightfoot*. In one of our Author's Letters to this *Buxtorfe* we read, that he had much ado to find any Booksellers in *England*, who would venture to Print his Works; and that he was forc'd to Print some of 'em at his own Charge. *Frederick Miede* informs him in a Letter that he wrote to him, that there was not one Bookeller in *Germany*, who would freely undertake the Impression of his Commentary on the first Epistle to the *Corinthians*. We there likewise read that Dr. *Edmund Castet* had much ado to get his Dictionary of the *Oriental Languages* to be Printed, and that he had like to have been ruined by it, as *M. le Jay* was before in the Impression of the *Polyglott* at *Paris*.

Lastly, In these Letters we find that in the Year 1656. *M. le Moine* being then Minister at *Roan**, sent word into *England*, that the Edition of *Josephus* which he was about was nigh finish'd, and that it was forthwith to be put to the Press. Yet above thirty Years after, no Edition appear'd, nor so much as the least token of any such thing in the Library of *M. le Moine* after his Death. Some have suppos'd that this Work was stole; and others that it was not so far advanc'd as to be ready for a Publication.

* He was afterwards Divinity-Professor at *Leyden*.

An Impartial View of the Truth of Christianity; with the History of the Life and Miracles of Apollonius Tyanaeus. Containing an Account of the Testimony of Josephus concerning Christ; of the Oracles of the Sibylls; and Messias Ben-Joseph so much spoken of by the later Jews, &c. To which are added some Reflections on a Book call'd, Oracles of Reason. By John Bradley, Minister of Alrewas. London, Printed for M. Johnson, and Sold by R. Clavel, S. Smith, B. Walford, T. Leigh, D. Midwinter, and J. Back, 1699. in 8vo. Pag. 264.

OUR Author in his Preface tells us, "That 'tis certainly the
 " highest Dignity of a Rational Creature, to be capable of
 " inquiring after Truth, and to attain to the Knowledge of it:
 " That things have their Proof according to their Nature: That
 " some are capable of one sort of Evidence, others of another.
 " As for instance, the Mathematicks in a Mathematical Way;
 " the effects of Nature by an Induction of Experiments; and Mat-
 " ters of Fact by the Probability of the Thing and Credible Te-
 " stimonies. Now all these (adds he) are capable of the same
 " certainty, tho' not of the same Demonstration. As for Mat-
 " ters of Fact, which depend upon Credible Testimonies, our Author
 says, That if we have those Testimonies that are Credible, we
 ought to be satisfied, and conclude the thing is true, or be re-
 solved to believe nothing of this Nature, which shews an obsti-
 nate and unreasonable Temper. After this he considers, what
 Testimonies ought to be admitted as credible in things of this
 Nature; and tells us (1.) That no justly suspected or spurious
 Writing is to be look'd upon as Evidence: (2.) Nor Testimonies
 that seem to be more the Wit of the Expositor than the Sense of the
 Author. (3.) That we should not endeavour to put such a sense
 upon any Writing as the Author never meant. (4.) Tho' we
 must not admit of spurious or justly suspected Writings for good
 Evidence, yet we must be careful that we throw not aside an Au-
 thority upon every slight Occasion, and quarrel with it because it
 makes against us: Of which unfair Procedure he gives us several
 Instances at large.

Having thus given you some account of the Preface (by which
 you may easily perceive what the Author aims at, in his subsequent

Discourse) We now come to the Treatise it self, which is divided into Seven distinct Chapters.

In the first he treats of Miracles in general, of their Use and the Evidence that may be drawn from them. Here he considers what Notions even the Heathens had of the state of saln Man, and says, That the Custom of Sacrificing Living Creatures prevailing every where, shews that all Men are highly sensible of their Guilt, and the way to expiate it was by Blood. From this he proceeds to inform us of God's promising to send One, not only to satisfy for what was past, but also to give better Laws for the time to come: That because there might be many Pretenders to this Office, it was therefore necessary that the Person design'd of God should give some Testimony of his Mission, some Evidence that he might gain Belief. He observes farther, " That in all Ages no " Testimony has had more Universal Approbation than that of " *Miracles*, or Supernatural Works: That Mankind in general " seem to have this Notion, to expect Supernatural Works from " Persons that pretend to be sent from God, and to acknowledge " his Power with the Persons who did them: And, That per- " haps God might give them these Notions upon this very ac- " count, that when the *Messias*, the great Lawgiver came, they " might expect Miracles as the Testimony of his Mission, and " receive all the Satisfaction they could desire. But now for fear this should be thought too much to be granted, our Author offers some other things very pertinent upon this Head, that will, he supposes, be easily allow'd. As (1.) That it is most certain, that the great Evidence which a Prophet was to give of his Mission, among the *Jews*, was the Testimony of *Miracles*. This we have expressly asserted in the Law of *Moses*, *Deut.* 18. 22. and *Deut.* 13. (2.) That the Testimony of *Miracles* must needs be the quickest way of convincing Persons, and the most general. And (3.) That the Testimony of *Miracles* is suited to all Capacities; and that it was very necessary so universal a Benefit should be attended with Arguments of this Nature. Upon each of these Points Mr. *Bradley* insists very largely and particularly; and upon the whole says, that the great Objection that lies here, is, That some of the Heathens did extraordinary things, which might seem to invalidate the Evidence of Christ's Miracles. Now in answer to this our Author observes, That what is related concerning *Tarquin's* cutting a Whetstone with a Razor; and *Q. Claudia's* drawing a Ship after her with her Girdle, to clear her
of

of Incontinency; and *Tucia*, another Vestal, carrying Water in a Sieve from *Tyber*, are look upon by *Livy* and *Valerius Maximus* as Stories only Credited by weak People; and that they were Wonders done in those Ancient times, of which there is little Evidence.

The only Person, it seems, that the Heathens could find out to confront our Blessed Saviour was, *Apollonius Tyanæus*, whom *Hierocles*, with a great deal of Confidence, equals to Christ. Mr. *Bradley* therefore in his Second Chapter gives us an Account of the strange things this Impostor is reported to have done, taken out of *Philostratus* who writ his Life, and whom *Hierocles* follows in his Invective against the *Christians*. He first gives us an Abridgment of the Life of *Apollonius Tyanæus*, and of his Companion *Damis*, who attended him in his Journey to *India*: Then he makes a Narrative of his pretended Miracles; and, lastly, assigns his Reasons why there is all the apparent Evidence that can be wished for, to shew that there is no Credit for any Wonders that are related of him. His Reasons are these; First, most, if not all the Miracles that *Philostratus* relates, depend on the Authority of *Damis*, a Person that we may see throughout the whole Story would not stick to say any thing for the Credit of his Master; besides he was an Ignorant Fellow, as *Philostratus* tells us, that it was easie for this cunning Juggler to deceive him; for he told his Master, that when they were got to the top of Mount *Caucasus*, he was sure he could touch the Sun with his Staff. And Secondly, That it will appear beyond all Contradiction, that the pretended Wonders of *Apollonius* deserve no Credit, if we consider the vast Number of notorious Untruths that swarm every where in his Relations, and are far more Numerous than his Miracles; of which Untruths our Author sets down a large account, which we refer to the perusal of the more curious Reader.

Having thus treated of the Life of *Apollonius*, and his pretended Miracles, our Author goes on to propose the Miracles of our Blessed Saviour, and the Prophecies concerning Him, Both which are sufficient Testimonies that *Jesus* is that *Messias* which was to come into the World. He begins with the Prophecies, and in the third Chapter Treats of the Predictions concerning Christ in the Old Testament, and the Characters of the *Messias* which are to be found therein. The first Place he takes notice of is, *Gen. 3. 15. I will put Enmity between thy Seed and her Seed: It shall bruise thy head, and thou shalt bruise his heel.* Now from the Testimony

of *Onkelos* in his *Targum*, and from the *Targum* of *Jerusalem* and that of *Jonathan Ben-Uziel*, who apply this Place to the coming of the *Messiah*, Mr. *Bradley* shews that the Christians have not done rashly in applying it to Christ, that they have not put this Sense upon it to serve a turn, but that it hath been the most ancient and receiv'd Opinion of the *Jews*, who give the very same meaning of the Place with the *Christians*. — The next thing he takes notice of, is that remarkable Blessing that God gives to *Abraham*, *Gen.* 12. 3. *I will bless them that bless thee, and curse him that curseth thee*; And, *In thee shall all the Families of the Earth be blessed. All the Nations of the Earth shall be blessed in him*, *Gen.* 18. 18. *In thy Seed shall all the Families of the Earth be blessed*, *Gen.* 22. 18. Which same Blessing is repeated to *Isaac*, *Gen.* 26. 4. and to *Jacob*, *Gen.* 28. 14. This Promise our Author explains at large, and shews that by *Seed* is here meant the *Messias*. — The next passage mention'd is, *Exod.* 4. 13. which our *English* Translation renders thus, *And he said, O my Lord, send I pray thee, by the hand of him whom thou wilt send*; that is, as most expound it, send by some other Person. It may (as Mr. *Bradley* acknowledges) bear this Sense, but not so well as another that may be offer'd, for the Words, says he, may be literally translated thus, *Send, I pray thee, by the hand of Shiloh*. Now tho' the Paraphrase of *Onkelos*, and the *Septuagint* favour the first Interpretation, viz. *Send, I pray thee, by some other Person, and not by Me*; yet the *Hebrew*, the *Samaritan*, the *Syriac*, the *Arabic*, the *Vulgar Latin*, and the *Persic* Translation of *James Tavis*, that Learned *Jew*, do all seem to favour the latter; that is, to denote some remarkable Person that God had promised to send to his People. And that the *Messias* is often design'd by this Phrase, *The Person that shall be sent*, our Author proves from a great many passages of Scripture, which we shall not repeat nor insist upon at present; no more than on those other places of the Prophets that give us a Character of the *Messias*, and an account of the Manner and Place of his Birth; since they are all applicable to, and were accomplish'd in none else besides *Jesus Christ*; as must be own'd by all, unless the harden'd *Jew*, who shuts his Eyes, and stops his Ears, and hardens his Heart against all Conviction.

In the next Chapter our Author speaks of the Death of the *Messias*, wherein he considers these two things; First, the Manner of it, and Secondly the Design of it. As for the Manner of it, he says, that 'tis most certain, that it was foretold, that he should suffer

suffer a Violent and Disgraceful Death. For the Proof of this, he produces that known Place, the 53^d. Chapter of the Prophet *Isaiah*. He sets down the Prophecy at large, and makes his Remarks upon the several Parts of it, as he goes along; and shews that 'tis wholly Applicable to the *Messias*. Here he answers the Objections of the *Jews*, some of whom would have it meant of the People of *Israel*, and that this Prophecy was a Complaint of the Miseries which they did or should undergo: Others of them thinking this a very improper Interpretation, would have it to be a Lamentation upon the Death of *Josiah*: And others again say that it belongs to the Prophet *Jeremiah*, and that it is a Lamentation for him. To these things Mr. *Bradley* returns a particular Answer; First, He shews how improper 'tis to apply the Words of this Prophecy to the *Jews* and their Sufferings, since they speak in the Singular Number, and cannot in any construction, or ways of speaking usual with Mankind, be referred to a whole Nation. How inconvenient (says our Author) would it be to say of a whole Nation, and that by one of the same Nation too, *He hath born our Grief, and carried our Sorrows*? And farther, how can it be said of the Jewish Nation, *By his Stripes we are healed: That he did no Sin, nor was Guile found in his Mouth: For the Transgressions of my People was he smitten*? These (continues he) are such Improprieties of Speech, that no body would be guilty of, if applied to the Sufferings of the Jewish Nation; and he that can believe that 'tis applied so, a body would not much regard what he believes, or what he thinks. Then as to *Josiah*, and *Jeremiah*, he shews at large that the Prophecy cannot be applied to them, since there are some Characters in it, which prove that it cannot belong to either of them. For a farther Confirmation of his Opinion, that this Prophecy of *Isaiah* belongs only to the *Messias*, Mr. *Bradley* produces that passage in *Dan. 9. 26.* which fully explains *Isaiah's* meaning. The Words of *Daniel* in that place are, *And after threescore and two Weeks, shall Messiah be cut off*; that is, *die a violent Death*, as all Translations have it *, and is the indisputable sense of the Word; but not for himself, but for others.

* *Occidetur*, Vulg.
& Hieron. & Syr.
Excidetur interlin.
Vers.

Having thus accounted for the Manner of the Death of the *Messias*, he in the same Chapter proceeds to treat of the *Design* of it; which he shews was (1.) That he should be a Sacrifice; and (2.) That after his Death he should Reign.

In the fifth Chapter our Author insists on the Time of the Coming of the *Messias*; he has reserv'd this to the last place as being one of the greatest Characters by which we may know the *Messias*. "For (says he) if there was a SAVIOUR promised, and the time of his Coming prefix'd, and he did appear at that time; and if there be no other Person to which we can apply the Prophecies of the Old Testament, but to him that the Christians acknowledge, he thinks this determines the Point, not only against the *Jews*, but even against others that reject the Authority of the Scriptures, For it shews the exact Accomplishment of them, and consequently, that they were divinely Inspir'd.

As to the Time prefix'd for the Coming of the *Messias*, Mr. Bradley observes, first, That it should be during the standing of the Second Temple; Secondly, When the Sceptre departed from *Judah*; and Thirdly, That it should be after Seventy Weeks from the *Epocha*, or Date set down by the Prophet *Daniel*.

For the Proof of the first of these Points, he cites two remarkable Places, and treats of 'em both together, since they are much in the same Words, and explain one another. The two places cited to this purpose are, *Hag.* 2. 6, 7, 8. and *Mal.* 3. 1. and after he had examin'd the Opinion both of the Ancient and Modern *Jews*, about the Sense of them, he says, That he takes it for granted that this *Messenger of the Covenant*, this Person who is call'd the desire of all Nations, should come into, or appear in, this Second Temple; and this (adds he) we find remarkably accomplish'd in our Saviour. As to the Evasions of some of the Modern Rabbies, whereby they would weaken the Evidence that the Christians have from these Places, the Reader, he says, may consult the Learned Dr. Pocock, upon *Mal.* 3. 1. who sets them down with that Candour and Exactness, and answers them with that Modesty and Learning as was peculiar to him.

The Second Point our Author undertakes to clear up, is, That the *Messias* should come when the Sceptre departed from *Judah*, and this he proves from *Gen.* 49. 10. where the Words run thus; *The Sceptre shall not depart from Judah, nor a Lawgiver from between his feet, till Shiloh come.* This Text he explains at large, and shews that by *Shiloh* was meant the *Messias*, as the Three *Targums* of *Jonathan*, *Onkelos*, and *Jerusalem* have render'd it expressly: That by the *Sceptre's departing from Judah* is meant (as a Learned Person explains it) "That the Government of the *Jewish* Nation shall ever
" reside

“ reside in the Posterity of *Judah*, till a greater Governor comes,
 “ till he that was the Desire of all Nations, he that is the *Messias*,
 “ the Peaceable, the Prosperous, that bleſſeth all the World with
 “ his Arrival; then, and not before, the *Jewish* Government
 “ shall depart, and so depart, as utterly to be taken from them,
 “ and never return any more to them. Now (says Mr. *Bradley*)
 that the Sceptre did thus depart from *Judah* when *Christ* was Born,
 is plain; for *Herod* was not only a Stranger Born, his Father an
Idumean, and his Mother an *Arabian*; but, what is more, the
Jews did submit to his Government, and voluntarily took an Oath
 of Allegiance to him in the Two and Thirtieth Year of his Age,
 in which Year *Christ* was Born, as is most commonly computed.
 Nay, it seems the very *Jews* were so sensible that about this time
 the *Messias* should come, that many believed *Herod* was the Person;
 and *Josephus* fixes it upon *Vespasian*.

The third Particular propos'd in the same Chapter, is, That the
Messias should come after Seventy Weeks from the *Epocha*, or Date
 set down by the Prophet *Daniel*, Ch. 9. 24, 25. whose Words in
 that place are these, *Seventy weeks are determin'd upon thy People, and*
upon thy holy City, to finish the transgressions, and to make an end of Sins,
and to make Reconciliation for Iniquity, and to bring in everlasting Right-
eousness, and to Seal up the last Vision and Prophecy, and to anoint the
most Holy. Now for the Illustration of this Passage, our Author
 first sets down the whole Period at large; then considers the several
 Particulars contain'd in it; shews that by *Weeks* we are here to
 understand, Weeks of Years, and not of Days; gives us a nice
 Chronology of the Years of the Reigns of the *Persian*, *Grecian*, and
Roman Monarchs during that time, and shews that our Saviour did
 come into the World exactly when that Period of Years was ac-
 complish'd.

We shall not enlarge on what Mr. *Bradley* says concerning the
 Miracles of our Blessed Saviour, and the certainty of them, Ch. 6.
 Nor on his account of the *Sibylline* Verses, and the Testimony of
Josephus concerning *Christ*, Ch. 7. since we presume enough has
 been said to give the Learned World a full Idea of the Design and
 Intention of our Author. He concludes the whole with a Brief
 Account of *Messias*, the Son of *Joseph*, of the Tribe of *Ephraim*,
 so much spoken of by the Modern *Jews*, Translated out of Dr. *Pec-*
cock's Appendix to *Malachi*.

Catalogus Universalis Librorum in omni Facultate, Linguâ; Insignium & Rarissimorum; Non solum ex Catalogis Bibliothecarum Bodleiana, Lugduno-Batava, Ultrajectina, Barberina, Thuanæ, &c. sed etiam ex omnibus ferè aliis prælo impressis, magno labore & sumptu in usum Studiosorum collectus.] i. e. *An Universal Catalogue of Noted and scarce Books in every Faculty and Language; Collected with a great deal of Pains and Charges not only out of the Catalogues of the Bodleian, Leyden, Utrecht, Barberine, Thuanus's, &c. Libraries; But also out of almost all other Printed Ones, for the Use of the Learned: London, Printed for John Hartley, in Two Volumes, 8vo. 1699.*

IN the last Journal we just made mention of the Publication of this Catalogue; and now, to do the Collector justice, for his Industry, as well as for the Pains and Charges he has been at, we think it proper to give you some farther Account of his Undertaking. The Title-Page doth briefly set forth and represent his main Design; and likewise informs us what a Choice he has made out of other Catalogues, whereby to render his Collection the more Compleat.

Our Author owns in the *Preface*, That he has suffer'd it to come abroad into the World under some Disadvantages, much contrary to his first Design, which was to have reduc'd all the following Tomes into one Exact and Entire Alphabet; and not only so, but likewise to have added an *Index Materiarum*, with References to every particular Book, in what Public Library it was to be found. But much unexpected Business hap'ning, that could neither be foreseen nor prevented, hinder'd him from finishing his intended Design; and he was oblig'd to publish the Work under several Alphabets, dividing it into Eight Tomes. For this Disorder, and other Imperfections, which He or the Printer may have been guilty of, he heartily begs the Learned and judicious Reader's Pardon. However, notwithstanding these Mismanagements, the Reader, he says, will find in this Catalogue most of the Books Printed by all the Famous and Celebrated Printers, whose Names he sets down at large. He farther tells us in his *Preface*, That he is very sensible, that in these two Volumes several good Books are omitted, which he promises (by God's Permission, and upon further

ther Encouragement) shall be collected into a Third, with a Compleat *Index* to the whole.

Thus far we have given you the Collector's own Words; and now proceed in our own to take Notice of what is contain'd in each Alphabet, and then shall exhibit some Instances of the Care he has been at in observing the various Editions of the several Books.

In the first Alphabet and Tome, in which the Letter A. for distinction's sake, is prefix'd before the Number of the Pages, being 175. are contain'd, first an Account of the various Editions of the Old and New Testament in several Languages and Volumes. In the several Volumes wherein the Bible was Printed, whether in *Folio*, *Quarto*, or *Octavo*, the Collector observes one and the same Method: First he tells us of the various Editions thereof in the *Oriental* Languages, such as the *Hebrew*, *Chaldaic*, *Syriac*, *Aethiopic*, *Arabic*, &c. Next he accounts for the Editions of it in *Greek*; then of those in *Latin*; afterwards of the *French*, and, lastly, of the *Italian*, *Spanish*, *German*, *Dutch*, and other Languages. After this Preliminary Catalogue of the various Editions of the Bible, He, in the same Tome gives us an Alphabetical Catalogue of a great many *Miscellaneous* Writers.

The Second Alphabet and Tome, in which the Letter B. is prefix'd before the Number of Pages, consisting of 159 in all, contains the Catalogue of *Historical*, *Chronological*, *Geographical*, *Mathematical*, *Juridical*, *Political*, &c. Books, digested into an Alphabetical Order; and under each Letter of this Alphabet are set down the Books of these several Sciences in their proper Classes, and under their distinct Heads.

The next Alphabet, which makes the third Tome, is but short, consisting only of 40 Pages, before which the Letter C. is prefix'd. It contains the Catalogue of *Phylic*-Books; after which he gives us a List of those Tracts of *Phylic*, whose Authors are unknown, and of those other Pieces wherein several Physicians had a hand in each.

The Fourth Alphabet is the largest, and contains a great many more Books, than were Collected out of the *Oxford* Catalogue. 'Tis a *Miscellaneous* Collection of a vast Number of Curious and Scarce Treatises on several different Subjects; and is divided into three Parts. The first Part, which makes the Fourth Tome, has the Letter D. prefix'd before the Pages which are 192. The next Part, which makes the fifth Tome, begins at the Letter E.

of the Alphabet, and has Dd. set before the Number of the Pages, which amount to 160. And the last part of this Alphabet begins at the Letter M. having E. prefix'd before the Pages, which are 264. So that the whole Number of Pages belonging to this single Alphabet is 616. which is above the One third of the whole Work.

The fifth Alphabet, and sixth Tome, has the Letter F. prefix'd before its Pages, which arise to 214. In which is likewise contain'd another Miscellaneous Catalogue; as there is in the next Alphabet and Tome which has Ff. before its Pages, being 119.

The last Alphabet, which composes the Eighth Tome, consists of 115 Pages, having the Letter G. before them. This contains, first an Account of all the *English* Bibles that have been publish'd in *Folio*, *Quarto*, and *Octavo*; and then a Collection of *English* Books, both Ancient and Modern, with an Exact and Compleat Catalogue of Common Law and Statute Books, Alphabetically digested under their proper Heads.

Thus we have given you a Summary Account of what is contain'd in these Two Volumes of the Universal Catalogue; which are truly a very great and Elaborate Undertaking. And as for the Errors and Defects in this Performance, the ingenious Gentlemen, who are capable of discovering them, would do well to communicate them to the Compiler, that they may be fully corrected in his next Edition; which would highly favour the Learned World, and undoubtedly very much oblige the Undertaker. In the mean time this will be of present and great Use, to all who are inquisitive to know, and curious to collect Books; and perhaps the Worth even of this Catalogue will not soon be discover'd, till Time and Experience shall make it known.

Before we leave our Collector and his Work, we must, according to our first Proposal, take notice in some few Instances of the great Care he has taken to set down the various Editions, of one and the same Book. We have not room to produce many, and therefore shall confine our selves only to two or three, which lie within the compass of the first Alphabet, and that only in the various Editions of the Bible in *Folio*. As to the *Hebrew* Bible he gives us the several Editions of it (Pag. 3.) from the Year 1571. to the Year 1584. At which time, according to

Possessimus,

Possevinus, it was Corrected, and the future Editions that suited to that Copy were look'd upon as Authentic, whilst the others were rejected. He likewise takes Notice, Pag. 6. of the various Editions of the Bible in *Greek*, and says that That of the Old Testament after the LXX. Printed at *Rome* in the Year 1587. is the fairest Character and the best Edition; and that the New Testament in *Greek* from the *French King's Library*, Printed in the Year 1550. by *R. Stephens* is the fairest Impression of any. Among the *Latin* Editions of the Bible in *Folio*, our Collector observes, P. 12. That the *Vulgar Latin*, with the Notes of *John Benedict*, Printed at *Paris*, 1566. and that the *Latin Bible* of *S. Pagninus* with *Castalio's* Notes, Printed at *Basil* 1573. are the two best.

We shall not assign any more Instances of this Nature, since they are interspers'd throughout the whole Catalogue, and are sufficient to recommend it to all who are willing to be furnish'd with the nicest and most correct Editions of Books.

The State of Learning.

F R A N C E.

THE Society for Learning at THOLOUSE have given publick Notice, that they have appointed a Prize for him who shall best handle this Probleme: *Why the Air is sometimes as Cold in the height of Summer, as it can possibly be in the depth of Winter?* The Prize is to be a Silver Medal, representing *Pallas* on one side, and on the Reverse, a Bee-hive turn'd upside down, a-crofs which appear Streams of Honey, with this Motto, *Conditæ Labore*.

Publish'd at PARIS, *L'Usage des Globes Celeste & Terrestre, & des Spheres suivant les differens Systemes du Monde, precedé d'un traité de Cosmographie, ou est Expliqué avec ordre tout ce qu'il y a de plus Curieux dans la Description de l'Univers suivant les Memoirs & Observations des plus habiles Astronomes & Geographes, par M. Bion, Ingenieur pour les Instrumens de Mathematique.*

Histoire des Conciles Generaux, & Assemblées tenues en Orient & en Occident, depuis le temps des Apôtres jusqu'au Concile de Trente; avec des dissertations par rapport aux Meurs de l'Eglise Gallicane, & du Royaume, divisée en deux Parties, en 120. deux Tomes, a Paris. 1699.

Nouvelle Description des Muscles de l'Epine par M. du Pré, Chirurgien de l'Hotel Dieu de Paris. 1699

Histoire des Chanoines, ou Recherches historiques critiques sur l'ordre Canonique en 120. à Paris. 1699.

Concordia quatuor Evangelistarum, plenam, recte ordinatam, concinnamq; coherentem Domini nostri Jesu Christi Historiam, nova eaq; Expeditissima arte exhibent, ipsis scilicet Sacris Scriptoribus prout simul loquuntur à Regione cujusq; collocatis, & solis eorum Verbis clarioribus, expressioribus, & aliunde aptioribus caractere nigro Notatis, historiæq; filum formantibus. Cum variis Indicibus & Annotationibus. Opera & Studio Sebastiani le Reux, pastoris Ecclesiæ de Andevilla, in Diocesi Carnutensi, 8vo. 1699.

Quæstio Medica Cardinalitius Disputationibus mane discutienda in Scholis Medicorum die Jovis 23 Aprilis Nicolao Raissant, Doctore Medico Moderatore. An Cometa Morborum prænuntius? 4to. 1699.

Nouvelle Trigonometrie ou l'on trouve la Maniere de calculer toutes sortes de Triangles rectilignes, sans les Tables de Sinus, & aussi par les Tables de Sinus. Avec une application de la Trigonometrie à la Mesure de lignes droit accessibles & inaccessibles sur la Terre, Par M. Ozanam, Professeur des Mathematiques in 120. 1699.

GERMANY.

We have little News from the Republick of Learning in those parts, only we hear that at HAMBURGH is publish'd a Book, Intit'led, *Danielis Georgii Morrhosii Dissertationes Academica & Epistolica, quibus rariora quadam Argumenta tractantur, accessit Vita Auctoris, & Præfatio Joh. Burchardi Maji, qua institutum hujus Operis declaratur, 1699. in 4to.*

HOLLAND.

At FRANEKER in *West-Friesland* is come out a Tract with this Title, *Josue Placei SS. Th. in Academia Salmurienfi Professoris Celeb. Opera omnia, in unum Corpus nunc primum Collecta, in quo Gallicè Scripta, Latinitate donata comparent. Tom. 1. continens Miscellanea, Exegetica. Elenctica, & Didactica, in 4to. 1699.*

Traité Historique, contenant le jugement d'un Protestant, sur la Theologie Mystique, sur le Quietisme, & sur les demêles de l'Evêque de Meaux avec l'Archevêque de Cambray; jusqu'à la Bulle d'Innocent XII. & l'Assemblée Provinciale de Paris, du troisieme de May 1699. inclusivement. Avec le Probleme Ecclesiastique contre l'Archevêque de Paris. Printed in the Year 1699.

The Author of this Piece is generally suppos'd to be the famous D. *Jurieu*.

At the HAGUE is publish'd a Book, Intit'led, *Les Aventures de Telemaque Fils d'Ulysse, ou suite du Quatrieme Livre de l'Odyssée d'Homere. 1699.*

The most Celebrated *Francis de Salignac Fenelon*, Archbishop of *Cambray* is thought to be the Author of this Book.

At LEYDEN, *Hollandse Jaar-boeken of Rijk. Kronijk van Melis Stoke, behelsende de geschiedenissen des Lands, onder de Princen Van het eerste Huis, het den Jare 1305. met de af beeldingen van alle de Hollandse Graven, &c. alles met Nodige witleggingen opgehelderd, door Cornelis van Alkemade, in Folio, 1699.*

OXFORD.

At the Theatre they are going to Print a Noble Edition of *Cesar's Commentaries*, in a very large Folio, in which will be inserted a great Number of Copper Cutts curiously design'd, beyond any thing hitherto publish'd in that kind.

They are likewise about Printing a Book, Intit'led, *Joannis Ulrici Meureri Commentarii de Scriptioribus Philosophicis*, which will be contain'd in four Volumes in 4to.

Spicilegium SS. Patrum Vol. II. By the Learned Mr. *Græbe* is likewise in the Press, and will be Publish'd soon after *Christmas* next.

The Learned and Industrious Mr. *Hudson* is printing, *Volumen Alterum Geographorum Græcorum Minorum: Auctorum Nomina & seriem*

riem sistit pagina proxime excipiens, H. Dodwelli Dissertationes primo Volumini prae fixas.

There is likewise two other Curious Pieces in the Press, and will with all Expedition be Publish'd; the one Intit'led, *Historia Religionis veterum Persarum eorumq; Magorum, &c. Authore Thoma Hide S. T. D. ac Linguarum Orientalium Professore*; and the other, *Hermogenis Rhetorica Gr. Lat. cum variis Lectionibus, Annotationibus, & Indicibus, Studio Edwardi Dechair, & Hugonis Hutchin A. B. E. Coll. Linc.*

L O N D O N.

They are preparing for the Press, and will be publish'd within a small time, M. Dalerac's Secret History of *Poland*, and the late King *John Sobieski*: And M. Carré's Travels through the *East-Indies*, mix'd with many curious Pieces of History; Both from the *French* Originals.

They are likewise Printing a Relation of a Voyage made to the *East-Indies* by *Christopher Fryke*, one of the Surgeons to the *Dutch East-India* Company, from the Year 1680. to the Year 1686. whereunto is added, A Relation of a Voyage to and through the *East-Indies*, by *Christopher Schewitzer*, from the Year 1673. to 1683. which will be publish'd in a little above a Month.

There is just publishing a Book, Intit'led, *Sacra Privata in duas partes distributa: Quarum una Tractatum continet de Religiosâ Solitudine, Privatis Precibus aliisq; Officiis Piis cum Doctrina studio conjungendis: Altera varias id genus Preces (imprimis Juniorum) Pietati augenda destinatas. Authore Joanne Graile, A. M. Ecclesiae Anglicanae, ac Diœceseos Norwicensis, Presbytero.*

Of this Book you may expect a larger and more particular Account in our next Journal.

T H E C O N T E N T S.

- LXXXVI. **R**aguagli Historici & Politici, &c. i. e. Historical and Political Discourses of Vertue, and necessary Maxims for preserving of States, &c. By Gregorio Leti. Printed at Amsterdam, 1699. in two Tomes 8vo. Pag. 451
- LXXXVII. An Extract of a Letter wrote from Poitiers, the Chief City of Poitou in France, Dated July 9. 1699. 456
- LXXXVIII. Raphaelis Fabretti Inscriptionum Antiquarum Explicatio & Additamentum, in Fol. Romæ, 1699. 457
- LXXXIX. Dictionarium Antiquitatum Romanarum & Græcarum. 461
- XC. An Extract of a Letter from Mr. M. de Lompre; with some Conjectures concerning the first Armorial Bearings of France; and their Origin. 468
- XCI. M. de Tauvry's Treatise of Medicines, and the way of using them for the Cure of Diseases, according to the Experiences of Modern Physicians, &c. 470
- XCII. A Treatise of Long Life, wherein the Author, by New Principles of Physic, proposes certain Means for preserving Life a long time. 471
- XCI. Voyages des Indes Orientales; i. e. Travels through the East-Indies, mix'd with many curious Pieces of History, &c. 472
- XCIV. A Reply to an Answer return'd to an Objection about the Ebbing and Flowing of the Sea, according to the System of M. Des-Cartes. 478
- XCV. Some Plain Letters in the Defence of Infant-Baptism, and of the Mode of Baptizing (now generally us'd in the Church of England) by Sprinkling or Pouring on Water, &c. 481
- XCVI. Etmullerus Abridg'd; or, a Compleat System of the Theory and Practice of Physic, &c. done from the last Edition of the Works of Etmullerus. 488

- XCVII. Dr. John Lightfoot's *Posthumous Works*, never publish'd till
 now: Printed at Utrecht., 1699. in Folio. 491
 XCVIII. *An Impartial View of the Truth of Christianity; with the*
Life of Apollonius Tyanæus, &c. By John Bradley, Minister
 of Alrewas. 497
 XCIX. *Catalogus Universalis, &c. i. e. An Universal Catalogue of*
Noted and Scarce Books in every Faculty and Language, &c. 504
 C. *The State of Learning.* 507
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F I N I S.

THE
HISTORY
OF THE
WORKS
OF THE
LEARNED.

OR,
An Impartial Account
OF
BOOKS

Lately Printed in all Parts of Europe.

With a Particular RELATION of the

State of Learning

In each COUNTRY.

For the Month of September: 1699.

Done by several Hands.

Vol. I.

To be continued Monthly.

LONDON: Printed for H. Rhodes, at the Star near Fleet-Bridge; T. Bennet, at the Half-Moon in St. Paul's Church-Yard; A. Bell, at the Cross-Keys in Cornhill; D. Midwinter, and T. Leigh, at the Rose and Crown, in St. Paul's Church-Yard. 1699
Where those for Jan. Feb. March, April, May, June, July and August are to be had.



T H E
H I S T O R Y
O F T H E

Works of the Learned, &c.

For September, 1699.

Parrhasiana : Or, Divers Thoughts upon Critical Matters in History, Morals and Politicks. With a Defence of several of the Works of M. L. C. By THEODORE PARRHASE. Printed at Amsterdam, in Octavo, 1699. containing 454 Pages.

WE think fit to acquaint the Reader in the Threshold, That the *Parrhasiana* we are now to treat of, are not the Remains of an Author deceas'd, but the Reflections of one that is alive, viz. M. le Clerc, who hath therein drawn Portraitsures lively enough of the Defects and good Qualities of those who make Profession of divers SCIENCES, as Poets, Orators, Historians, Humanists, &c.

His First Reflections are on Poesies and Poets. After having distinguished them into Ancient and Modern, into such as make Greek and Latin Verse, and those that write Poems in the living Languages,

Languages, he says, The ancient Poets are useful for two things: First, That they give good Moral and Political Lessons to those that read them, and being well express'd and in Verse, they affect us so much the more sensibly, and are more easily retain'd in Memory. Secondly, That their Style, being Noble and Lofly, warms the Reader's Imagination, and accustoms them to express themselves with Life and Vigor.

As to the Modern Poets, who write in Greek and Latin, our Author is not of the same mind, and thinks, No Body can be excus'd to imploy themselves that way, except it be for Diversion, and to give the Mind a Relaxation from something that is more serious.

On the other hand, he much approves those who write good Verse in the Modern Tongues, because they do the same Service to their own Age, as the greatest Poets of Antiquity did to theirs.

He only wishes, That they were dispossessed of the Spirit of Imitation, which reigns to an excess among the Poets, and makes them continually express themselves, as if we were still Pagans.

He is of Opinion, That this Custom of regulating themselves so much by the Antick Modes, hath hindred the Poets from arriving to that Perfection in their Art, that the Criticks and Philosophers have arrived to in theirs, by rather following the Rules of good Sense, than the Customs of the Ancients.

Tho' our Author be of Opinion, That the Reading of the Ancient Poets may be useful, he likewise maintains, That it may be hurtful without due Caution, by giving us false Impressions of Things, making us admire them too much, and rendring our Style in Prose too Swelling and Bombastick, which is a great Fault.

He afterwards enquires into the Reasons, Why Poessie pleases so much; and finds it proceeds from the Matter, Order and Stile of the Poems; but at the same time he says, That the Poets are much to be blam'd, even in those three respects. They chuse some Great and Extraordinary Subject, proper to excite diverse Passions in the Reader, by which we are easily deceiv'd, For, says our Author, *when once our Passions are raised, we are not in a Condition to make a true Judgment of Things, but we easily pardon Faults, and look upon every thing as fine in a Poet who moves our Affections.* Then he shews, That we excuse many Absurdities in *Virgil*, because of his affecting something great and extraordinary.

Our

Our Author says also, That a Poem being very proper to make the Reader attentive, and surprize him; it very much hinders his making use of his Judgment and Penetration, for which he brings several Instances.

As to the Stile of the Poets, it being much more lofty than Prose, the lively Colours they make use of, do so much dazzle our Eyes, that the Reader forgets the Rules of good Sense, as well as the Author, and the Poets disordered Imagination expresses it self in such a Noble and Lofty Manner; that it easily imposes upon our Fancies, and raises the same Motions in us, that he is acted with himself, which hides all his Irregularities from us. This he proves by the Instance of *Virgil's* Description of the Den of *Æolus* King of the Winds, the Ridiculousness of which is only conceal'd by the beauty of the Poem. The Cadence of the Verse has the same effect, and obtains pardon for the Fooleries of the Poet, as Musick does for those of the Opera.

There are however, says our Author, great Inconveniencies in the Stile of the Poets, which prevents their saying all that they would, hinders their expressing themselves as they could desire, makes them frequently turn Words upside down in a strange manner, often say what they would not, and make use of Superfluous Epithets to fill up the Measure of their Verse.

Our Author comes next to speak of the personal Faults of the Poets; by examining the Elogium given them by *Joseph Scaliger* and *Horace*, which, he says, can be excused from no other Topick, but the priviledge of the Poets, to tell lies, when they have occasion.

There's a Law of the Emperor *Philip*, in *Justinian's Code*, by which the Poets, are excluded from the Immunities granted to the Publick Masters of other Sciences, upon the Justice of which our Author hath made diverse Reflexions, which will be no way pleasing to those, who think the Publick their Debtors, because of some sorry Verses, which they make from time to time.

In the next Place, he comes to a more serious Discussion of that Question, Whether the Epic Poets wrote with a design to instruct or divert, and maintains, That their principal Design was Diversion. He confesses what *Father La Basse* says, in his Treatise of *Epic Poetry*, as to the Projects of *Homer* and *Virgil*, and combats likewise what *Aristotle* says of the Design of Tragedy, in his *Ars Poetica*, with as little Deference to the Authority of that Ancient Philosopher, as if he had died but Yesterday.

The next Part of this Collection is concerning True and False Eloquence, of which our Author endeavours to give a just Idea, by abundance of General and Particular Reflections, upon the four Parts of Rhetoric, *viz.* Invention, Disposition, Expression and Pronunciation.

According to our Author, there are three Faults committed in respect of Invention.

The First is, That abundance of People think that, provided they speak a great deal, it is enough to make them pass for Eloquent, if they be not grossly defective in Stile and Pronunciation; To discourse an Hour or two upon a *Fly's foot*, is in their Opinion the finest thing in the World, provided they make no stops, and move very much.

The Second is, That some are of Opinion, That tho' they be not suffer'd to say any thing that comes into their Head, yet they are not confined to concluding Arguments, it's enough, according to them, if a Reason be not plainly absurd, or against all Probability.

The Third Fault that is to be found in the Oratory of abundance of People is, That they think they ought to be esteemed Judicious Orators, and Men of good Sense, when their Arguments are good and conclusive, whether they be pertinent to the Subject, or prove what they undertake to prove, or not.

He insists largely on those Faults by Arguments and Examples, that we have not room here to insert.

He hath a very mean Opinion of the Eloquence of most of the Fathers, as being highly chargeable with all the Faults here mentioned. Then he describes the bad Effects of False Rhetoric, which are very considerable, according to him, and not to be corrected, but by a very great Reformation in those Spirits, which false Rhetoric hath spoiled.

As to the disposition of a Discourse, he is of Opinion, That the Rhetoricians give Precepts good enough, concerning the Order which ought to be observed in the general Parts of a Discourse, but he observes, That they say little or nothing of particular Thoughts, which are in one and the same Part, and are absolutely necessary, either to avoid Contradictions, or to instruct and convince the Reader, or the Hearer, with much more ease.

He makes divers Reflections on this Subject, and refers us to some Philosophical Works for Rules in this Matter.

Those that speak or write, propose either to *instruct*, to *please* or to *move the Passions*, to all which Expression contributes very much. A Plain and Natural Stile is proper for the First, a more Lofty Stile for the Second, and a Sublime Stile for the Third. He makes several Remarks on those things, and mightily commends a Plain and Natural Stile, which he thinks very difficult to acquire.

He says however, That many of the Ancients and Moderns, who have very ill observed those Rules, have nevertheless pass'd for Persons of great Eloquence in their Time, and still carry that Reputation. 'Tis worth the while of those that are curious in Matters of Eloquence, to read how our Author answers this Objection.

As to Pronunciation, he refers to *Michael le Faucheur's* Book, Entituled, *De l'Action de l'Orateur*, and gives it as a general Precept, to follow Nature, polished by good Education and Converse. Here he makes Sport with the forc'd and unnatural Gestures of some Orators, whom he calls *Fly-Catchers*.

In the next Place, he writes a sort of a little Treatise upon the Manner of Writing History: Where he has abundance of Remarks that are not to be found in the *Ars Historica* of *Gerard John Vossius*, or other Bookson that Subject.

Our Author says, There are four Things requisite to make a good Historian, without which nothing considerable can be expected from him.

First, That he be well instructed in what he undertakes to relate.

Secondly, That he be in a Condition to relate what he thinks to be True.

Thirdly, That he be able to give an Account of what he knows.

Fourthly, That he be capable of making a good Judgment of the Events he relates, and of the Persons concerned in them.

According to these Four Heads, the Author divides his Discourse into Four Parts, wherein he treats of the Method, how an Historian should inform himself of the Truth, and distinguish it from Falshood, of the Courage and Intrepidity of a good Historian, of his Sincerity and Impartiality, of that which obliges an Historian to be partial or to lie; of the Defects in Ecclesiastical History, if compar'd with Civil History; and of the Reasons there are to write with more Sincerity than Men commonly do;
of

of the Style of an Historian, in which he condemns that Obscurity which some have followed in Imitation of *Tacitus*, and of the Judgments made by the Historian, of which, he says, in order to make them just, the Historian must have applied himself much to the study of Morals and Politicks, without which he is apt to make false Judgments, and to publish deceitful Maxims. Since History includes all People and all Times, and that the Historian ought to be an equitable Judge of so many several Nations, whose Sentiments do so much differ from one another, he must keep himself within the general Idea's which Reason furnishes concerning Religion, Vertue and Vice, concerning the Reciprocal Duties of their Governours and People; and, in fine, concerning what Nations owe to one another.

Here our Author makes abundance of Moral and Political Reflections, which are scarcely to be found any where else, and deserve to be read by such as design to undertake the Laborious and Dangerous Province of an Historian.

He gives us the Idea of good Politicks, and refutes those of *Machiavel*: And throughout the whole Treatise, we have Criticisms upon many of the most famous Historians.

These three Parts of the BOOK make up one half of the Volume, and are fill'd with Ancient and Modern Examples, and Remarkable Citations.

After This M. Le Clerc gives us his Thoughts upon the Decay of Learning, and his Reasons for it.

He partly charges it on the Conduct of those who profess the several Faculties; and partly on those who ought to patronize Learning: On both which he is very particular, especially on the Professors of Humanity, who by their personal Defects and preposterous Methods, make that agreeable Study to be look'd on as a Piece of Pedantry. He says further, That there are but few *Mecenas's* now a-days; and, That 'twould seem as if both Secular and Ecclesiastical Grandees were as much afraid of Learning at present, as formerly they favoured it, especially in *Italy* and *Spain*.

He concludes with his Reasons, Why well govern'd States ought to take care to have Learning flourish in their Dominions.

He treats next of the Decay of some States; and acquaints us, That there are three Things which principally contribute to make the State happy at Home, and formidable Abroad.

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The first is, The great Number of Inhabitants.

The second is, The Revenues of the State, which ought to be considerable, but without oppressing the People.

The third is, The Harmony and Agreement of those who compose the State, who ought all of them jointly to endeavour the Welfare of it : Where those things are wanting, States must needs fall into Decay.

Our Author, on this Occasion, thunders terribly against the Machivillian Policy, gives his Advice to several States in *Europe*, and, in divers Places commends the Republick of the United Provinces, and more particularly the Province of *Holland*.

After *this* he comes to Reflections of a quite different Nature, refutes the Objections of the *Manichees* against Providence, and the unity of One G O D, who is Good by his Nature. The Objections are those which he says *M. Bayle* hath furnished them in his *Critical Dictionary*; and the Answers are in *Origen's System*, which though generally abandoned is nevertheless infinitely more reasonable than Manicheism. Therefore, he says, That if the Origenists be able to refute the Manichees, *M. Bayle* had no reason to say, That there was not any System that could defend it self against their Objections. Those who argue better than the Origenists have the most reason of any to complain against this Judgment, for what is it they are not able to do, if the Origenists come off with Advantage.

Our Author, in the next Place, makes a little Commentary upon this Maxim : *That we readily believe what we desire; and the weakest Arguments that can be, tending to persuade us of the Truth of those things, to us appear to be Demonstrations.* He has a great many Arguments and remarkable Examples upon this Head, that may be very useful Subjects of Meditation.

He comes afterwards to treat of Commendations and Satyrs, than which, he says, there's nothing more equivocal; so that we can scarcely make either the one or the other the Cause of Esteem or Contempt. This he endeavours to prove in particular, as to the Commendations and Censures of Divines; but makes this Exception, That there's some heed to be given to Commendations or Censures, when they are contrary to the Interest of the Author's Party, and may be attended with danger. Upon this occasion he makes divers Remarks on the Flatteries that came in fashion in the Declension of the Empire, whereof there are many

shameful Instances to be found in the Letters of *Symmachus* and *Theodosius's Code*, of which he quotes a great Number, particularly those in which the Emperors assume the Titles of *Divinity* and *Eternity*, and call their Ordonances *Oracles*. At the same time the Ecclesiasticks treated one another with the Titles of *Holy* and *Holiness*, which following Ages took in the Rigor, because they did not understand the Way of Complementing in that Age.

M. *Le Clerc* comes next to write an Apology for some of his own Pieces in Latin and French, [Printed in *Holland* and *England*] which we do not think worth our while to take Notice of.

He concludes with two other Digressions, one upon the Art of Conjecturing, and the other upon the Opinion of some Modern Philosophers as to the Proofs of the Immortality of the Soul, from Mr. *Lock's* Book against the late Bishop of *Worcester*. We hope that the length of this Account will easily be excused, when the Reader considers the variety of Matters that M. *Le Clerc* has touched on.

Abregé de l'Histoire de Portugal : i. e. An Abridgment of the HISTORY of *Portugal*. Dedicated to the Lord Marquis of *Cascaes*, Ambassador Extraordinary of *Portugal* at the Court of *France*. Printed at *Paris*, 1699. In Twelves.

THE *Lusitania* of the Ancients was much larger than *Portugal*, and made a third Part of *Spain*. 'Twas inhabited by different sorts of People, who had no dependance upon one another, were governed by their own Laws, and had no Kings: They worshipped *Mars*, *Minerva* and *Hercules*, and sacrificed to them the right Hands of their Prisoners of War, whose Throats they cut at the Foot of their Altars. When ready to declare War, or to give Battle, they kill'd one of their Enemies, and by viewing his Entrails pretended to divine at the success of the Enterprize.

The *Lusitanians* maintained an Alliance with the *Carthaginians* for almost two Ages. *Scipio* banished the *Carthaginians* from *Spain*,

Spain, and the *Lusitanians* soon found, that their new Neighbours were more dangerous than the old ones. *Julius Cæsar* being sent into *Lusitania*, sometime after *Pompey* left it, completed his Conquest in less than three Years. He returned thither, and there defeated *Pompey's* two Sons. His Bounties however did not gain the People; so that they did not intirely submit, till the time of *Augustus*, two Years before the Birth of our Saviour.

Lusitania enjoyed Peace during the Reigns of the first Emperors. In 416. the *Alans*, the *Swevi* and *Vandals* entred *Spain*. The *Alans* and *Swevi* possessed themselves of *Lusitania*; the former were chased from thence, but the latter kept their Footing there. *Hermeneric* was the first King in *Lusitania*, and was succeeded by his Country-Men till the time of *Evaric*, one of his Descendants, whom *Endeca*, a *Portuguese* Lord, shut up in an Abbey, and seized his Scepter, whereof he himself was not long after deprived, and kill'd by *Leovigildas*, King of the *Goths*, about the Year 585. Thus the Government of the *Swevi* was extinguish'd in *Lusitania*, after which the *Goths* possessed it for 300 Years. The *Moors* subdued it about the Year 712, and at the same time possessed themselves of the most Part of *Spain*. The Christians kept Footing among the Rocks and Mountains, where they subsisted for some time, by the Assistance of the Emperor *Charlemagne* and *Louis le Debonaire*, but were afterwards entirely banished by the *Moors*, who settled Governours there, that in process of time made themselves Kings.

Don *Alfonso* III. King of *Leon*, was the first Christian Prince, who about the Year 750 carried Arms into *Portugal*, after it had been conquered by the *Moors*. He was succeeded by *Fruila* his Son, and the Kingdoms of *Leon* and *Portugal* were possessed by their Descendants, till the Year 1037. that *Veremond* III. of the Name, and the 24th King of *Leon* and *Portugal*, was kill'd in the Battel of *Lantade*, which he lost against *Ferdinand* I. King of *Castile*.

Veremond III. left no Children, and *Ferdinand* I. who overcame him, possessed himself of all the Places of *Portugal*, and enjoyed the same till the time of his death, which happened in 1065, having some Days before divided his Dominions betwixt his three sons *Sancho*, *Alfonso* and *Garcias*. *Sancho* had *Castile*, but not being satisfied with his share, entred *Portugal*, which fell to his Brother *Garcias*, whom he killed and succeeded. He had

in his Army the famous *Cid*, *Roderic of Bivar*, one of the Hero's of Spain.

Sancho, being puffed up with this Victory, made war also upon his Brother *Alfonso*, who fled from *Leon* into *Africa*. *Sancho* dying in the 7th Year of his Reign, *Alfonso* returned to his Kingdom. *Henry*, Son to the Duke of *Burgundy*, having been his Companion in his Misfortunes, he was resolved he should be a Sharer in his Prosperity, married him to *Teresa*, his lawful Daughter, and gave him the City of *Porto*, with its Dependancies in Dower. This *Henry* won 17 Battles against the Moors, took a vast number of Places from them, and died full of Glory. *Alfonso Henry* his Son succeeded him in his Dominions, and enjoyed them till the Year 1185. when he died, being 91 Years of Age.

Our Author gives us an Account of his Reign, in the second Chapter of this Abridgment, and of the following Reigns in the other Chapters, until the Reign of *Don Pedro*, the present King of *Portugal*.

Concordia quatuor Evangelistarum, plenam, recte Ordinatam, &c. i. e. The Harmony of the Four Evangelists. Containing, a Full, Orderly and Coharent History of our Lord Jesus Christ, by placing the Sacred Writers in Columnes, opposite to one another, and marking their more Clear, Express and Apt Words in black Characters, so as to form the Thread of the History. With divers Indexes and Annotations. By *Sebastian Le Roux*, Pastor of *Andeville*. In 8to. Printed at *Paris*, 1699.

OUR Author having read all the Harmonies of the Gospels hitherto published, and finding something wanting in all of them, he spent several Years in composing one more perfect, and putting the Matters and Words in better Order.

As to the Matters of Fact, the Evangelists contented themselves to relate Things truly as they were, without troubling themselves to give them in the same Order as they happened. The Authors of the Harmonies, on the other hand, have endeavoured to place things in the Order of Time, as they fell out.

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M. le Roux, to shew us in what manner he hath performed the Work, hath, at the end of his Harmony, made a Collection of the Passages in which the Evangelists have related things in order as they happened. This suffices to shew the Method that our Author hath taken. As to the Words he hath disposed them in manner following: When divers Evangelists relate the same thing, he places them one at the side of another, distinguishing them by their Initial Letters; so that if any one be minded to read a whole Evangelist in this Harmony, he is only to follow the directing Letter.

If any Man have a mind to read successively the whole History of the Gospel, he is only to read what is printed in black Characters, omitting the Red. That which diverse Evangelists have expressed in Terms equally clear and significant, is printed in black Characters: And that which they have expressed in Terms less significant, is in red Characters; so that there is nothing in the Red, but what is found better express'd in the Black.

The Advantages of this Method are evident. Those who have a mind to read the whole History of our Lord in the Evangelists, are obliged to read all four, because there are Matters of Fact in one, that are not in another: But in this Harmony, all the Matters of Fact are read successively, without any of them being omitted.

In reading the Four Evangelists, we find in one of them what we have already found in another: In this Book the same thing is only found once, without Repetition.

Most of the Things related by diverse of the Evangelists are not related by each of them, neither intire nor in the same Order, which hath occasioned several Persons to think, That those Divine Writers did not always perfectly agree. In this *Harmony* all the Matters of Fact are related entire, and ranked in such Order as the four Evangelists appear to agree fully.

If in reading one Evangelist we find a Matter related obscurely, we don't know whether we shall find it more clearly express'd in another. But by reading this *Harmony*, we are eased of that Doubt, because with one glance of an Eye, we see what all the four Evangelists have said of the same Subject.

Meditations Chretiennes & Metaphysiques : i. e. Christian and Metaphysical Meditations. By Father MALEBRANCHE, Priest of the Oratory. A new Edition, augmented with a Treatise of the Love of G O D, and in what Sense it ought to be disinterested; And three Letters to Father Lamy, a Benedictine, Author of the Book, Entituled, *Connoissance de Soimesme*. Printed at L I O N S, in Twelves. 1699.

THESE *Meditations* having been divers time printed already, we shall only take Notice of what is added in this new Edition. For the better understanding of this Matter, we must take Notice, That Father Malebranche maintains, That disinterested Love, or that which is altogether independant on a desire of being happy, is impossible. He believes, That the Love of Good-will, which all Men have naturally for themselves, or that invincible Desire, which we have for the Perfection and Felicity of our Being, is the general Motive, or natural Principle, of all the Motions of the Soul, and that the Will, as far as it is capable of Loving, is no other than that Desire of solid Happiness, which God imprints in us, without Intermission, to bring us to the Love of himself, as our Chief End. Father Lamy, on the contrary, in the 5th Volume of his *Connoissance de Soimesme*, or *Of the Knowledge of ones Self*, pretends, That this disinterested Love is possible; and that the Will is different from the Desire of being Happy. This is the Essential Difference betwixt the Sentiments of those two Authors.

Father Lamy, in the last Chapter of his third Tome, *Of the Knowledge of ones Self*, having combated the Lawful Love of our Selves, under the odious Name of Self-love, and cited some Passages of Father Malebranche's Book, to support his Opinion, the latter took it ill, and so much the more, that some of his best Friends alledged, That he was obliged to write on that Subject, otherwise his Silence would confirm the Report that was already spread abroad concerning him. Upon this he composed his Treatise, *Of the Love of God*; in which he proves, That the Desire of being Happy is invincible; and, That all Men seek after Happiness in whatever they do, be it good or bad. Whence he concludes, That the Love of God, independant on the Motive

tive of being Happy, is impossible. But he distinguishes the Motive from the End, the Principle necessary to all Love, from the Term that we freely propose to our selves. Then he clears up several Difficulties, which are usually raised against it, and from what he hath said infers twelve Consequences which succinctly express his Thoughts of those Opinions, which make so much Noise at present.

Father *Lamy*, in the 5th Tome of his *Knowledge of ones Self*, complains of it as a Reproach, that Father *Malebranche* says one of his Friends had unhappily engaged him in Writing, and in defence of himself says, He only quoted Father *Malebranche* against the Illusions of an Heretick, who transformed Self-Love into Divine Love: Then he brings from Father *Malebranche's* Works, abundance of Passages against Self-love, and applies them in favour of Disinterested Love: Whence he concludes, That Father *Malebranche* had no reason to write his Treatise *of the Love of God*, as if that Treatise were contrary to the preceding Works of that same Author. This is what gave Occasion to the three following *Letters*.

In the First Father *Malebranche* shews, That Father *Lamy* alters the Case, the Question not being concerning *Self-love*, but concerning *the love of our Selves*, or a Desire to be Happy, in the last Chapter of his *Knowledge of our Selves*: 1. Because the Author against whom Father *Lamy* cites him, does not defend the Love of our Selves in so far as it is vicious and corrupted. 2. Because all the Reasons brought by Father *Lamy* against his Adversary, do not at all relate to that Self-love which all the World condemns, but to the Desire of being Happy, or the love of our Selves; so that had Father *Lamy's* design been what he now says it is, he should only have attacked an imaginary Error, and that too by a strange sort of Arguments.

In the Second *Letter* Father *Malebranche* shews, That his Passages, quoted by Father *Lamy*, in favour of that disinterested Love that he defends, have no relation to it; so that in those two first *Letters* there are abundance of Things which may serve to clear up the Question of disinterested Love.

But it is principally in the Third, That Father *Malebranche* handles this Question. He applies himself chiefly to remove the equivocal Expressions, that deceive the Patrons of this pure Love, which is independant on a Desire of being Happy, and informs

us of the dangerous Consequences of that Opinion. Nevertheless in this *Letter*, as well as in his *Treatise of the Love of God*, and other Works, he carries the disinterestedness of *Love*, as far as possible; for, says he, there can be no culpable Excess therein, but in an imaginary disinterestedness, which instead of purifying *Love* serves only to abolish it. For the better understanding this Controversie, and that we may the more easily see which of the Authors is in the right, the last Chapter of the third Tome of the *Knowledge of ones Self*, and an Article of the 5th is added to the Book.

Numismata Imperatorum, Augustarum & Caesarum, à Populis Romanae, Ditionis Græce Loquentibus ex omni Modulo Percussa, &c. i.e. The Medals of the Emperors, Empresses and Caesars: Struck in all Sizes, by the Subjects of the Roman Empire, who spoke Greek. By which the Names of Cities, Dignities, Prerogatives, Societies, Epocha's, Deities, famous Magistracies, Festivals, Plays, Conflicts, and many other Things relating to them are described. By JOHN VAILLANT, M. D. and Antiquary to the Most Serene Duke de Main. Printed at PARIS, in Quarto, 1699.

MONsieur Vaillant's Name is too well known in *Europe*, not to excite the Curiosity of the ablest Antiquaries, when any Book is published by him. The first that he composed under the Title of *Præstantiora Imperatorum Numismata* was so well received, that the *Learned* pray'd him to publish a second Edition, which he could not refuse them, and augmented it with so many Curious Medals, which he had seen in the Closets of Princes, or had collected in his Travels, that 'twas rather a new Work, than a new Edition. There was a very bad Edition of it published in *Holland*, but the *Paris* Edition, [in 2 Vol. 4to] is excellent, and contains the most valuable Medals of Emperors and Empresses, in Silver and Gold, and Middle-sized Copper: To which is added, above 500 great Medals, with the Reverses, according to their Sizes, the Explication of which were absolutely necessary for understanding the *Roman History*, and their most famous Writers.

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The Second Book published by our Author was, *The History of the Seleucides*, which appeared so much the more surprizing, that there were scarce any Monuments left from which it could be composed. The Medals struck in honour of that Prince, furnished Ample Matter to M. *Valliant*, tho' it would have been but very barren to any other Author. He hath disentangled, by means of the Epocha's which were marked in the Memoirs of the Kings of *Syria*, the Names of *Seleucus*, of *Antiochus* or *Demetrius*, whom the Ancients did not well understand, and which are so confounded in their Histories, that they were obliged to feign Surnames to distinguish them, and to call one *Sideles* (Hunter) another *Gryphus* (or Great Nose) and so of the rest. The Names of those Princes being restored, our Author shews the Duration of their Empire, which commenced in the 442 of *Rome*, upon the Ruins of the Empire of *Alexander* the Great, and continued till the 690 that *Pompey* reduced it into a Province, and left only to *Comagena* to *Antiochus* whom he despoild of a great Kingdom.

This able Antiquary hath such another History of the *Ptolomees* of *Egypt*, which being already composed, and the Medals belonging to it engraved, the Publick may expect the Benefit of it in a little time.

'Twere to be wished, That the learned World could entertain the same Hopes, as to his Design of a Continuation of all the Medals struck in the Names of the Emperors, but as the Undertaking is Magnificent, the Expence would be Excessive, and not to be born by any other than some Mighty Prince. The Author published a-part at his own Charge, *The Roman Colonies*, in Two Volumes, *Folio*, which have also been abused by a sorry Foreign Edition.

After the Discovery of so many valuable Monuments, the Learned had nothing further to desire on this Subject, but a continuation of the Greek Medals of the Emperors, wherein our Author hath fully satisfied them by this Book, he hath reduced those Medals into the same Order as he did the Latin Ones, in his *Præstantiora Imperatorum Numismata*. In this Book all the Greek Cities are enumerated, the most considerable under the Name of *Metropolis*, with the Emperors that granted those Privileges. The Right of Primacy enjoyed by some Cities, is neatly expressed in a few Words, as also those that were Sanctuaries, or call'd *Sacred*, and thereupon exempted from quartering Soldiers and

granting Subsidies. Others are recommendable for their Founders, as *Bizantium* and *Nice*, others for their Magistracy, many for the Plays solemnized in Honour of the Emperors, and some that by Gratitude, Flattery or Meanness of Spirit, honoured the Memory of the Dead, and endeavoured to obtain the Protection of the Living.

Histoire des Conciles Generaux : i. e. An History of General Councils held in the East and West, since the time of the Apostles, to the Council of *Trent*. With Dissertations relating to the Customs of the Gallican Church and Kingdom. In Two Tomes, 12^o. the first containing 276, and the second 320 Pages. Printed at *Paris*, 1699.

WE may easily conceive by the Form and Size of those Volumes, That our Author must handle his Subject in brief; and we think fit to acquaint the Publick, that he is much shorter upon the History of the Councils, than upon the Reasons of their being called, and the Difficulties raised on occasion of them.

The first Volume contains, The History of all the Councils that the Church of *Rome* accounts General, from the Council held at *Jerusalem* in the 34th Year of our Lord, according to our Author's Computation, in which the Apostles chose *Matthias* for their Colleague, to the Council of *Constance* in the Year 1415.

After the Death of the Apostles, the Use of Councils continued in the Church as an inviolable Tradition. The first taken Notice of after those times were some particular Councils held in *Afric*, by St. *Cyprian*, about the Baptism of Hereticks. This Controversie had its rise in the East from a Decree by some Bishops assembled at *Cogni* in *Lycania*, a Province of *Asia Minor*, importing, That neither the Ordinations, Baptisms or any other Sacred Action performed by Hereticks ought to be held valid by the Catholic Church. This Opinion spread from thence into *Afric*, being maintained first by *Agrippian*, Bishop of *Carthage*, and afterwards vigorously defended by St. *Cyprian*, who, they say, was zealous for the Tradition of his Church.

He assembled three successive Councils on this Subject. In the two first it was decreed not to allow the Baptism of Hereticks, St. *Cyprian* informing Pope *Stephen* of what passed in those Assemblies, he answered, That if any Person returned from his Heresie to the Faith of the Church, nothing ought to be innovated, but that the Tradition ought to be observed, and the Heretics received by Imposition of Hands, *i. e.* by Repentance.

This did not satisfy St. *Cyprian*, who wrote a long Letter to *Jubaian*, wherein he opposes the Ancient Custom of his Church, and a great number of Passages of Scripture, to the Traditions alledged by Pope *Stephen*, who our Author says, he treated a little unhandsonly, *but always preserved the Union of Charity, and by his Martyrdom attoned for that Passion which in the heat of Dispute he discovered against Stephen.* Upon Receipt of the Pope's Answer, St. *Cyprian* held a 3d Council at *Carthage* of 87 Bishops, where 'twas again concluded, That Baptism conferr'd by Hereticks was null. There are many Learned Divines still of Opinion, That St. *Cyprian* and his Party argued more consequentially than their Adversaries; but, according to our Author, it appears by a Fragment of *Dennis* of *Alexandria*, preserved by *Eusebius*, that *Stephen's* Opinion prevailed at last, and the Churches of *Afric* reunited with those of *Rome*.

As to St. *Cyprian*, we don't read, That he changed his Opinion, but, if we may believe St. *Austin*, in his 45th Epistle to *Vincent*, 'tis likely he did, and that the Donatists willing to maintain their Stubbornness by the Suffrage of so great a Man suppressed his Recantation.

Before those Councils, several were held at *Rome* and *Carthage*, against the *Novatians*, of which our Author gives a short Abridgment. Ten or twelve Years after two Councils were held at *Antioch*, against *Paul* of *Samosatia*, Bishop of that same City, whose History and Opinions are too well known to be insisted on here.

'Tis said, That during the Persecution by *Dioclesian* and *Maximinian*, there was a Council held at *Sinuesa* in *Campania di Roma* against Pope *Marcellin* for sacrificing to Idols: But our Author doubts this; 1. Because 'tis not likely, that 300 Bishops who are supposed to have made up this Council, could assemble during that severe Persecution. 2. *Eusebius* and *Theodoret* make him a Martyr, without mentioning his Fall, though too considerable to be omitted. And, 3. That *Petilian*, one of the chief

lars of the Donatists, and a great Enemy to the Bishops of *Rome*, accusing Pope *Marcellin* with Idolatry, was boldly answered by St. *Augustin*, That *Marcellin* was never guilty of that Crime.

Nineteen Bishops assembled at *Eleira* in *Galicia* in the Reign of *Constance* and *Galerius* to adjust the Discipline that was to be observed in regard of those that fell away. But the time of this Council is not agreed on. Our Author places it in 305. because they decreed, That if any one broke an Idol, and was killed in the Action, they should not be accounted Martyrs. This was done by St. *Eulalia*, a Spanish Virgin, who did also spit on the Judge's Face, and yet is honoured as a Martyr in *Spain*; so that it's probable this Canon was made after the Action of that Saint, because, had it been done before, she would not have been placed amongst the Martyrs; and it is certain, That this Saint suffered Martyrdom in 303 or 304. and by consequence that this Canon was made in 305 or later. 'Tis also certain, That the Fathers of that Council made this Decree on the Occasion of the Martyrdom of St. *Eulalia*, whose rash Zeal was imprudently followed by abundance of Christians. This Assembly left behind them Footsteps of a very severe Discipline, which occasions *Baronius* to reject them, as a Council tainted with Novatianism, from which our Author endeavours to acquit them.

The Council of *Ancyra* which regulated the Authority of the *Chorepiscopi*, gives our Author occasion to treat of their Dignity and Origin, and of the time when they were abolished. They were Bishops settled in Country Towns and Villages, to exercise the Episcopal Function, with a Dependance on the Bishops of Cities. Their Rise (he says) was owing to the Idleness and lazy Temper of the Bishops who were very well pleased to be eased of the Episcopal Function, that they might more frequently attend the Courts of Princes, whence it came to pass that those *Chorepiscopi* became True Bishops insensibly, by exercising the whole Episcopal Function independantly. By this means the Sees were a long time vacant, which was no way displeasing to Princes, who made no halt to chuse others, because they enjoyed their Revenues in the mean time. Our Author informs us, That the *Chorepiscopi* were abolished in the East in the beginning of the 10th Century, as they were in the West almost at the same time.

After discoursing on some other Ecclesiastical Assemblies, our Author comes to the History of the first general Council, which is
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that of *Nice*, after Peace was restored to the Church by the Reign of *Constantine* the great. Our Author dispatches the Transactions of this Council in 4 Pages, as being a thing well known. Nor is he larger upon the 1st Council of *Constantinople* which is the second General Council of the East, or on that of *Ephesus*, the third General Council held on Account of the Nestorian Herefie. He observes in regard of this Herefie, That at first it appeared rather to be Ignorance in *Nestorius*, than Malice; and that he had never read the Fathers, nor the Manner how they explain the Virgin to have been the Mother of God. And as to the other Errors charged on him, he vindicates him by the Authority of *Socrates*; saying, That if he alledged, That the Virgin was not the Mother of God, it was left he should be obliged to believe, That the Word could suffer, which was purely his Ignorance of the Doctrine of the Communication of Properties.

The Council of *Chalcedon* was the 4th General Council, and held on Occasion of the Eutychian Herefie, which confounded our Saviour's two Natures: Our Author gives us the History of this Ancient Heresiarch, and of all that passed concerning him before and after the Council.

The 5th General Council was held at *Constantinople* in 553. against the *Acephali* or *Eutychians*, who endeavoured to ruin the Authority of the Council of *Calcedon*, because of the three Chapters that were received there, *i. e.* The Writings of *Theodorus* of *Mopsuestia*, those of *Theodore* against *Cyrillus*, and the Letter of *Ibas* Bishop of *Edeffa*: And because the Condemnation of *Origen* gave occasion to those Troubles. Our Author gives a large Account how that Condemnation was decreed both in the East and West. That which occasions the Difficulty is that *Origen* had even in the Orthodox Party, those that were his Enemies. To remove this, Our Author distinguishes betwixt two sorts of *Origenists*, the one favour'd *Origen's* Person and Sentiments, by putting an Orthodox Sense on them; such were *St. Denis* of *Alexandria*, *St. Basil*, *St. Gregory Nazianzen*, &c. Others favour'd his Person and Opinions in the Erroneous Sense, and maintained, that they were not Errors, amongst those he reckons *Eusebius* of *Cæsarea*, who only maintained the Doctrine of *Origen* concerning the Trinity, because being an Arian himself, he took *Origen's* Words in the Sense which they seem to have at first Reading, and with

with him our Author joyns *Didymus* of *Alexandria* and *Rufinus*.

There were others, and amongst them *St. Chrysostom*, who neither concern themselves with *Origen's* Person nor Sentiments, and yet were loath to condemn him, because the Practice of condemning a Person after his Decease was not then customary.

Our Author resolves Three great Questions in Relation to the 5th General Council.

1. If the Church can condemn a Person after Death.
2. How the 5th Council can be reconciled with that of *Chalcedon*, since the one condemned the Letter of *Ibas*, and the other approved it. And,
3. How Pope *Vigilius's* Lightness and Inconstancy in Relation to the three Chapters may be excused.

He declares for the Affirmative as to the first Question, because of the Authority of the fifth Council, confessing that otherwise the Question would be difficult, there being very strong Reasons *pro* and *con*.

To the second he answers, That when the Council of *Chalcedon* declared the Letter of *Ibas* Orthodox, they did not so much consider the Terms, in which the Letter was conceived, as the Sense that Bishop put upon it. 2. That we must not take the Interlocutions of some Bishops in a Council, for the Definition of all the Assembly, and by Consequence tho' some Bishops declared *Ibas* Innocent, upon the reading of his Letter, that Judgment must not be ascribed to the whole Council, who did not justify him till after he had condemned *Nestorius* and his Doctrine, which he had defended in his Letter.

Before he answers the 3d Question, which is to justify the Inconstancy of Pope *Vigilius*, he gives us the History of that Pope, which is enough to form a bad Idea of him in our Minds, he says he was a long time a Schismatick; whence he concludes, That nothing he did can be drawn into Consequence, till he became lawful Pope, after the Death of *Sylvester* his Competitor, that if he opposed himself since to the Condemnation of the three Chapters, it was out of a Desire he had to maintain the Council of *Chalcedon*, whose Authority he foresaw would be ruined if the three Chapters were condemned: And because of his Ignorance of the Greek Tongue, it was long before he knew
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the Errors of the Writings that were condemned in the Fifth Council.

The 6th General Council of the East was held at *Constantinople* in 680 against the *Monothelites*, who were a Branch of the Eutychians. It is asked, on this Occasion, if the Acts of the Council were falsified, as those pretend who deny, that Pope *HONORIUS* was condemned there. Our Author maintains the Truth of them by Reasons that cannot well be answered.

The 7th General Council of the East is, according to our Author's Calculation the 2d of *Nice*, held in the Year 787. where the Worship of Images was established. Here he gives us diverse considerable REMARKS on the Subject of this Council.

1. He informs us, That that call'd the Heresie of the *Iconoclastes*, did not begin by the Emperor *Leo the Isaurian*, but was advanced near 200 Years before by *Xenias*, who after being made Bishop of *Heliepolis* in *Syria*, would abolish the Images in his Church, *An. 470*. He taught, That we ought neither to have the Images of our Lord nor of the Saints: But, says our Author, *the Blasphemy of this Wretch had no Consequence, for the Worship of Images was not openly combated till the time of Leo, the Isaurian.*

2. Our Author maintains against the Partisans of the Court of *Rome*, That Pope *Gregory II.* who excommunicated the Emperor *Leo*, did not forbid, the Romans and other Italians to pay him the Tribute that was due to him; and that there's no Example of the Usurpation of that Power before *Gregory VII.* who lived in the 11th Age, and was the first that opened the Door to his Successors to attack the Temporal Power of Kings.

3. In regard of Images, the Author confesses, there's great Appearance, that in the three first Ages, there were none erected in the Churches, nor in the Oratories of the Faithful; *For had they been in use at that time, the Fathers would not have upbraided the Pagans with the Adoration of their Insensible and Inanimate Idols; or at least the Pagans would have defended themselves by objecting these Images to the Fathers, because though there be a difference betwixt that Worship which the Catholicks render to Images, and that which the Pagans give to their Idols, yet they seem to agree in the External Act.* Nay, even the Jews did not upbraid the Christians with their Images in the Three
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First Ages, though it be very well known how much they abhor them.

4. But 'tis certain, that (according to our Author) Images were in use in the fourth Age, that is to say after Idolatry was destroyed, and Christians sufficiently confirmed in the Worship of the True God; but 'tis not to be thought that they had any Honour paid them by the Faithful immediately upon their Establishment, they were only looked upon as useful for the Instruction of the Ignorant till the 7th Age. St. Gregory who lived at the end of the 6th, reproves Serenus Bishop of Marseilles, for having demolished the Images, under pretence, That it was not lawful to adore them, because though the Faithful were not to put any Honour upon them, they did nevertheless give them a rough Idea of the History of the Life of the Saints, that they represented. Therefore he exhorts the Bishop to restore the Images, but to forbid the Adoration of them. *It is certain (says our Author) that the Word to adore in St. Gregory ought to be understood of all sorts of Adoration, Honour and Respect, according to the Custom of that Time.*

The second Council of Nice, which relates in great Numbers, the Authorities taken from the Fathers for Images, does not quote one from the three first Ages, and most of the Passages they quote of the Ages following don't prove the Worship, but only the Use of IMAGES, for the Instruction of the Weak and Ignorant.

5. Though that Custom was introduced into the Church in the 4th Age, our Author does not therefore believe, That it was received into all Churches, for particular Reasons, which the Bishops could dispense with. Thus he answers the famous Passage of St. Epiphanius against Images, which he does not at all deny, but alledges, He had particular Reasons to disapprove the Use of Images in his time, and perhaps because there still remained some danger of Idolatry.

6. As to the Use of Images of the Divinity, as of the Eternal Father in Humane Shape, such as is now used in the Church, our Author confesses, That it is against all Tradition, and that it is an abuse permitted as a less Evil, to prevent a greater, *viz.* Scandal.

This Council determined, That Images may be honoured with all sorts of External Marks of Respect, not absolutely in themselves, but only with Relation to the Originals they represent:

And

And our Author endeavours to answer the Objections against this Definition.

In answer to the 36th Canon of the Council of *Elvira*, he says, amongst other things, That the Worship of Images is in different in it self: And that Religion may be without Images or their Worship; and says, It is only a Point of Discipline, as to which the Church may make Laws to oblige all Catholics.

7. The Council of *Frankfort* hath always made the Defenders of Images very uneasy; for our Author confesses, That that of *Nice* was desperately shook by it, since all that they advanced in favour of Images was refuted in that of *Frankfort* Word by Word. The Doctrine of the Council of *Frankfort*, was confirmed by four Books, Entituled, *Caroline*, either because they were composed by *Charlemagne*, in whose Reign that Council was held, or perhaps because they were wrote by his Order. An Assembly was held at *Paris* in the Year 824: composed of the Bishops of five or six Provinces, which also forbad the Worship of Images. Our Author endeavours to ward off this Blow by some Distinctions, the Weakness of which are obvious to every Reader.

The 8th and last General Council of the East was held at *Constantinople* against *Phorius*, elected Patriarch of that City. in 869.

Our Author comes next to the General Councils held in the West.

The first was that of the *Lateran*, held in 1122. against Investitures.

The second was held there also against the Schism of *Anaclet II.* in 1139.

The third was held in 1179. to remedy the Schism that usually happens at the Election of a Pope, and for extirpating the Waldenses and Albigenes. 'Twas this Council that determined, That he who has two thirds of the Suffrages of the Cardinals, should be lawful Pope.

The fourth General Council of the West was held at *Rome* in 1215. This is the Council that those Persons build upon, who maintain the Authority of the Popes over Kings in Temporal Matters. This Council was chiefly assembled to dispose of the Lands taken from the Count de *Tholouse*, because of his sup-
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porting the Albigenfes. It appears by the third Canon, That the Count was effectually deprived of his Lands by the Authority of this Council; and that Kings themfelves and all Sovereigns were threatned to be depofed, if they did not affift in the Execution of that Canon. That fame Council ordered, That if a Temporal LORD, being required by the Church to clear his Country of Hereticks, neglect to do it, he fhall be excommunicated; and if notwithstanding the Excommunication, he continue obftinate, he fhall be informed againft to the Pope, that he may immediately declare his Subjects abfolved from their Oath of Fidelity: And, that which is yet more exprefs, the Council includes in this Sentence, thofe who have no Superior, that is to fay, Kings, as thofe of the Court of *Rome* explain it. Our Author maintains againft them, That this was not the meaning of the Council: His beft Argument is, That this Canon has not the ordinary Stamp of Authority, viz. *Sacro approbante Concilio*, that it is one of thofe Heads which *Matthew Paris* fays, appear'd harfh to divers of thofe who compofed the Council, and that the Authority of Kings is eftablifhed in the Scripture. This he proves by divers Ancient Doctours of the Church, and confutes the Reafons formerly alledged by *Gregory VII.* to prove, That he had Authority to depofe the Emperor *Henry IV.*

The 5th Council of the Weft was held at *Lions* in 1245. about the Emperor *Fredrick II.*

The 6th Council was alfo held at *Lions* in 1274. about the Schifm of the Greeks.

The 7th was held at *Vienna* in 1311. on Account of the Knights, Templers, as to whole Condemnation, our Author fays, there are fo many Things to be faid *pro* and *con*, that the beft way is to leave the Judgment of it to God himfelf.

The 8th is that of *Conftance*, held in 1415. to remedy the Schifm of the Church: Our Author, on this Occafion, juftifies the Gallican Church, which feparated from the Obedience of *Urban VI.* and held with *Clement VII.* He pretends to vindicate this Council from the Charge of having violated their Faith to *Jerom* of *Prague*; and feems to think it uncertain, whether they determined or not, that Faith is not to be kept to Heretics, but offers nothing confiderable for either.

The Council of *Bafle* held in 1431. comes next, where our Author gives the Hiftory of that Councils, with the Hiftory of the
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Pragmatical Sanction to the time of *Francis I.* And then he treats of the Authority of this Council, and of that of *Constance*. He defends the Council of *Basle* against Pope *Eugenius*, who did all he could to dissolve it, because many of their Conclusions were against his Interest, because they maintained the Authority of Councils to be Superior to that of the Pope, and aimed at a Reformation of the Church in Head and Members. This Council determined in favour of the blessed Virgins Immaculate Conception. Our Author gives us the History of what happened in *France* about that Controversie, and of the Disputes betwixt the Franciscans and Dominicans upon that Subject. The Faculty of Theology of *Paris* admits none to the Degree of Batchellor or Doctor, who don't swear to maintain the Immaculate Conception; but at present the Church of *Rome*, holds by the Extravagant of Pope *Sixtus IV.* who leaves the Question undetermined, and forbids the treating of those as Hereticks that deny the Immaculate Conception.

In the History of the *Pragmatica* our Author explains the Manner of chusing Bishops formerly, and the Changes that have since happened on that Account. He gives us the History of the *Pragmatica* in *France*, till the time it was intirely abolished by the Concordat betwixt *Francis I.* and Pope *Leo X.* and takes Notice of the Opposition made to that Prince when he published the Concordat in *France*.

Our Author takes no Notice of the Council of *Trent*, because 'tis not acknowledged in *France*, as an Oecumenical Council, but he takes an Extract of the Articles of that Council, which are against the Royal Justice and the Liberties of the Gallican Church, out of the Register of the Council held at *Paris* in the Name of the States, *April 1593.* He concludes with two Dissertations concerning the Celibacy of the Clergy and Marriage according to the Laws of *France*, in which there are many curious things. We hope the Importance of the Subject; and the great Concessions in this Book, by a Popish Author against Image Worship and the Pope's Authority, will make amends for the length of this Account.

Refutation du Systeme de M. Faigy sur la Trinité: i. e. A Confutation of M. Faigy's System about the Trinity, Entitled, The Alteration of Theological Opinions by the Philosophy of Aristotle: Or, The False Ideas of the Schoolstics upon all Matters of Religion. Printed at Luxemburgh, 1699. 8vo. Pages 300.

THE Author of this BOOK is Father *Hugo*, a Premonstrant: He is very severe in his Preface upon *M. Faigy* for undertaking to reform the Stile of the Church, and to substitute new Notions instead of those which have obtain'd in the Church above four Centuries.

M. Faigy advances, That it is false that each Person of the Trinity hath Properties Intrinsic and Incommunicable to the other two. He alledges, That the Primitive Fathers did not acknowledge those distinct and personal Qualities, because there is nothing in one Person, that it is not essentially in the other. Otherwise, if the Quality of the Father is Proper and Intrinsic to the Father, in Exclusion of the Son; It is not any longer True, that the Son is intirely the same with the Father. The Hypothesis of the Father separates him absolutely from the Son, by his Paternity, which is his Real and Specific Character. Father *Hugo* answers, That the Fathers did always except the Paternity from those Perfections, which are common betwixt the Father and the Son; and held, That the Paternity was not Communicable to the Son, nor the Sonship Communicable to the Holy Ghost. The Three Persons are alike in every Thing, except the Relations of Father, Son and Holy Spirit, which distinguish them, and are Incommunicable amongst them. *St. Athanasius*, when he says, The Son is the Perfect Image of the Father, makes this Resemblance to consist in Eternity, and not in Identity of Properties; for by indentifying the Relative Attributes of the Father and the Son, they should have made one and the same Person, in which case he should have yielded the Causes to the *Sabellians* or *Unitarians*, who are here called *Monarchies*. The Son is the True Image of the Father, and by their Consubstantiality, by their Mutual In-dwelling, by their Identity and Inseparable Operation; but their Conformity does not include their Personal Distinctions nor Relative Properties. 'Tis true, That

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St. Gregory Nazianzen says, *There's nothing wanting in the Son to be the Father*; whence it follows, That there's no Mode or Form in one of the Persons, that is not in the others. But he likewise acknowledges that the Denominations of Father and Son distinguish them really, and that their Reciprocal Relations separate them essentially. Father *Hugo* proves it by the Mystery of the Incarnation. The sole particular Person of the Son is Hypostatically united to the Humane Nature. The Union was not in the Person of the Father and Holy Ghost. But this Truth is destroyed if there be not a Real Property, which is not common betwixt the Father and the Son; for by suppressing this Property, there should only remain one Common Nature of one Individual and Numerical Unity. Then, to the end that the Son alone should be Incarnate, there must be in him something Proper and Singular, that is the Immediate Form of the Union. Moreover, the Word *Hypostasis* fixed on by the Council of *Alexandria*, to signify the Persons of the Trinity, is without Sense, Vain and Chimerical if the Personality be not Real and Formally Distinct from the Essence. In fine, there's no solid and positive Trinity, if there be no positive Propriety, since the Trinity doth not consist in a Trinity of Substances and Natures.

This way of arguing was necessary against the Arians, who objected, That if the *Hypostasis* and *Paternity* be only Extrinsic Denominations, and if the Father and the Son be substantially the same, the Son may be the Father, and the Father the Son, which tends towards Sabellianism. By Consequence an Internal and Special Property must be allowed for each Person. On the other hand, they enquire wherein precisely consists those real Properties and so Incommunicable, that the Son cannot be the Father, and the Father cannot be the Son, for in this Case we must establish a Tritheism. M. *Faidy* alledges, That the Relation of Father and Son, is nothing but a pure Relation of Subordination, that hath nothing Real and Intrinsic, and which cannot be the Constituent and distinguishing Principle of the Persons. Father *Hugo* cries out against this Hypothesis with all his Might, and maintains, That the mutual Relations betwixt the Persons, are Positive and Constitute a Real and Effectual Distinction; and that it is Heresie to look upon them as Pure Abstractions, and Simple Names of Order and Oeconomy. The Son who is begotten, can-

not be the Father, who begot him, and this Relation being different, it cannot be reunited in each Person.

M. Faigy says further, That he finds no Inconveniency in asserting, That the Divine Essence hath engendred the Divine Essence: And Father *Hugo* admits only a Simple Communication, without Multiplication of the Divine Essence, but so however that it passes whole and undivided to the Person of the Son. M. Faigy explains himself at last, and makes no scruple to deny it to be a Heresie to own three Natures and three Substances in God, as three Men are three Individuals in the Humane Nature, which is common to them. He adds, That this Proposition, [*There are Three Gods*] contains no hidden Poison; and that it was not banished common Discourse, but only out of a Prudent and Politic Consideration; He quotes *Tertullian* for his Author, and alledges, That that African Doctor does not deny, but says, That to speak Sincerely we must agree to it; and declares freely, That the Reason which obliged the Church to forbid Believers to say, *There are three Gods*, when they acknowledge three Persons, of which each is God, was lest that Confession should in time deprive Christianity of the Glory of Martyrdom. *The Pagans did not persecute the Christians, but because they would not confess a plurality of Gods; and it is certain* (continues *Tertullian*) *that if it had been allowed them to say, That there were divers Gods, we should have been absolved before the Tribunals.*

Father *Hugo* answers, That, in the Judgment of the whole Church, it is Monstrous Error and Erroneous Heresie, to admit three particular Essences in the Divinity. He proves it by this Invincible Argument:

An Infinite Nature must be necessarily One, and Exclusive of Plurality; for we cannot conceive Two Infinities: If One Only Infinite don't fill up All, it is not Infinite; and if it fill up the Whole Idea of Infinite, it excludes all other Infinities.

This is a Demonstration. Then as to *Tertullian*, who (M. Faigy says) ascribes the Suppressing the Doctrine of the Three Gods to Policy. Father *Hugo* confutes him from *Tertullian* himself, who presses the Unity of One God in a thousand Places

Places against the Manichees. The Arians did frequently upbraid the Orthodox with this Opinion of Three Gods, and they did as often justify themselves against that Charge. Father *Hugo* clears their way of expressing themselves from the Objections that M. *Faury* raises against it; and likewise defends the School-Men against Monsieur *Faury's* Pickant Raileries on that Head.

Consensus Orthodoxus, sive Harmonia Ecclesiastica: i. e. The Agreement of the Orthodox, or Ecclesiastical Harmony: Of which a Specimen is here given upon the Common-Head concerning JESUS CHRIST. By Caspar Loescherus, Professor of Divinity, Pastor of the Church of Witteberg and General Superintendant of the Circle of Saxony. Printed at WITTEBERG, 1699. In 4to. containing 17 Sheets and half.

THE Reverend Author hath made it his Business from his Youth, to find how he might reconcile Grave and Orthodox Men, who seem'd to contradict one another in Matters of Faith, by weighing the Hypothesis on both sides; and designed to publish an entire System of such Reconciliations, but being disappointed, he hath published this as a Specimen of that Work, of which we shall give a few Instances.

Menzerus wrote, That Christ was God according to the Humane Nature; which another opposed; and *Loescherus* endeavours to prove them both Orthodox, thus: The one rightly denied, That Christ was G O D according to Humane Nature, *οὐσικῶς, ὑποσῶς*, by reason of Natural Union in the usual Sense, as to the Identity or Confounding of the Natures, &c. And the other truly affirmed, That Christ was God according to the Humane Nature, in an unusual and particular Sense *ὑποστατικῶς, ἡνωμένῳ*, on Account of the Personal Union, and Communion, and Personal Attributes.

Calovius was of Opinion, That Christ's Satisfaction and Mediation began at his Circumcision; which others opposed, alledging,

ing, That they rather began with his Incarnation. Our Author acknowledges, There's no Contradiction betwixt those two Opinions, if we explain *Calovius's* Meaning concerning the Principal Act of his Satisfaction, *viz.* the Effusion of Blood, which began with his Circumcision.

Some again maintain, That the Humane Nature of Christ or his Flesh Quickens or makes us alive; and others deny it, yet neither of them are in the wrong, according to our Author, for Christ's Humane Nature may be considered, as not united to the Godhead, and only with Respect to its own Natural Properties, that agree to it of itself, meerly on the Account of its Humanity. Or it may be considered with respect of the Union, and of the Divine Properties, that were communicated to it by Virtue of the Hypostatical Union. That it quickens us, considered as meerly Humane, cannot be allowed; but that it does so, if considered as united to the Godhead, must be granted: And thus by shewing, That the one considers Christ's Humane Nature in the Abstract; and the other in the Concrete; he says, they do not really disagree. In that same Manner he reconciles those who differ about Worshipping the Humane Nature of Christ, as *Tillemanus*, *Heshusius*, and others.

Some extend Christ's Intercession for the Elect beyond Time, and others determine it with Time. Our Author reconciles those Opinions by distinguishing betwixt the Possession of Cœlestial Glory, and the Preservation and Continuance of it; alledging, That those who extend Christ's Intercession beyond Time, have respect to the latter; and that those who determine it with Time, have respect to the former.

SACRA PRIVATA, In duas Partes distributa, Quarum una Tractatum continet de Religiosa Solitudine, Privatis Precibus aliisq; Officiis piis, cum Doctrinæ studio conjungendis. Altera Varias id genus Preces, Literatorum (imprimis Juniorum) Pietati augendæ destinatas, &c. i. e. *Sacred Retirement, or Private Devotion, in Two Parts; The first being a Discourse of Religious Solitude, Secret Prayers, and other Pious Duties, as they are necessary to be joyned with the Study of Literature. The Second containing various Forms of such Prayers, designed for promoting the Piety of the Learned, especially of Young Students.* By John Graile, *Presbyter of the Church of England, and of the Diocese of Norwich.* London, Printed for Walter Kettilby, 1699. 8vo. The 1st. Part contains 141. Pages; the 2d. Part 183.

IT hath been truly observ'd, That the Men who are most conversant in Science, and addict themselves to Learned Speculation, are often very apt to neglect Practical Religion; and to look down upon Piety and Devotion, as a great way below them, fit only for the Exercise of little and vulgar Minds. And if the Objects of their Speculation be of a more remote Nature from God (as all *Corporeal* Things with their Affections are) or if they be very numerous and various, exhausting all their Time and Study; or if they require a great Intention of Spirit (as very subtil and profound things in the Mathematicks, and Metaphisicks) so much the more still they take off the Mind from Religion. Nay the most Accurate and Critical Speculations, even in *Theology* and Religion it self, are many times found, where there is little or nothing of holy, sincere, and devout Practice. Men may vigorously apply their Understandings to Divine Matters, distinctly apprehend them, and learnedly discourse and write concerning them, and yet have hardly any Pious Affection or Love for them in their Hearts. It is therefore a worthy and noble Design, which is pursued by the Reverend Author of this Book, wherein he endeavours to perswade the more Knowing part of the World to make their Knowledge truly Useful and Excellent, and of good Effect to themselves, as well as others, by joyning with it the Crown of all other Perfections, a devout and sincere Piety. And tho' he modestly signifies, that he bestowed

his pains chiefly for the sake of Young Scholars; yet it were well if some of the more Learned would seriously and affectionately consider the Honest and Plain-dealing Admonitions given by him, together with such of his Pious Meditations as tend to excite sincere Devotion.

Both Parts of his Book are Penn'd in a perspicuous Style, and with such Purity of the Latin Tongue, as is not very liable to be much censured by the severer Criticks. The first Part is a Treatise containing seven Chapters. The first of which our Author begins with some short Reflections, on the incomparable Excellency of Religion, which he represents to be the One most necessary Thing, both to the Perfection and the Happiness of Man, as well in this World, as the other. Then he descends to the Praise of Learning, which, next to Religion, may deserve the highest Place among all the Things that are valuable to Mankind. And here he particularly, tho' briefly, touches upon the known and acknowledg'd Use of the learned Languages, and of all Parts of Philosophy, together with the undeniable Advantages of an ingenuous Education in the Liberal Arts and Sciences, for the worthy Exercise, the true Ornament, and real Improvement of the Mind of Man. But since, as he observes, the highest Commendation of Humane Learning is its subserviency to Religion; and since all the Glory and Splendor of the most accomplished and refined Literature, if separate from, and void of sincere Goodness, will at last only aggravate the endless Misery of its most celebrated Possessors; he therefore proposes to contribute somewhat towards the happy uniting those two most excellent Things, *Religion* and *Learning*, by recommending the devout Exercises of *Pious Solitude*, to those that retire for the study of Humane Arts and Sciences. To this end he proposes to discourse of these Arguments.

1. Of the great conveniency or advantageousness of Solitude, towards the making a good Proficiency both in Learning and Piety.

2. Of the Obligation that lies upon Students and Scholars, to consecrate their Retirements not only to Learning, but also to Religion.

3. Of the vicious and corrupt Study of Learning, and of the Impiety and Immorality of many Learned Men.

Lastly, Of the private Duties of Religion, which are no less incumbent on Students and Learned Men, than on others, particularly,

cularly, of the Reading the Holy Scriptures; of Pious Meditation; of the Examination of Conscience; and of Prayer to God.

The first of these, *viz.* The Advantageousness of *Solitude*, both to Learning and Piety, is considered by him in the remaining part of his first Chapter; not so as to approve the *Eremitical* Life of those *Ascetics*, who totally and perpetually abandon all Humane Society, through ill Nature, Moroseness, Superstition, or Hypocrisy. But the *Solitude* he recommends is a discreet Retirement, at seasonable times and hours, out of a sincere Love of true Wisdom, and for better Improvement in Knowledge and Goodness. Such a convenient withdrawing from the hurry of Business, the noise and croud of Company, and the Diversions of the World, as is necessary to serious Contemplation, and pious Devotion. How needful such *Solitude* is, to the making any good Progress in Learning and Knowledge, he manifestly shews, both from the Nature of our Intellectual Faculties, which can no where so freely perform their Operations, as in a quiet and silent Retirement; and from the Practice and Example of all sorts of Learned Men, both Ancient and Modern, who have always had their Recesses for Study and Contemplation.

Next he comes to represent, what a Friend *Solitude* is to Piety and Devotion; and of what excellent Use it is, when by withdrawing us from the sight and conversation of Men, it makes us approach nearer to God, and enjoy a more intimate and delightful Communion with him. This he illustrates from the Examples of holy Men in Scripture, (particularly, of *Abraham*, *Isaac*, *Jacob*, *Moses*, *St. John* the Baptist, and our Blessed Saviour himself) who addressing themselves to God, and conversing with him in their solitary Retirements, in Fields, and Mountains, and Deserts, receiv'd admirable Communications of divine Illumination, Wisdom, Grace, and Goodness. And since it was the Practice of the Holy *Jesus*, whose Mind was not liable to any Earthly disturbance, so often to withdraw himself, not only from the Multitude, but also from his own Disciples, that he might Pray to his Father in secret; our Author from hence infers, how necessary it is, even for the most Wise and Learned of us, to take this course; to whom it is so difficult in the midst of those many Objects which we meet with in Company and Conversation, to call off our Minds from the World, and to fix our Thoughts and Affections upon God only.

In his 2d. Chapter, he not only shews how much the Studious are oblig'd to consecrate their Retirements to Piety and Devotion, as well as Learning, but also how utterly vain it is; nay, how pernicious it must needs be, to be most exquisitely skill'd in *Languages, Oratory, Philosophy*, and all Humane Literature; or even in that supreme Science, *Divinity* it self, unless our great Knowledge, both of Nature and the God of Nature, animate and excite us to a reverend Adoration and Imitation of him, and a conscientious observance of his Laws, in all holy and virtuous Practice. Here he graphically describes the dismal state of the greatest *Linguists, Criticks, Mathematicians, Virtuoso's, Naturalists, Philosophers, or Divines*, who live profanely or viciously; how severely they will Repent hereafter, that they were ever Educated in the Study of Learning, of which they have made no better use; and what a dreadful Account they (above all Men) will have to give at the last Day. And he concludes this Chapter with an earnest Exhortation to the *Learned*, not to forget God, and their immortal Souls, in the midst of all their other Studies.

In the 3d. Chapter, that he may shew how necessary such Exhortations are, he largely treats of the inexcusable Vices and Immoralities of Learned Men in all Ages, which have arisen from their contempt or neglect of Piety and Devotion. The prospect of which Rocks, whereon so many great Wits and profound Scholars have been miserably cast away, may be fair warnings to all Students. He begins with some of the most Ancient among the Learned, *viz. The Heathen Poets*, most of whose Works, he saith, are known to be stuffed with fulsome, lewd, and impure Fables, concerning the Adulteries, Incests, Rapes, Quarrels, Contentions, and Murders of their Gods; and the filthy Amours, Ambition, Rage, Cruelty, and Tyranny of their great Heroes, whom they propose as Worthy Patterns for Imitation. He shews how shamefully they have deflow'ed the Muses, polluted their delicate Fancies, and stain'd all their Wit and Eloquence with the Turpitude and Barbarity of Brutish Images and Representations. Of such Poets he gives several Instances, and some of them the most Learned and Elegant that ever wrote; as *Homer, Hesiod, Archilochus, Hipponax, Anacreon, Euripides, Aristophanes, Theocritus*, &c. among the *Greeks*; and *Plautus, Catullus, Ovid, Petronius*, and *Martial* among the *Romans*. Next he reflects on the Impiety, Injustice, Profaneness, and Wickedness of Learned and Polite *Orators*; particularly of *Lucian*, and *Libanius Antiochenus*, and those

those Prodigies of Cruelty and all Vice, *Dionysius, Nero, Caligula*, and *Herod Agrippa*, whose Language was copious, and their Style refined, tho' their Actions were barbarous. Then he comes to *Historians*, who notwithstanding all their Learning, have been wretchedly biassed by unjust Partiality, to the Violation of that Faith and Truth, which ought to be no where more sacredly preserv'd, than in Records, Annals, Chronicles, and all Monuments of History. Examples of this he gives in *Herodotus, Plutarch, Quintus Curtius, Tacitus, Philostratus, Eunapius, &c.* At length he inquires into the Opinions and Lives of the Learned Philosophers, whom *Cicero* calls *the Masters of Virtue*; and who in all Ages have professedly devoted their Studies to the Search after Truth, and the furnishing themselves with excellent and useful Knowledge, for the nobler Entertainment of their Minds, and the better Conduct of their Lives. And yet these very Men, through the just Judgment of God upon their neglect of Piety and Devotion, have been given up to such Blindness and Stupidity, as grossly to contradict, both by their Doctrines and Practices, the very Light and Law of Nature, and the great and known Rules of Religion and Vertue. Some of the Philosophers, as he reminds us, have denied the Existence of a God, as *Diagoras Melius, Theodorus Cyrenaicus, Bion Borysthenites, Leucippus*, and *Democritus*. Others, by the denial of a Providence, have destroyed all Religion, as *Epicurus*. And almost all the Pagan Philosophers have oppos'd the Unity of the Deity by their *Polytheism*. Their Opinions also of Virtue and Vice have been no less Wicked; among which he mentions some of those, that were maintain'd by *Plato*; by *Zeno*, and the *Stoicks*; by *Aristippus* and the *Cyrenaicks*. To these he adds the detestable Faults and Immoralities in their Lives; notorious Examples of which he gives in the abominable Lusts of *Diogenes, Speusippus, Aristippus, Crates, Hipparchus*, and *Xenophon*; in the Self-murder of *Cleanthes, Chrysippus, Zeno, Cato*, and *Cleombrotus*; and the false and virulent Calumnies of *Celsus, Porphyry*, and *Hierocles*.

But, which is most of all to be lamented, there have been, as he shews, in the *Christian*, as well as *Heathen World*, numerous Examples of the great Impieties and Immoralities of Learned Men. He gives various instances of their Atheism, Heresies, and Schisms; of their great Frauds, in ascribing forged and supposititious Writings to the Ancient Fathers, and setting forth their own Works under their venerable Names; also in corrupting

rupting the true and genuine Works of the Fathers, by their Interpolations and Detruncations. He further layes open their Pride and Arrogance, in circumscribing all Truth and Reason within the narrow compass of their own Brains, and not enduring that any should dissent from them, or be thought to know more than themselves; and he justly exposes their angry Cavils, foul Slanders, scurrilous Buffoonry, and sarcastical Rallery, with which they often treat their Adversaries, instead of answering their Arguments with solid Reason. Neither are the Controversial Works of the Grave and Reverend Divines (as he remarks) always free from such bitter Invectives and personal Reflections as are destructive of Christian Charity, and wholly foreign to the Cause they defend. He further tells us, that he might also give many Examples of the Lewdness and Obsceneness of Learned Writers, especially of the Poets, even in Christian Nations, and in these last Ages; but he is not willing to rake such Dunghils. These and such like Vices of the Learned, he represents to be the more heinous, because their Books and Writings are infected with them, whereby the Contagion is spread far and wide, and transmitted to after Ages. The chief cause of which Vices our Author ascribes to their contempt of Devotion, and their neglect of imploring the Divine Blessing upon their Studies; which (if duly sought) would have preserv'd them from such fatal Miscarriages; neither would our Libraries have been so full, as they now are, of the lasting Monuments of their Sin and Impiety, as well as of their Wit and Learning. This 3^d. Chapter seems to be a large Digression, but yet 'tis such as is not unserviceable to our Author's prime Design; and the various Historical Collections contain'd in it may divert the Reader, as well as admonish him.

In the 4th. Chapter our Author enters upon the Consideration of the Religious Duties of the Closet, or Study, and the particular Exercises of Devotion, which ought by no means to be omitted by Scholars or Learned Men, in their studious Retirements for improving their Knowledge. He begins first with the reading the Holy Scriptures, and justly censures their unaccountable Folly, who daily converse with great variety of Humane Authors, but very seldom consult the infallible Dictates of Almighty God in the divinely Inspired Writings. To the frequent and serious reading of which, he earnestly perswades, by the most weighty Arguments taken from their Author, their Anti-

quity, their Subject-matter, their Style, and their End or Scope. And he urges his Arguments in such a manner, and with such Addresses, as are peculiarly accomodated to the better prevailing upon Students and Scholars.

The like Method he also takes in his 5th. Chapter ; where he treats of Pious Meditation ; and in his 6th. Chapter, which is concerning the Examination of Conscience ; and in his 7th. concerning private Prayer : The particular Extracts of which would take up too much room in our Journal. Yet we cannot but observe, that these useful and practical Subjects are handled by him very piously, seriously, and affectionately, with a vigorous Prosecution, and with suitable Applications to the Learned World.

The second Part of his Book consists of Prayers, for Morning and Evening every day of the Week ; and also various occasional Devotions. These seem to us fitly compos'd to answer the excellent End for which they are design'd. The Meditations suggested by them, are such as are not improper to be offer'd up to Almighty God, nor unworthy to be deeply fixed in the very bottom of all Men's Hearts, as well *Learned*, as *Unlearned*. They are such, as being frequently imprinted upon the Mind, may tend to influence the whole Life to a steady, close, and constant Practice of all the great Duties of *Sobriety*, *Righteousness*, and *Godliness*. They contain great variety of pious Matter, as well as diversity of Thought and Expression, for the Enlargement and Elevation of the Soul, the exciting the Affections, and the prevention of Languid, Drowsie, and Wandring Thoughts. If young Scholars will but take the pains to read them, they may at the same time, both warm their Affections with the Ardors of Devotion, and acquire a greater Promptitude in the *Latin* Tongue. Our Author in his Preface gives several Reasons for his Writing in that Language, which we shall not here repeat ; but shall only add the Account he gives of the Occasion and Rise of the Devotional Part, *viz.* That although he consulted, with a just deference, the Excellent Liturgy of the Church of *England*, and some other Ancient Liturgies, for the better directing his Sense and Judgment ; yet he hath not extracted these from any other Forms of Prayers ; but partly from the most select Thoughts of his own Mind, and partly from the Writings of *Cicero*, *Seneca*, *Marcus Antoninus*, and other Philosophers, whose choice Sayings he made no scruple sometimes to insert with a little variation in his *Devotional Offices* ; because they often speak much more
piously,

piously than Christians live. But his chief Assistance in composing these Prayers he had (as he saith) from the Holy Scriptures, and the Pious and Learned Comments of the Ancient Fathers, and other celebrated Christian Writers.

Clarissimi ac Doctissimi Viri, Joannis Gravii, Olim Astronomiæ in Academia Oxoniensi Professoris Savilianæ, Vita: In qua de Illius studiis, Itineribus in Italiam, ad Constantinopolim, & in Ægyptum susceptis, & Libris editis ineditisq; fusè disseritur, &c.] i. e. *The Life of the Famous and Learned Mr. John Graves, formerly Savilian Professor of Astronomy in the University of Oxford. Being a large account of his Studies, of his Travels to Italy, Constantinople, and Ægypt, and of his Works both in Print and MS. By Tho. Smith, S. T. D. and Fellow of the Royal Society. London, Printed 1699, in 4to. pag. 45.*

Since this Piece is not common, nor has as yet appear'd publicly in the World (the Author having only printed some few, and distributed them among his Friends) yet being communicated to us by an Ingenious Gentleman, who was desirous the Learned should have some Account of Mr. *Grave's* Life, we thought we could not oblige them better than by inserting it in this our Journal.

Dr. *Smith* tells us, that Mr. *John Graves* was born at *Colmere* in *Hampshire*, A. D. 1602. His Father, whose Name was likewise *John*, was Rector of that Parish, and happy in his four Sons, whom he liv'd to see grown up, and to out-vie each other in Industry and an honourable Emulation, and to lay the Foundations of an ampler Fortune than he could pretend to give them. The Eldest of his Sons, viz. *John* (whose Life our Author has written) was sent to *Oxford* in the fifteenth year of his Age, where after he had applied himself to close Study, at the term of four Years he commenc'd *Batchelor of Arts*. He was just upon taking his Degree of *Master*, when an extraordinary and an unlook'd-for Accident, upon which the success of his future Fortune depended, prevented his Design. The Warden and Fellows of *Merton College* were then upon choosing some new Fellows into the room of those that were dead, or had left their Fellowships. Among the rest of the Candidates (who by the Statutes of the College were to be all *Batchelors of Art*) our Mr.

Graves

Graves appear'd, who, according to his deserts, was the first that was chose.

Upon his being admitted Fellow of *Merton*, he was oblig'd, according to the Statutes, to four Years close Studying, in which time having made himself Master of all the *Latin* and *Greek* Classic Authors, he bent his mind to the Study of *Natural Philosophy*, and the *Mathematicks*. When this term was expir'd he commenc'd *Master of Arts*, June, 1628. and immediately contracted Friendship with Dr. *Henry Briggs*, the first *Savilian* Professor of *Geometry*, Dr. *John Bainbridge*, the first *Savilian* Professor of *Astronomy*, and *Linacrian* Lecturer of the same College, and with *Peter Turner*, who was likewise Fellow and a noted Mathematician. The familiarity he held with these Persons was a great help to him in his Studies, and excited in him a more ardent Love of the *Mathematicks*. He was not only satisfy'd with running over the Systems of *Copernicus*, *Regiomontanus*, *Purbach*, *Brabé*, *Keplerus*, and other famous Astronomers of this and the foregoing Century, but made himself acquainted with the Ancient, as well *Greek*, as *Arabic* and *Persic*, Mathematicians, who had chiefly treated of *Astronomy*.

About the Year 1630. he was elected Professor of *Geometry* in *Gresham* College in *London*, still holding his *Merton* Fellowship: And among others of his Friends and Acquaintance, our Author says that Archbishop *Laud* was his great Friend and Benefactor. But it seems neither *London*, nor *Oxford* were capable of satisfying the Curiosity of this great Genius: He was for travelling to the Eastern Parts, and visiting those very places from whence the Knowledge and Observations of *Astronomy* have originally been deriv'd to us. Having therefore furnish'd himself, at his own cost, with Quadrants, Sextants, and other Instruments necessary to take the Altitudes and Distances of Stars, the Latitudes of Cities, the Discoveries of Eclipses, and the Dimensions of Pyramids, he resolv'd upon his Travels to foreign Parts: Being upon his Departure honour'd with a Letter from Archbishop *Laud* to His Majesty's Ambassador at *Constantinople*, giving him Commission to purchase, at any price, the *Greek* and *Arabic* MSS. that were of note, which he intended to have presented to the *Bodleian* Library.

Having furnish'd himself with what was necessary, he went on board a Vessel bound for *Leghorn*, in the Year 1637. and in it made the best of his way to that Port; where being arriv'd, he

went immediately to *Rome*; and in that, and other places of *Italy*, spent half a year's time to learn the Language, which was much us'd among the *Turks* in their Sea-Ports. Whilst he was in *Rome* he took a curious Survey, not only of the Palaces, Colleges, Monasteries, Columns, Portico's, Aquaducts, Gardens, &c. newly erected by the Popes of the two last Ages; but likewise of the Remains of Antiquity, which seem to lye buried in their Ruins. He likewise entred into the Subterranean Vaults, and took Notice of all that was worth Observation in them. As for the Coins, deposited in the Libraries either of the most eminent Men or of Colleges, he took care to peruse them accurately, as he did the Weights and Measures, and in all his Searches endeavour'd to promote his main Design, which was that of the *Mathematicks*. The same Enquiries he made not only at *Rome*, but also at *Genoa*, *Leghorn*, *Pisa*, *Florence*, *Constantinople*, *Alexandria*, *Grand Cairo*, and other Places whither his Stars lead him.

From *Rome* he went to *Padua*, and thence to *Venice*, whose Grandees he so much admir'd, for their prudent Laws, for their Equity and Justice, and for the Love they bore to their Country, which they defended against all the Insults of the *Turks*; that when he was return'd to *England* he always testified a very high Esteem for that Republick.

Mr. *Graves* left *Italy*, and about *April*, 1638. arriv'd at *Constantinople*, where, what by his own merit, and what by Archbishop *Laud's* Recommendation, he was kindly receiv'd by the *English* Ambassador, and afterwards by the Patriarch *Cyrl Lucar*, by both whose Assistance he was very much further'd in procuring several *Greek* Manuscripts. But it seems his Friendship with that Patriarch was soon at an end; for by the Sultan's Order, and thro' the artifice of the Jesuits, *Cyrl* was strangl'd by the barbarous *Turks* in *Propontis*. Mr. *Graves* was glad to understand, that in the *Constantinopolitan* Palace there was still some Remains of the Library that belong'd to the Christian Emperors formerly; but none of our Religion being admitted into that place, 'tis very uncertain whether there be any such thing lodg'd there or no. Whilst Mr. *Graves* staid at *Constantinople* he collected several Observations, which Dr. *Smith* has promis'd some time or other to favour the Learned World with.

The beginning of *September* Mr. *Graves* embark'd for *Alexandria*, but by the way touching at *Rhodes*, he went on Shore; and with a small *Astrolabe* observ'd that the Pole was elevated above the *Horizon*

vizon in that Place, 37 Degrees and 50 Minutes. At last he arriv'd at *Alexandria*, where he resided about four or five Months, and made his Observations on all that appear'd in the Heavens, on the Earth, or within the Caverns of the Earth. Dr. *Smith* tells us, it would be needless by way of Anticipation to relate all that Mr. *Graves* observ'd concerning the Obliquity of the *Zodiac*, the Elevation of the *Pole*, the Temperature of the Air, the different Meridians of the Sun, and of some of the most noted fixed Stars, the Spots of the Sun and its Diameter, the Eclipse of the Moon and its distance from some fix'd Stars, the Inclination of the Needle to the Loadstone, and the like; since he thinks it more proper to add these by way of *Appendix* to a new Edition of his Works.

From *Alexandria* let us follow our Traveller to *Grand Cairo*, where he took an accurate Survey of the three most noted Pyramids on the other side of the *Nile*, of which he afterwards gave the World a full Account in his Treatise, Intit'led, *Pyramidographia*; or, *The Description of the Egyptian Pyramids*, Printed at *London* in *English*, in the Year 1646. When he had furnish'd himself with all the Manuscripts, little Images, Coins, and other spoils of Learning that he could get out of the Hands of the Barbarians, he return'd to *Leghorn* about the Summer-Solstice, in the Year 1639. Upon his Arrival he immediately went thence to *Florence*, where he was had in great Esteem by *Ferdinand II.* the great Duke of *Tuscany*, and all his Court. Among the rest, he struck up an intimate acquaintance with *Robert Lord Dudley* (who stil'd himself Duke of *Northumberland*) and had a great many Learned Conferences with him. This *Lord Dudley* it seems was a great Mathematician, and had a very plentiful Allowance from *Ferdinand*, not only to support his pretended Character, but to enable him to carry on his Studies without Disturbance. Mr. *Graves* left *Florence* and re-visited *Rome* to take a Review of all that he had observ'd before, and to add some fresh Observations to them. At last he thought of returning to *England*; and accordingly going on board a Ship that lay at *Leghorn*, he safely arriv'd at his Native Soil in the Summer of the Year 1640, to the great Joy and Satisfaction of all his *London* and *Oxford* Friends.

No sooner was he return'd, but he saw, to his Grief, the Face of Affairs quite Chang'd, and all things moving in a disorderly ferment. He perceiv'd the Parliament was warm and breaking with the King, and the Presbyterians, both *Scotch* and *English*,

incens'd against the Bishops, and the Establish'd Church. He saw his great Patron, Archbishop *Laud*, first Impeach'd, then Imprison'd, and afterwards Beheaded by the hot Men of those Times. All these things he saw with a Weeping Eye and a Sorrowful Heart. In the midst of these intestine Troubles, and whilst the King with his Royal Party took up their head Quarters at *Oxford*, Dr. *Bainbridge*, *Savilian* Professor of *Astronomy*, dyed November, 1643. Upon his Death Mr. *Graves* was chose in his Place, and the Electors obtain'd a Grant from the King in his behalf, that with the Professorship he should still retain his *Merton* Fellowship, since the Revenue of the former was much lessen'd upon the account of the frequent Plunders made upon the Estate, from whence it arose.

In a Conversation which His Majesty held with several Learned Men concerning the Correcting the *Julian* or Old Account, and making it conformable to the *Gregorian* or New Style, Mr. *Graves* propos'd that instead of taking away ten days at a time, there should be no *Bissextile* day for forty Years together next ensuing, but that every Year should be equal, which would bring the two Accounts to be Even. This proposal mightily pleas'd the King and his Council; but this was not a time for putting it in Execution, and thereupon that Project dropt.

Upon the King's leaving *Oxford* after *Naseby* Fight, and flying to the *Scots*, the City was surrender'd upon certain Articles to General *Fairfax* and his Army. The Parliament being Masters of the Place, sent down *Visitors* (as they term'd them) to purge the University. They according to their Commission threw out several Heads of Colleges, Professors, Fellows, and among the rest Mr. *Graves*, whom they charg'd with Lending the King Money; with holding a Correspondence with some of the Queen's Popish Priests (whom he only entertain'd sometimes at Dinner, and sometimes allow'd them the Use of the College Library,) and with Quarrelling with *Brom* the Warden of the College, and other Fellows of the *Presbyterian* Party.

After his being turn'd out of his Professorship and Fellowship at *Oxford*, Mr. *Graves* repair'd to *London*, where he set upon publishing the Books he had prepar'd for the Press. Being settl'd in the City, he marry'd, but in some time after, either through immoderate Study, or through his great Grief to see the Calamity of his Country, he dyed in *October*, 1653. in the fiftieth Year of his Age, leaving his Brother *Nicholas* Executor and Heir

of

of all his Estate, besides his Wife's Joynture, and the Legacies that he left to the rest of his Relations.

Thus have we follow'd Dr. *Smith* in the Account he has given us of the Life, Travels, and Death of this great Man. Besides this, our Author has favour'd the Learned World with an exact Narrative of all the Books which Mr. *Graves* has Printed, and of those which he only prepared for the Press. In the Account he has given of his Printed Treatises, the Doctor has thought fit to add some Observations of his own on the Subject-matter treated on, thereby to render the Arguments of each Tract the more clear and intelligible. We pass over these, since we presume it improper to take any notice of Books of so long standing, and think it time enough to say something farther of them when they come to another Edition. Of the Pieces which he prepar'd for the Press, and which have not yet been publish'd, we suppose it may not be amiss to give some short account, with Dr. *Smith's* Observations on them.

I. The first is Intit'led, *Tabule Integræ Longitudinis & Latitudinis Stellarum fixarum juxta Ulug Beigi Observationes*, i. e. *Compleat Tables of the Longitude and Latitude of the fixed Stars, according to the Observations of Ulug Beig*. These Observations he collated with five Manuscripts, and lodg'd the Treatise in Archbishop *Usher's* Hands. But it seems Dr. *Hyde*, not knowing what *Graves* had done in the matter, translated these Observations from the Arabic into Latin, and at the Instance of Bishop *Ward* publish'd them at Oxford in the Year 1665.

II. He had likewise prepar'd for the Press a Version of *Georgius Chrysococca*, done into Greek from the Persian MSS. as he found in a Manuscript of the Bodleian Library; together with a Table containing the Longitudes and Latitudes of the 25 noted Stars; and another Table, Intit'led, *Κατάριθμος τῶν πλῆκτος καὶ ἀκρίβειας τῶν ἀποστάσεων πόλεων*. Both these *Ismael Bullialdus* publish'd at Paris, in the Year 1645.

III. Another Book prepar'd by Mr. *Graves* for the Press is Intit'led, *Descriptio Peninsula Arabica ex Abulfeda, cum descriptione maris Persici & Rubri*, Arabicè & Latinè. *Ejusdem Descriptio ex Ptolemao*, Græcè & Latinè. *Graves* adds, *Græca sunt è codice MS. clarissimi doctissimiq; Viri, D. Seldeni. Latina à Gerardo Mercatore edita sunt, & nonnullis in locis ope Codicis MS. Palatini à P. Bertio castigata. Numeri Græci in Editione Bertiana, quæ optima censetur, depravatissimè leguntur*. This Piece Mr. *Graves* intended to have publish'd in the Year 1645, but was prevented by the Civil Wars.

However

However this with some other of his MSS. writ with his own Hand, the University purchas'd, and lodg'd in the *Bodleian Library*.

IV. The fourth Tract, writ in *English*, is Intit'led, *A Geographical Narration of the Mountainous Countries of Arabia from Abulfeda*. Herein are inserted several curious Observations concerning the Red colour'd Marbles, mix'd with white and black Spots, that are dug up near Mount *Sina*.

V. Another Treatise in *English*, concerning the *Tatari* or *Mogolenses*, taken out of *Teixera the Spaniard*, who borrow'd most of his Materials from *Emircondus the Persian*; with a Compendious Description of the principal Countries of *Persia*.

VI. Commentaries on the *Epocha's* which he had publish'd in the Year 1650, in 4to. How they came to be omitted in that Edition, Dr. *Smith* says he cannot tell; and declares, that tho' they are mention'd in the Title-Page, and referr'd to by the Author, yet he could not meet with them either in *Graves's* or *Usher's Libraries*.

VII. He likewise made a Compleat Version of the *Geographical Tables of Abulfeda*; but this is also lost.

VIII. Mr. *Graves* prepar'd for the Press another Tract, Intit'led, *Elementa omnium Scientiarum præsertim Mathematicarum*, which Dr. *Smith* Stiles, *Synopsis & Compendium*, & *Εγκυκλοπαιδείας*: It contains a great many things relating to *Astronomy*, *Geography*, and *Chronology*, collected out of the *Arabian* and *Persian* Writers. This Piece which has at last come to the Dr.'s hands, he intends to publish some time or other.

We shall not enlarge upon the other Pieces mention'd by Dr. *Smith*, but think enough has been said of the Writings and Life of Mr. *Graves*: and it were to be wish'd that all his Works, as well those that are already Printed, and those which have not as yet seen the Light, were publish'd together, to do Justice to his Memory, as well as Service to the Learned World.

Three Discourses of Happiness, Virtue, and Liberty: Collected from the Works of the Learned Gassendi, By Monsieur Bernier. Translated out of French. London, Printed for A. and J. Churchill. 1699. in 8vo. pag. 452.

IT seems *Gassendi* had undertaken to vindicate the Morals of *Epicurus* and his Followers from the Slanders of Mistake and Malice, and to shew that their principal Design was, to lead Men by smooth and easie Paths to a just, sober, and virtuous Behaviour, as the only way to true Happiness. What *Gassendi* had deliver'd confusedly in his Voluminous Works, That Monsieur *Bernier* took the pains to Collect and Digest into the following Discourses, which are divided into three distinct Books.

Certainly it cannot be expected that we should run through the whole three Discourses: We think it will give a sufficient Idea of *Gassendi* and his Design, if we draw an Extract of only one Part of it. We shall therefore confine our selves to the first Book which treats of *Happiness*, and therein we shall see what Notions *Epicurus* and his Followers, and after them *Gassendi*, have of it.

This first Book is divided into Six distinct Chapters, of which be pleas'd to take the following Account.

In the first Chapter our Author Defines *Happiness* to be properly the Enjoyment of the Sovereign or Chief Good: That 'tis also term'd the Chief or the Ultimate Happiness, the End of all Ends, or (by way of Eminence) THE END; because all other things are desir'd and sought after for it's sake. Upon this he offers two considerable Remarks, (1.) That he does not concern himself here with that Happiness mention'd by the Sacred Pen-men; nor with that which may be call'd Natural Happiness, as obtainable by the Strength of Nature. And (2.) That by this Natural Felicity he here treats of, is not to be understood such a state of Life as we can't imagine a better, a more pleasant and more desirable, with the like; but only such a certain state of Life, in which we may be as Happy as is possible; in which there are abundance of good Things, and very few of any sort of Evil; and in which consequently we may lead as easie, quiet and undisturb'd a Life, as the Condition of the Country, the Society we converse

converse with, the Constitution of our Bodies, the manner of our Life, our Ages, and other Circumstances will permit.

After these general Remarks upon, and Description of Happiness, he next proceeds to tell us the several Opinions concerning the Efficient Cause of Happiness, and observes, That the Efficient Cause of it may be reckon'd to be either the Goods of the Soul, of the Body, or of Fortune. Among those Philosophers that have chiefly recommended the Riches of the Mind, he reckons *Anaxagoras, Possidonius, Apollodorus, Lycus, Leucinus, Zeno, Cleanthes, and Aristus*, whose Opinions resulted to this, *That to live happily, was nothing else but to live a virtuous Life*; or, as they express it, *according to Nature*. As for those who prefer the Riches and Advantages of the Body, they (our Author observes) were for that reason nam'd, *Voluptuarii Philosophi*, of whom, with their Chief Leader *Aristippus*, he proposes to treat hereafter, when he shall compare them with *Epicurus*. Lastly, He observes, That they who prefer the Goods of Fortune, are generally the Vulgar sort of People, who look with a greedy Delire, some upon Riches, some upon Honours, some upon other Things. As to these outward things our Author makes these following Remarks, (1.) That many are disappointed in their Search after Happiness, imagining that it consists chiefly in such things as they want, and which they admire in others; of which *Horace* gives us a very lively Description in his first Satyr. (2.) That to admire nothing, as *Horace* again says, is almost the only thing capable of rendring a Man Happy, and continuing him so.

Not to admire, as most are wont to do,
It is the only Method that I know
To make Men Happy, and to keep them so.

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(3.) That the Sweet Repose and Quiet which we meet with in a Retir'd State, void of the Incumbrances of the World, contributes very much to our Happiness. 'Tis this sweet Retirement that *Horace* hath so much commended in his Praise of a Country Life, in these Words:

Happy the Man, whom bounteous Gods allow
With his own Hands Paternal Grounds to Plough!
Like the first Golden Mortal, happy he,
From Business and the Cares of Money free!

No humane Storms break off at Land his Sleep,
 No loud Alarms of Nature on the Deep.
 From all the Cheats of Law he lives secure,
 Nor does th' Affronts of Palaces endure.

Epicurus (of whom our Author proposes to speak more at large hereafter) makes happiness to consist in the Ease of the Body and the Tranquillity of the Mind, that is, *Perfect Indolence*; teaching, it seems, at the same time, and maintaining, That the Efficient Causes of this Felicity, are neither the Delicious Wines, nor the Delicate Meats, nor any such thing; but a sound, just, and enlighten'd Reason assisted by *Virtue*, from which it is not to be separated, and which duly weighs and examines the Causes and Motives, that induce us either to embrace or shun any thing.

In the same Chapter our Author proposes some particulars needful to be examin'd, and consider'd, as being such as will contribute very much to the Repose and Happiness of the Mind: In the handling of which, he all along shews the Opinion of *Epicurus* concerning them.

The second Chapter informs us what sort of Pleasure it is that *Epicurus* Recommends, as the End of a happy Life. *Gassendi* vindicates that Philosopher's Reputation from those Calumnies that have been cast upon it, and evinces that by Pleasure, which he propounded as the Chief Good, or Happiness of Man, he did not understand fordid and forbidden Pleasures, but such as were honest. For the proof of this, our Author first produces the Philosopher's own Words as they are found in *Laertius*; for there, it seems, he expresseth his Mind, and declares plainly what that Pleasure is which ought to be the End of our Life, and the Chief Good. *The End of an happy Life*, saith he, *is nothing else but the Health of the Body, and the Tranquillity of the Soul, ἡ τῆς σώματος υἱεία καὶ τῆς ψυχῆς ἀταραξία*. Because all our Actions aim and tend to this End, that we may be free from Pain and Trouble, *τῆς δὲ χάρις ἅπαντα ποιεῖσθαι ὅπως μὴτε ἀλγῶμεν, μὴτε ταρβῶμεν*. From this and more that is cited out of *Laertius*, our Author shews, that all the Reproaches that were due to *Aristippus*, have, by mistake, been cast upon *Epicurus*: For the latter believ'd no other Pleasure to be the End or Chief Happiness of Man, but that which consists in a constant Repose; namely, a freedom from Pain of Body, and Trouble of Mind: whilst *Aristippus* would have it consist in that Pleasure of the Body, which is chiefly Communicated to us by Action,

or by which our Senses are actually pleas'd and gratified. For a farther justification of *Epicurus*, *Gassendi* produces the Testimonies of *Seneca* and *Plutarch*, among the Heathens; and of *Ter tullian*, *St. Gregory Nazianzen*, *Ammonius*, *Stobæus*, *Suidas*, *Lactantius*, *John Gerson*, *Gemistus Pletho*, *Alexander ab Alexandro*, with several others among the Christian Writers, who all of 'em testify the great Difference there is between the Notion of *Aristippus* and *Epicurus* concerning Pleasure, propos'd by them as the Happiness of Man.

After this our Author tells us in several Instances, wherein *Epicurus* and *Aristippus* differ in their Opinions of Pleasure; sets down at large the Condition and Satisfaction of a Wise-man, according to *Epicurus's* Opinion, as related by *Seneca*; and shews that the Pains and Pleasures of the Mind are greater than those of the Body, as *Epicurus* maintains. We shall not trouble the Reader with his Arguments in their full length, since we presume every body is satisfied with the truth of that Position; we shall only insert what *Juvenal* in his thirteenth Satyr says concerning the Torment and Pain of a guilty Mind. His Words, as translated into *English*, run thus:

*Not sharp Revenge, nor Hell it self can find,
A fiercer Torment than a guilty Mind;
Which Day and Night does dreadfully accuse,
Condemns the Wretch, and still the Charge renews.*

In the close of this Chapter *Gassendi* informs us, out of *Laertius*, wherein *Epicurus* differs from the *Stoicks*; and shews that Virtue (according to that Philosopher) is essentially related to Pleasure, as it tends to the main End and Design of an happy Life.

In the third Chapter our Author proposes to inform us wherein an Happy Life doth consist. By what he has already discours'd of, he has in some measure made a plain discovery of *Epicurus's* Opinion: Now he comes closer to the matter; and enters into a strict Examination, whether that Philosopher had sufficient ground to say, *That Pleasure is the main End*. But before he enters upon that Point, he considers at large two of that Philosopher's Chief Maxims, which are, First, That all Pleasure is in it self, and in its own Nature a real Good; and on the contrary, That all Grief and Pain is an Evil: Secondly, That notwithstanding

wiſtanding this, ſometimes we muſt prefer ſome ſort of Pains before ſome ſort of Pleaſures. Theſe Maxims *Gaſſendi* diſtinctly conſiders and juſtifies, and, by the way, examines whether the Opinion of the *Stoicks*, in reſpect of Good and Evil, be juſtifiable. After theſe things, our Author comes at laſt to *Epicurus's* Opinion; That *Pleasure is our main End*. Here he tells us that the Reaſon that induc'd that Philoſopher to this Opinion was, That he conſider'd Pleaſure generally and ſimply in its own Nature, or elſe as it is manag'd and directed by Prudence and Wiſdom. He treats diſtinctly of each of theſe, and ſhews, (1.) That Pleaſure taken in a general Senſe, is *Primum Natura familiare*, or the firſt and chief Good that Nature goes in queſt of. (2.) That things Profitable and Uſeful are ſought after, for the ſake of Pleaſure. And (3.) That thoſe good Things which we call Honelt, have the neareſt Relation to Pleaſure. At the cloſe of this Chapter, he examines whether the deſire of Honour be blame-worthy, and tells us in what Inſtances it is, and what it is not.

In the fourth Chapter, our Author informs us what Advantage Moral Virtue procures: He makes ſeveral Uſeful Obſervations, conſiders the Nature of Self-love, and ſhews the deceitful Virtue and deceitful Happineſs of *Attilius Regulus*, who, being taken Priſoner by the *Carthaginians*, and ſent back by them to *Rome* to mediate a Peace, upon Promiſe of returning if it was not concluded, choſe rather to go back to Slavery and a certain Punishment, than perſwade his Country-men to embrace the Peace. Of *Regulus's* Stubborneſs, and rigid affected Vertue, *Horace*, in one of his Odes gives us a large account; which being ſomewhat remarkable we beg leave to inſert as 'tis render'd into *English*.

*His Wife's chaſt Kiſs, his prattling Boys,
The former Partners of his Joys:
Now grown a Slave, thrown down by Fate,
And leſſen'd from his former State;
He ſhun'd with Manly Modeſty,
And on the Earth he caſt his ſtubborn Eye:
Whiſt thus by ſtrange advice, he ſought,
And fix'd the wavering Senate's Voie:
Then thro' his weeping Friends he ran
In haſte, a glorious Banish'd Man.*

*What Cords and Wheels, what Racks and Chains,
 What lingering Tortures for his Pains,
 The barb'rous Hangmen made, he knew,
 And hightning Fame told more than true.
 Yet he his Wife and Boys remov'd,
 His hindring Friends, and all he lov'd,
 And through the Croud he made his way,
 That wept, and begg'd a longer stay,
 As free as if when Term was done,
 And Suit's at end he left the Town.
 And did from hurry and his Cares retreat,
 To the Cool Pleasures of a Country Seat.*

In the fifth Chapter, our Author undertakes to prove, that a Wise-man is only capable of enjoying Virtue; and in the Sixth he shews at large what Virtue and Advantage accrues by being contented with a little. We shall not enlarge upon what he offers on those Heads, since they would carry us out too far. As for what he has discours'd of in the two following Books concerning *Virtue* and *Liberty*, we intend to give you a farther Account of in another Journal.

The general History of Spain from the first Peopling of it by Tubal, till the Death of King Ferdinand, who united the Crowns of Castile and Arragon; with a Continuation to the Death of King Philip III. Written in Spanish, By the R. F. F. John de Mariana. To which are added two Supplements; The first by F. Ferdinand Camargo y Salcedo, the other by F. Basil Varen de Soto, bringing it down to the present Reign. The whole translated from the Spanish, By Captain J. Stevens. London, Printed for R. Sare, F. Saunders, and T. Bennet, 1699. in Fol. The History contains pag. 563. The Supplements pag. 91.

MARIANA, who was the Original Author of this History, is one of such an Establish'd Reputation, that 'tis needless to add any thing to it. His History first appear'd in *Latin*, and was Dedicated to *Philip II.* King of *Spain*; afterwards he translated it into *Spanish*, and threw it under the Protection of *Philip III.* It begins very high, viz. At the first Peopling of the
World

World by the Posterity of *Noah*, and is brought down by *Mariana* to the end of King *Philip III.*'s Reign.

The History it self is divided into Thirty Books, of which it would be too tedious to give you a full and compleat Abstract. All that we can do in the case is, to exhibit to the World a View of some part of it, thereby to give them a taste of the Author's Undertaking.

The first Book contains the History of *Spain* from the first Peopling of it by *Tubal* the Fifth Son of *Japhet*, to the Government of *Hanno* the *Carthaginian*; which takes in the Compass of about 1400 Years, according to the best Computation.

In the second Book we have an Account of all that was transacted between the *Spaniards* and their Neighbours, till the first War of *Numantia*, which Period contains 274 Years.

The third Book, in seven Chapters, informs us of the State of *Spain* from the first *Numantian* War to the Birth of *Jesus Christ*, containing 251 Years.

By the fourth we are acquainted with what happen'd remarkably to *Spain* from the Birth of our Saviour to the IncurSION, made by the *Goths* and *Vandals*, who were invited into those Parts about the Year of *Christ* 412.

The fifth Book gives us an Account of the Succession of the *Gothic* Kings in *Spain* to the Reign of *Reccaredus*, taking in the compass of 78 Years.

In the sixth Book we are inform'd of the Succession of the *Gothic* Kings from *Reccaredus* to the first coming of the *Moors* into *Spain*, and from thence to the taking up of Arms by *Pelagus* or *Pelagius* in defence of his Country against the *Moors*; which contains the space of 126 Years. Within this Period we are particularly acquainted with the occasion of the *Moors* being invited into *Spain*, which was this: King *Roderick* had Ravish'd a Count's Daughter, nam'd *Julian*; upon this affront the Count being then in *Africk* whilst the Ravishment was committed upon his Daughter *Cava*, sent for her over and enter'd into a Conspiracy with the *Moors* to betray his Country to them, which accordingly he effected, and after the Defeat of *Roderick*, the *Moors* over-ran the greatest part of *Spain*.

The seventh Book, in nine Chapters, gives us a large Account of the Transactions between the *Spaniards* and *Moors* from the time of *Pelagius*, who was declar'd King of *Spain* in the Year 716 to the Death of *D. Ordonno* King of *Spain*, which contains 207 Years

Years. It informs us what places the Kings of *Spain* regain'd from the Infidels, and of the Characters of the several Successors of King *Pelagius*.

The eighth Book begins with an Account of the Original of the Kingdoms of *Navarre* and *Aragon*, and of the Earls of *Barcelona*, with their Succession and Actions, and continues the History down to the unhappy Murder of *Sancho the Greater*, King of *Castile* and *Navarre*, who was Assassinated in the Year 1035. So that this Period contains 110 Years.

Sancho by his Will divided his Dominions among his Children, which occasion'd great Debates and much Unhappinefs to his Kingdoms. *D. Garcia*, the Eldest, had *Navarre* and the Dominion of *Biscay*, with all the Country that lies betwixt the City *Najara*, and Mountains *Doca*. *D. Ferdinand*, the second Son, during his Father's and Mother's Life, was put in possession of *Castile*; the Title of Earl thereof, being changed into that of King. To *D. Gonzalo*, the youngest of the Legitimate Sons, was given *Sobrarve*, and *Ribagorça*, with the Castles of *Loharri*, and *S. Emeterius*. *D. Ramiro*, the Bastard Son, had the Kingdom of *Aragon* given him by his Father, saving some Castles, which were adjudged to his Brother *D. Garcia*. Upon *Sancho's* thus dividing his Dominions among his Sons, and the War that happen'd between them upon that Account, our Author makes this Remark, with which he begins his ninth Book: "The mighty Wars (saith he) that happen'd in *Spain*, the great Calamities and Desolation thereof, and the irreconcilable Enmities betwixt near Relations, and even Brothers, may be a sufficient warning to Sovereigns not to divide their Dominions, especially when their Limits are but narrow. For (adds he) It is a certain Maxim, That Sovereignty admits of no Fellowship, and Ambition is not curb'd by any Ties, tho' never so sacred. Hence (concludes he) may be inferr'd, how much Kings err, who mis'd by Fatherly Affection, rend their Kingdoms to raise many Monarchies to their Children. Of the Contests between those Brothers, and of their and their Successor's Actions against the *Moors*, till the *Moorish* Family of the *Almoravides* was invited over to *Spain* by King *Alonso*, our Author treats at large in this Ninth Book, which takes in the History only of 56 Years.

In the tenth Book we have an Account of the Transactions of *Spain*, with the Succession of its Kings, to the Invasion made upon

upon upon it by another *Moorish* Family call'd *Almohades*. This Period contains the space of 69 Years.

We shall not enter into the detail of the other Twenty Books; it would take up too much room in our Journal to insert only the Contents of them. 'Tis enough to observe, that they comprehend the History of *Spain* from the time of the Invasion made by the *Almohades* to the Death of King *Ferdinand*, who united the Crowns of *Castile* and *Arragon*. This Period takes in the compass of 303 Years. In the whole History you will find, beside Matters of Fact related candidly and fairly, several Political and Useful Reflections made by the Author on several Important Transactions. To this he has added a Compendious Supplement from the Year 1515, to the Year 1621. *F. Ferdinand Camargo y Salcedo* Preacher, and Historiographer of the Order of St. *Augustin*, has carry'd the History down to the Year 1649; and from thence *F. Basil Varen de Soto*, once Provincial of the Regular Clergy, has continu'd it down to the Year 1669. For a farther satisfaction as to the History it self, and the Method and Care Captain *Stevens* has taken in translating it, we refer the Curious to the perusal of the Captain's Preface, and the Book it self.

Synopsis Communium Locorum Præcipuè ad Mores spectantium :
 Ex Poetis Latinis tum Antiquioribus tum Recentioribus collecta : Et in Capita cuiq; propria digesta : In usum Puerorum, qui in Scholis Grammaticis Poetarum Latinorum tum Lectione tum Imitatione prima faciunt Tyrocinia, &c.] i. e. *A Collection of such common Places as chiefly relate to good Manners, taken out of the Latin Poets both Ancient and Modern, and digested under their proper Heads in distinct Chapters; for the Use of Boys, that in Grammar Schools are train'd up in reading and imitating the Latin Poets.* Oxford, Printed by L. Lichfield, for H. Clements, 1700. in 8vo. pag. 278.

THE very Title-Page informs us of the Design of our Author in publishing this Poetical Collection, and that he intends it for the Use and Benefit of School-Boys. He has propos'd several Theams, which are the Heads of each Chapter, under which he has set down what is most material in any of the *Latin Poets*. At the end of every Chapter he has annex'd the Authors, out of which he took the Verses, and added short Notes upon the more difficult passages, with remarks of the several kind of Rhetorical Figures to be met with herein. Before the whole he has prefix'd an Alphabetical Table of the Subject-matters contain'd in this Treatise.

Thus much in general for our Author's Design: To shew the World how good a Choice he has made of the several Passages taken out of the *Latin Poets*, which he proposes for the Imitation of School-Boys, be pleas'd to take the following Instances.

In the fourteenth Chapter, treating of this Subject, *Mors certa, Tempus incertum*, i. e. *Die we must, but when none knows*; he has these Verses taken out of *Cer. Gall. Eleg. 6.*

Omnibus est eadem leti via, non tamen unus

Ist Vita cunctis exitiq; modus.

Hæc pueri, atq; Senes pariter, juvenesq; ferentur,
hæc par divitiis pauper egens erit.

i. e. 'Tis

i. e. 'Tis certain all must die, yet none doth know
 What kind of Death he is to undergo.
 The Child, the Youth, the Aged, All must die;
 In the same Ground both Rich and Poor shall lye.

In the fortieth Chapter the Theam is, *Regina Pecunia rerum*,
 i. e. Money Commands all things, and among others he has those
 Excellent Verses out of *Ovid de Fast. Lib. 1.*

*Vix auro quenquam possis regnante videre,
 Cujus non animo dulcia lucra forent.
 In pretio pretium nunc est; dat census Honores,
 Census amicitias; pauper ubique jacet.
 Tempore crevit amor, qui nunc est summus, habendi:
 Vix ultra, quò jam progrediatur, habet.
 Pluris opes nunc sunt, quam prisca temporis annis;
 Dum populus pauper, parvaq; Roma fuit.*

In the eighty fifth Chapter, under this Head, *Vive hodie, cras incertum*, i. e. Live to day, to morrow is none of your's, He begins with those Verses taken out of *Martial's Epigrams.*

*Non bene distuleris, videas quæ posse negari;
 Et solum hoc ducas, quod fuit esse tuum.
 Vive velut rapto, fugitivæq; gaudia carpe,
 Gaudia non remanent, sed fugitiva volant.
 Non est, crede mihi, sapientis dicere, Vivam:
 Sera nimis Vita est crastina, vive hodie.*

'Tis not necessary, we presume, to produce any more passages; the few we have taken notice of are enough to shew what a good use might be made of the *Latin* Poets, by such apposite Collections out of them, as this before us seems to be. It were to be wish'd that in Schools there was no serving up Authors by the Lump to Boys; but that some select Passages were pitched upon to instruct them in good Manners, as well as in the Rudiments of the *Latin* Tongue. This might serve instead of Castrating their Writings, and Youth might learn the Purity of the Language, without being tainted with the Vices and Obscenities that are too obvious in most Prophane Writers, especially the Poets. These are our Thoughts of the matter, which we

submit to better judgments; humbly conceiving, that the more sober and serious School-masters are of the same Opinion, and use the same precautions, we just hint at.

The Historical Library of Diodorus the Sicilian in fifteen Books: The first five contain the Antiquities of Egypt, Asia, Africa, Greece, the Islands and Europe. The last Ten, an Historical Account of the Affairs of the Persians, Grecians, Macedonians, and other Parts of the World. To which are added the Fragments of Diodorus, that are found in the Bibliotheca of Photius; together with those publish'd by H. Valesius, L. Rhodomannus, and F. Ursinus. Made English by G. Booth of the City of Chester, Esq; London, Printed for A. and J. Churchill, and E. Castle, 1700. in Folio, pag. 727.

THIS is one of those Books, which (as was hinted in our general Preface) tho' large in bulk, yet requires no long account to be given of it. And indeed we are in a great measure excus'd from that Task, since *Diodorus* in the Original *Greek* has been long enough in the World, and been turn'd over and over by the Learned, so as to give them a fuller Idea of the Author and his Work than we can pretend to in this short Journal. Besides, the Antiquity of the Writer, the handing of his History for so many Ages down to us, and the Esteem which it constantly keeps up, are sufficient Testimonies of the Worth and Value of *Diodorus*.

All therefore we can do in this case is to give a general Character of the present Translation; to shew likewise in general of what Use it may be to the World; and lastly, to consider what Improvements the Translator has made, by recovering and adding the Fragments of his Author.

As to the first of these points, 'tis plain that the Translation of such a Voluminous Piece must needs be a Work of Labour and Time. It requires a clear and deep Knowledge of the *Greek* Tongue, as well as of the Customs and Manners of those times, to which the History has any relation. The first five of these Books were, it seems, translated into *English* by another hand, above forty Years ago, but labour'd under some defects upon the account of the Translator's wholly applying himself to an Old *Latin* Edition

tion of *Diodorus*. These Mistakes our Translator has corrected, and with the five first has presented the World with the Ten last Books in an *English* Dress. He has divided each Book into distinct Chapters, for the ease of the Reader, who may thereby the better pause and breath when he thinks fit; and, to supply a Chronological Table in the Ten last Books, he has mark'd the distinction of Times in the Margin, both by the *Olympiads*, and the *Christian Era*. How well the Translator has perform'd his part, and how close his Version keeps to the Original Text, we leave those to determine, who have leisure and judgment to make the Comparison,

Our next business is to shew in general of what Use his Translation may be to the World. We very well know that there are some, who are against all Translations of what nature soever; who are for locking up *History*, as well as other things, from the knowledge of the Vulgar. But these are a kind of narrow-Soul'd Creatures, who would not have any so wise as themselves, unless they will be at the pains to understand all the Languages of *Babel*. However, by these Gentlemen's leave, we may very well assert, that the Translation of *Historical* Matters of Fact out of any Language whatsoever into the Vulgar Tongue is of universal Use. By this means not only the Learned, but even the Illiterate Reader (provided he be but Master of his own Mother-Tongue) may be inform'd of the wonderful Providence of God, in Ruling and Governing the World in all Ages to this day, in his setting up, and pulling down of States, Kingdoms, and Empires in certain Periods of Time. He may likewise perceive God's Justice in punishing Wickedness, and rewarding and countenancing the Virtuous, and at the same time be convinc'd of his Truth and Holiness. He will also learn to admire the Divine Wisdom, in ordering and disposing of One Event for the effecting of his purpose in another. In a word, to observe the Causes, Progress, and End of this or that Accident; this War, that Revolution; this Success, and that miserable Disaster, are the main Ends and Designs of Reading, as well as of Writing of History. And now since the Benefit of History is so great, is it not inhuman and unjust to debar all those, who do not understand *Greek* or *Latin*, from the Enjoyment of it? And is it not, on the other hand, a great piece of humanity and justice to give them a View of those things in a Language which they are very well acquainted with, and perfectly understand? This may serve not only to justify, but also to shew

the Usefulness of Esq; *Booth's* Translation of *Diodorus the Sicilian's* History into *English*, to all impartial and unprejudic'd Minds.

To the present Version our ingenuous Translator has added that of the Excerpts or Fragments of some of those Books of *Diodorus Siculus* that are lost, collected by *Photius* in his *Bibliotheca*, and by others, annex'd at the end of the Edition of *Diodorus*, publish'd by *Rhodomannus*. You have here likewise a further Addition of *Valesius* his Excerpts, publish'd by him in the Year 1634. After the Fragments follows a Supplement taken out of *Quintus Curtius* and *Arrianus* to fill up a Chasm in *Diodorus*, lib. 17. p. 557. where that part of his History is lost.

These are the Improvements which Esq; *Booth* has made, by publishing *Diodorus* in *English* more full and compleat than has hitherto appear'd in any Language. He has prefix'd before the whole a large Table of the Contents of each Book, and of the Chapters into which he has divided them. At the end are two distinct *Indices* of the Principal Matters contain'd in the Books of *Diodorus the Sicilian*, containing his *Mythologies*. The first *Index* is of the first five, and the second of the ten last Books. In both these Tables you have two distinct sets of Figures; the first refer to the Pages of the Book as Translated; and the last with *r.* before them, refer to the Pages of *Rhodomannus's* Edition plac'd in the Margin of this Book. To these *Indices* are added several other Tables relating to the Fragments.

We shall conclude with the Translator's short Account and Idea given of *Diodorus* and his History in his Preface to the Reader. " Our Author (says he) liv'd about threescore Years
" before our Saviour's Birth, in the time of *Julius Caesar*, and the
" Reign of *Augustus*, and writ a general History from the begin-
" ning of the World to his own time, in Forty Books, call'd, *The*
" *Historical Library*, of which only Fifteen are Extant, the rest lost
" by the injury of Time. The Five first are properly the *Mythologi-*
" *cal* Part of the History, more uncertain and full of *Egyptian* and
" *Grecian* Fables; but very useful for the understanding of An-
" cient Authors, and the knowledge of the *Assyrian* Monarchy.
" They give an account of the Affairs of the World from the
" Beginning of Time (known to the Heathens) to the *Trojan* War
" exclusively. The Five next in order are perish'd, which is the
" Reason the Eleventh Book immediately follows, which begins
" with the Expedition of *Xerxes* into *Greece*; and from thence the
" History is continued in Five Books more to the beginning of
" the

“ the Reign of *Philip King of Macedon*, Father of *Alexander the Great*; and from the Reign of *Philip* in Five more, to the Expedition of *Selencus Nicanor* in *Cappadocia*, containing an account of things done for the space of 179 Years.

The State of Learning.

ITALY.

ROME. Lately Printed here *Apologia in favore de Santi padri contro quei che nelle Materie Morali fanno de Medesima poca stima. Opera Posthumæ del P. Maestro Bernardino Cretino da S. Elpidio minor Conventuale. Molto necessaria per un infallibile regola mento delle conscienze confuse fra le ambiguita de Moderni probabilisti.*

De Lapidibus, Podagra & Chiragra in corpore humano productis in 4to. cum figuris: par un Medecin de Bologne qui accompagnoit d'Ordinaire le fameux Malpighi dans ses visites.

VENICE, Father *Coronelli* continues his Great Treasury of Geography, which will consist of 20 Volumes.

A Secretary of an Embassy from the Duke of Florence hath publish'd here, *Epistola Itineraria*, which are very Satyrical upon the German Courts.

GERMANY.

LEIPSIC, *Joh. Bernoulli Theorema Universale Rectificationis Linearum curvarum inserviens. Nova parabolarum proprietates. Cubicalis primariæ arcuum Mensura.*

MARTSBURG. *Friderici Krausoldi U. J. D. & consilarii Aulici Saxo-Martisburgensis Tractatus Juridico-Politicus de Miraculis & Egregiis Usibus S. Raspi, i. e. Ergasteriorum Publicorum.*

ULM. *Volumen rerum Germanicarum Novum, sive de pace Imperii publica, Libri V. Authore Johanne Philippo Datt. Serenissim. Wurtemberg. Duc. in Super. Consil. Consistor. & Senatu Eccles. Consiliario. 8vo.*

FRANCEFORT. *Michaelis Bernhardi Valentini, M. D. ejusq; ac Philosoph. Nat. P. P. Ordin. Giff. J. R. J. Acad. Nat. Cur. Adjuncti & Recupratorum in Italia Collegæ, Medicina Nov-Antiqua. 4to.*

FRANCE.

PARIS. *Parallele des Jesuites avec l'Empire Romain. pag. 56.*

Father Bonhours is printing a Book, intit'led, *Pensées Ingenieuses des saints Peres de l'Eglise.*

Newly printed, *La Conduite d'Ives de Chartres, à l'égard de son Diocese, du Pape, & du Roi.*

Sixieme Toime des Memoires pour servir à l'Histoire Ecclesiastique des six premieres Siecles, par M. le Nain de Tillemont.

Methodes pour Resoudre les Questions indeterminées de l'Algebre par M. Rolle de l'Academie Royale in 4to.

L'Histoire de tous les Cardinaux Francois de Naissance, ou qui ont été promus au Cardinalat par l'Expreſſe recommandation des Rois de France, pour les grands Services qu'ils ont rendus à l'Etat & à la Couronne, &c. par Francois du Chesne.

HOLLAND.

The *Huguetans* are printing the Life of the Emperor Charles V. by M. Leti in 4 Volumes, 12o.

De L'Orme is printing *Historia cultus Sincensum seu varia Scripta de cultibus Sinarum inter Vicarios Apostolicos Gallos, aliosq; Missionarios, & Patres societatis Jesu Controversis, oblata Innocentio XII. Pont. Max. & Sacre Congregationi Eminentissimorum Cardinalium dirimenda huic cause prapositorum. Adjuncta Appendice Scriptorum patrum Soc. Jesu de eadem Controversia in 8vo.*

LONDON.

There is in the Press, and will in a short time be Publish'd a second Edition of Mr. Taylor's Translation of M. Malebranche's *Search after Truth* in Folio. To this there are several Additions and Amendments made by the Author, with considerable Corrections of the Translator.

They are likewise Reprinting Mr. Boyle, of *Seraphic Love*, which will be finish'd and publish'd by next Term.

Pool's Annotations on the Bible are also in great forwardness, and will (as the Undertakers promise) be publish'd within two Months or thereabouts.

T H E C O N T E N T S.

- CI. **P**Arrhasiana; Or, *Divers Thoughts upon Critical Matters in History, Morals, and Politicks. With a Defence of several of the Works of M. L. C.* By Theodore Parrhasæ. Printed at Amsterdam in 8vo. 1699. Pag. 515
- CII. *Abregé de l'Histoire de Portugal, i. e. An Abridgment of the History of Portugal.* Printed at Paris, 1699. in 12o. 522
- CIII. *Concordia quatuor Evangelistarum, plenam, recte ordinatam & congruam Jesu Christi Historiam continens, &c.* By Sebastian le Roux, Pastor of Andeville, in 8vo. Printed at Paris, 1699. 524
- CIV. *Meditations Chrêtiennes & Metaphisiques.* By Father Malebranche Priest of the Oratory. Printed at Lions, in 12o. 1699. 526
- CV. *Numismata Imperatorum, Augustarum & Cesarum, à Populis Romanæ Ditionis Gracè loquentibus, ex omni Modulo percussa, &c.* By John Vaillant, M. D. Printed at Paris in 4to. 1699. 528
- CVI. *Histoire des Conciles generaux, i. e. An History of general Councils held in the East and West, since the time of the Apostles, to the Council of Trent, &c.* Printed at Paris in two Tomes, 12o. 1699. 530
- CVII. *Refutation du Systeme de M. Faigy sur la Trinité.* Printed at Luxemburg, in 8vo. 1699. 540
- CVIII. *Consensus Orthodoxus, sive Harmonia Ecclesiastica, &c.* By Gasper Loescherus. Printed at Witteberg, 1699. in 4to. 543
- CIX. *Mr. Grail's Sacra Privata.* 545
- CX. *Clarissimi ac Doctissimi Viri, Joannis Gravii, &c. Vita, i. e. Mr. Graves's Life, &c.* Written by Dr. Tho. Smith. 552

576 **The works of the LEARNED,**

- CXI. *Three Discourses of Happiness, Virtue, and Liberty; Collected from the Works of the Learned Gassendi, by M. Bernier. Translated out of French.* 559
- CXII. *Mariana's History of Spain, &c. Done into English by Captain Stephens.* 564
- CXIII. *Synopsis Communium Locorum præcipuè ad Mores Spectantium, &c. In usum Puerorum, qui in Scholis Grammaticis Poetarum Latinorum, tum Lectione, tum Imitatione prima faciunt Tyrocinia.* 568
- CXIV. *Esq; Booth's Translation of Diodorus Siculus's Historical Library, &c.* 570
- CXV. *The State of Learning.* 573

Note, That the Letter from M. Oliergues in our last, pag. 459. was taken from the Paris Journal des Sçavans.

F I N I S.

THE
HISTORY
OF THE
WORKS
OF THE
LEARNED.

OR,
An Impartial Account
OF
BOOKS

Lately Printed in all Parts of Europe.

With a Particular RELATION of the

State of Learning

In each COUNTRY.

For the Month of October: 1699.

Done by several Hands.

Vol. I.

To be continued Monthly.

L O N D O N : Printed for H. Rhodes, at the Star near Fleet-Bridge ; T. Bennet, at the Half-Moon in St. Paul's Church-Yard ; A. Bell, at the Cross-Keys in Cornhill ; T. Leigh, and D. Midwinter, at the Rose and Crown, in St. Paul's Church-Yard. 1699.
Where those for Jan. Feb. March, April, May, June, July, August and Sept. are to be had.

HISTORY

OF THE

REPUBLIC

OF THE

UNITED STATES



T H E
H I S T O R Y
O F T H E
Works of the Learned, &c.

For October, 1699.

De Oorzaak Van de Beweeging der Weereld, door D.S. J.] i. e.
The Cause of the Motion of the World. By D. S. J. Printed at Utrecht, for Hermannus Hardenberg, 1699. in 4^o.
Pages 156.

E Very Day we are Eye-Witnesses of the Motions of the Sun, Moon and the rest of the Heavenly Bodies; but are so far from knowing the True Nature of the Motion, or from what cause it proceeds, that it is still a Question in dispute among the Learned. The Philosophers of all Ages have published their Thoughts about this Matter; but our Author professes, That hitherto he has not met with any one of them, that has given any True and Certain Account of it. For this Reason he tells us, That he was induced to search to the Bottom of this Noble Subject, and to make his Conjectures upon it Publick. That the Reader may have a full insight into his Designs, we shall lay before him first the Foundations upon which he has fixed his Undertaking, and then shall relate one or two of the Inferences that he deduces from them.

He proceeds in a Mathematical Order (as all those Philosophers are wont to do, who alledge the Reasons of Things, rather than Authorities and Childish Prejudices) and premises some Definitions and Axioms, thereby to render what follows the more clear and intelligible to his Reader.

D E F I N I T I O N S.

1. Combustible Matter is, that which is capable of being fired; such are all Sulphureous, Oily, Salty and Rennous Particles, and all Bodies, in which those Particles are intermixed, as Wood, Turf, &c.

2. Fire is nothing else, but a kindling of the fore-mention'd Particles, so as they may be reduced to Flame or Cinders, and be made intractable.

3. Whatever fills the Cavities or Interstices of Solid and Fluid Bodies, such as the Earth, the Sun, the Moon, and the Stars, is called *Air*.

A X I O M S.

1. Fire that burns in the open Air, continues to do so, till the Igneous Matter, which is fired, be consumed; unless it be prevented by some other intervening Cause, such as being dispersed by a violent Wind, or overwhelmed by Earth or Water.

2. Fire separated from Air, or inclosed in any Vessel, becomes again a frigid and tractable Body: As to what remains unconsumed by the Fire, tho' it does not actually burn, yet is it capable of being fired again.

This latter Axiom of our Author ought chiefly to be insisted on; since the rest depend upon it, as the principal Foundation. In the second Chapter, Sect. ij. he assigns two Causes, why Fire inclosed in a narrow Place, is immediately extinguished. For either the Fire in that Case emits more Particles than can be contained within that narrow compass, and by them is in a manner choked: Or it rather happens, because the Fire wants the perpetual influx of Aerial Particles necessary for its Conservation; and upon this failure it dies away, and wholly loses its Natural Efficiency. The former of these Reasons our Author thinks will not hold; but the latter seems to him the True and Only Reason. After this he treats of the Cause, which forces the Smoak upwards, of the various Ways by which Fire may be kindled, of the several Colours

Colours of Flames, according to the diversity of the Burning Material, which emits those Flames. And then in the 3d Chapter he lays down ten Propositions, which we think proper to insert in this Place.

1. ' A hot solid Body moves a cold fluid Body, so as to attract it to it self: And on the contrary, a cold fluid Body is so moved, as to approach and enter into a hot solid Body.

This Proposition is plain from what went before, for if Fire cannot retain its Nature without Aliment, it necessarily follows, That the Air must have such an Adfluxion to the Fire.

2. ' A solid Body of less Heat than Fire, does likewise attract to its self Air, which is a cold and fluid Body: But Air is more or less inclined to it, proportionably to its more or less Heat.

Nor does this Proposition need any Demonstration, any more than the former.

3. ' Two hot Bodies have no mutual Relation with each other: nay, if both were in a fluid Place they would recede from each other.

From this Proposition it appears, That even inanimate Bodies, as they are affected with Heat or Cold, are moved just as we find our Bodies to be moved, which when they are too warm, do not seek for hot but cold Places.

4. ' Two cold Bodies have no mutual Relation between each other: But on the contrary, if they were in a fluid, would recede from each other.

Just as our Bodies, when pinched with Cold, are for coming near a Fire, and not running into cold Water.

5. ' A solid cold Body moves a fluid hot Body, so as to attract it to it self: And on the contrary, a fluid hot Body is so mov'd, that it may be attracted by a cold Body.

Tho' this Proposition seems opposite to the first and second, yet it necessarily follows from thence.

6. ' A solid cold Body, placed in fluid Matter, is moved towards a solid hot Body.

This with the following Propositions, needs no Demonstration.

7. ' A solid cold Body in a fluid, attracts to it self a solid hot Body.

8. ' Two

8. ' Two solid Bodies of a contrary Nature, one (for instance) ' hot, the other cold, yet being both in a Fluid, will actually ' approach to each other.

9. ' If two solid Bodies swim in a fluid Matter, having both ' of 'em one side hot, the other cold, the cold side of the one ' will always be moved towards the hot side of the other.

10. ' When two solid Bodies, the one hot, the other cold, ' are moved towards each other, the cold Body necessarily grows ' warm, and the hot cools, and so moderate their heat and cold ' by a mutual Access. But because such Bodies cannot cool or ' heat each other, but one side only, therefore the cool side of ' the one, will be always moved towards the hot side of the other, ' & *vice versa*. And because that side of the cool Body, which ' is furthest off from the hot, does by degrees cool again; and ' that side of the hot Body which is remote from the cold, ' recovers its heat again. It hence necessarily follows, that these ' two Bodies will be in a perpetual Motion.

Having laid down these Principles, our Author begins from them to explain diverse *Phenomena*. He does not explain all, for that would be to write a System of *Natural Philosophy*; but only such as he thought to have been omitted, or not thoroughly explained by others. In the first Place he treats of *Winds*, and enquires into the Cause of those Winds which blow daily in the *Torrid Zone*, and in Places situated not above 33 or 40 deg. off the Equator: For there in the space of 24 Hours, two sorts of Winds are perceived, the one blowing for 12 Hours from the Sea towards the Land, the other rising from the Land, and blowing towards the Sea. He therefore observes, when the Morning Sun visits the Earth and the Sea, that the Land and the Sea are differently affected by its Beams. The Earth being undisturbed, does necessarily wax hot; but the Sea, variously agitated by Wind and Tide, and its Parts in a perpetual Motion backwards and forwards, cannot receive the heat so soon as the Earth. These *Aerial Particles*, which lie upon the Earth and Sea, are moved towards the Sun. The Moisture that is dispersed here and there through the Earth, is continually exhaled thence, and mixes with the Air; whereas from the Sea arises no new Addition to the Air. From whence it follows, that since more Air lies upon the Earth, than does upon the Sea, it must necessarily blow towards the Shoars, and so form that Wind, which we before said did blow from the Earth towards the Sea. But after

Sun.

Sun set, since those Aerial Particles are no longer moved and attracted by its heat, they necessarily return back towards the Earth, which being still very warm, attracts those Particles, and sucks them, as it were into its Caverns; and this is that other Wind, which blows (as afore hinted) from the Sea towards the Land. And indeed that Air returns in such plenty into the Bowels of the Earth, that a great part of it being condensed into a watery vapour, may be seen in the Morning to lye upon the Surface of the Earth, and this we call *Dew*. However, the Time of this Reciprocal Motion of the Air, from the Earth to the Sea, and from the Sea to the Earth again, does not at first View seem to suit with those stated Hours afore set down; for, according to that *Hypothesis*, it seems as if those Sea-Winds should begin to blow about the Evening, and the Land-Winds about the Morning. But by Experience 'tis found otherwise; since in the foremention'd Regions, at Noon when the Sun is near the Meridian, the Wind arises out of the Sea, and keeps on its Course till Midnight; And then, shifting again, it begins to blow towards the Sea. However, this seeming *Anomaly* our Author easily reconciles with his *Hypothesis*. For he supposes, first that about Midday in the Torrid Zone the Superficies of the Earth is so hot and dry, that its humid Particles being almost spent, it begins gradually to attract them again; which it continues to do, till it being quite cold and watered again, stands no longer in need of those Aerial Particles. And therefore (says he) 'tis no wonder, if about Midnight the Air hovering over the Earth begin to blow back again towards the Sea.

But enough of this.

In the 5th Chapter our Author begins to treat of the *Elefan* and the other fixed Winds, which Mariners at Sea experience on each side the Equator, to the 40th deg. of N. and S. lat. For because within that Space the Air is equally affected by the Suns Rays, the Winds also, that is, the Motions of the Air, are likewise perceived to be equal in those Parts. But beyond this degree of latitude, whether *North* or *South*, where the Air is variously affected by the Sun, the Winds also are less fixed, and very uncertain; which in the next Chapter he explains more at large, with the Reasons of it.

Our Author has already hinted that the Sea, whose Particles are moved backwards and forwards partly by the Wind, and partly by its own ebbing and flowing, cannot be so far heated by the Sun,

as that any of its Parts should be so rarified and changed into Air, as to mount upwards. Yet Experience tells us, that its Waters are warmer in the Summer than in the Winter, and especially in the Evening. Hence it follows, according to the Positions before laid down, that the Sea likewise sucks up a great many Aerial Particles, that are condensed and turn'd into Water. Wherefore the Air much diminished, is so rarefied and expanded, and attracted upwards by the Sun, that a kind of *Vacuum* seems to be stretched over the Face of the Sea, which is never so far heated by the Solar Rays, as to cast up any of its Particles and attenuate them into the Air. — Now since Nature abhors a *Vacuum* the Sea being agitated by the Force of the Sun, begins first to foam, and turn round in *Vortexes*, and immediately 'tis carried up aloft by the force of the Sun-beams. Those Waters which are attracted upwards, by reason of the thinness of the Circumambient Air cannot be soon attenuated into Air, but are forced downwards in several Places upon the thirsty Ground. Hence we see Clouds hovering over our Heads and fall down upon them in a large shower. But if those Regions are moist enough already, it often happens that the same Clouds by a contrary Motion return to us, and coming from a Cold Climate, are congealed into Ice, and fall down upon our Heads in small Pieces, which we call *Hail*. But the Nature of *Rain*, *Hail*, *Snow*, *Thunder* and *Lightning* is very largely discussed by our Author: We shall proceed to other Matters.

In the tenth Chapter he treats of the Motion of the Earth round its own Axis, in the space of 24 Hours; part of whose Dissertation on this Head, we shall hear give you. That the Earth is a round, Globular Body, almost every Body at this Day knows: However, he explains the Reasons of it, that so those, who are hitherto ignorant of it, might be the better for the Reading of this his Treatise. Besides, the Earth is a Cold and Opak Body, which borrows both Heat and Light from the Sun; for want whereof its whole Surface would be covered with Ice, and involved in continual Darknes. Many of the Ancient Astronomers, such as *Ptolemy* and his followers, perceiving every Day the Sun and the rest of the Luminaries to rise in the *East*, and to set in the *West*, looked upon the Earth as the Center of the whole World, and to remain fixed and immoveable in the same Place; whilst the Sun, Moon, and all the Stars moved round the Earth, with a rapid Motion every 24 Hours. But he who knows, that

that the Sun by the Calculation of Astronomers, is almost 800 Diameters of the Earth distant from it, will soon perceive, that such a rapid Motion is beyond the Reach and Conception of Humane Understanding. In which Subject (says our Author) *Ptolomy* and his Followers lay under the same Mistake, as those would be in who live in Inland Countries, and never saw the Sea in their Lives, and were afterwards clap'd suddenly aboard of a Ship. For these last (adds he) when the Ship was under sail, would fancy that they stood still, whilst the Shores and adjacent Towns were running away. But our Author is of the same Mind with *Copernicus* and others, who believe the Earth every 24 Hours to be turned round its own Axis from the West to the East, and by this means the Sun, Moon and Stars seem to rise and set.

The attentive Reader (says he) will understand the Reason of this Circumvolution, by considering the foregoing Propositions. For the Earth is a solid and cold Body, which for that reason is moved towards the Sun, which is a solid and hot Body. But because the Face of the Earth is Globular, only one of its Hemispheres can receive the Light and Heat of the Sun's Rays; whilst at the same time the other Hemisphere that is turn'd from the Sun grows cold, and imbibes a great plenty of frigid Air. After this Hemisphere has for 12 Hours together felt the cold, it rises in the Morning in the West; and then the Air, which lies upon its Surface, (according to the first Proposition) and that very Surface of the Earth, (according to the sixth Proposition) is mov'd towards the Sun which is a solid and hot Body. But this very part of the Terrestrial Superficies after six Hours time is directly opposite to the Sun, and has conceived so much Heat within that Space, that being depriv'd of its Moisture, it begins again to suck in the Aerial Particles. For that Part of the Earth which faceth the East, and is past the Meridian, is to be looked upon as a solid and hot Body, which therefore does no longer move toward the Sun, but rather (according to the third Proposition) recedes from it. So that those Places of the Earth which are still cold, do always move towards the Sun from the West; whilst those that are past the Meridian, avoid its heat with all the Speed they can.

Upon the same Foundation he establishes the Annual Motion of the Earth, which he does not suppose to move circularly round the Sun, since it always keeps the same Position between its Polar Stars. So that, according to his Notion, the Case is thus. At the *Vernal Equinox* the South Parts of the Earth being parched up by the nearness of the Sun, are no longer carry'd towards it, but, as they have already begun, do more and more recede from it; whereas, on the contrary, the Northern Parts move towards it. Afterwards this Motion does gradually become slower, till the Sun seems to touch the Tropick of *Cancer*. For then the Northern Parts of the Earth, being heated by the Sun, do at first decline from it, by a slow Motion; but that Motion by degrees increaseth; the Southern Hemisphere by the long absence of the Sun, and its intense Coldness hastning its Progress towards the Sun, till it reaches the Tropick of *Capricorn*.

From the same Principles he treats concerning the Motion of the Sun, to which he assigns a twofold Motion much like to that of the Earth, *viz.* a Diurnal One round its own Axis from East to West, and an Annual Motion, consisting of a mutual Access and Recess of its Northerly and Southerly Parts towards or from the Earth. But we shall not enlarge on this Head, nor on what he has said concerning the Motion of Planets, burning Mountains, the fixed Stars and Comets, leaving these things to the perusal of the more Curious Reader. The Book is set off with several Copper Cutts, and is but small in Bulk, so that it will take up but a few Hours time to read it over.

Lettre contenant, &c. i. e. A Letter containing some Objections against the Book call'd, *Entretiens sur la pluralité des Mondes* : *i. e.* Entertainments upon M. de Fontenelle's Plurality of Worlds: And against the System of Copernicus, as to the Motion of the Earth.

THE Author of this Letter finds fault in the first Place, with M. de Fontenelle's comparing the Motion of the Earth to that of a Bowl, which rould upon the Ground with two Movements: ' It rould (*says he*) to the Place designed by him ' that throws it, and at the same time turns a great many times ' of it self, so that the Parts which were uppermost become ' lowermost, and those that were lowermost come uppermost. ' The Earth does the same, *says he*, at the time when it advances on the Circle, which it makes in a Year round the Sun, it ' turns upon it self in 24 Hours time, during which, each Part ' of the Earth loses the Sun and recovers it again.

And a little after, going on with those merry Ideas, he says :

' Sometimes, for Example, I fancy my self hanging in the ' Air without Motion, while the Earth turns under me in 24 ' Hours, and see all those different Complexions pass under my ' Eye, some Black, others White, some Swarthy, others of an ' Olive Colour. I see just now Hatts, by and by Turbans, then ' hairy Heads, next shav'd Heads, sometimes Cities with Steeples, sometimes those with long Spires and Crescents, by and ' by Towns with Porcelain Towers; sometimes large Countries, ' that have nothing but Hutts; here vast Seas, and there frightful Defarts; and, in fine, all that infinite Variety that is upon ' the Face of the Earth. ——— So then (answers the Marchioness with whom M. de Fontenelle entertains this Discourse) *in the same Place where we are at present, I mean that same Place of the Air, other People pass continually who take our Place, and at the end of every twenty four Hours, we return thither again.* ——— Copernicus, replies M. Fontenelle, *could not comprehend it better.*

I don't know, if I mistake (*says our Author*) but I conceive, that if Copernicus understood his Systeme so, he must have fancied

cied that the Earth turn'd without moving out of its Place, as a grinding Mill turns under the Eye of the Miller; so that he sees successively all the Parts of the Circumference, without the Mill-stones changing its Place, though it turn round never so often; and so the Compariſon of the Bowl, which roul and has two Motions, is not proper. There's no Necessity of being either a Philosopher or Mathematician to prove this. 'Tis sufficient to roul a Bowl in an inclosed Place, and set any one upon a Beam across the same, directly over the Place where the Bowl begins to roul, it will remove at a further distance from him immediately upon rouling; and will not roul under that Man as it approaches the Mark. Suppose then that we should hang up a Worm in the Air, and that it continued there without Motion, at such a distance, that when the rouling Bowl came directly under the Worm, it could see and distinguish Objects, as for Example, other Worms, or little Grains of Sand that should be on the Surface of the Bowl, it should not see them but for a Moment, for as the sight of a Worm is not much, since according to all Appearance, it is proportioned to the smallness of its Body, it must immediately lose Sight of the Bowl, which would remove at a distance from it, the first Moment.

In the same manner, if the Earth, which the Mathematicians assure us is about 9000 Leagues in Circumference, roul like a Bowl advancing upon a Circle, which it makes in a Years Space round the Sun, and if it turn round it self in 24 Hours, which may well be, it must necessarily in rolling simply upon it self, remove each Minute above 6 Leagues from a fixed Point upon the Circle which it describes, and that at the end of 24 Hours it should be diverse thousands of Leagues from that fixed Point.

But further, if whilst the Earth turns upon it self like a Bowl, it is likewise driven by the Celestial Matter, according to the Opinion of the Cartesians, this Celestial Matter ought to augment the Swiftness of the Motion betwixt 65 and 66 times as much, and so make it run above 565-150 Leagues every 24 Hours; since, according to Mr. *Hugens*, there are thirty four Millions three hundred eighty thousand Leagues distance betwixt the Earth and the Sun, and by consequence this Circle or Annual Orb, which the Earth runs through, ought to be at least two hundred and six Millions two thousand two hundred and eighty

eighty Leagues, without comprizing therein three Diameters of the Sun, which must be added thereunto in an exact Calculation.

So that the Comparifon of a Bowl, which should turn upon it self in a rapid River, and at the same time be driven by the Impetuous Course of the Water, would, in my Opinion be a more just Comparifon.

Be that how it will, and in what manner they please to take it, if during the agreeable Conversations of the Author and the Marchionefs, they had met with any new Engineer who had the Secret of hanging them in the Air so as they should not move, I am of Opinion they would have been basely caught. For I verily think, that instead of seeing all those different sorts of People and Countries, &c. as formerly mentioned, they would have seen nothing at all. The Earth would have been at a great distance from them in a little time, and not have returned in less than a Year; this would have been a worse Adventure than that of *Europa* on her Bull. I wonder the Marchionefs who had no less wit than our Author made no Objection of this sort.

But supposing them in this Machine, and that after some Days they had discovered their Error grown weary and tumbled themselves down head-long, I would very fain know in what Country, or in what Region of the Celestial Matter they would have fallen, and how far they would have descended approaching always towards the Sun, since according to our Author, page 123. *the Center is always the lowermost Place of whatever is round.*

As I have a great Inclination for the turning of the Earth, which was thought unmoveable. I could also wish that at the same time, when they make the Earth to turn, they would leave the Sun at Repose in the Center of the Universe. It is true, they would not fail to ask what should then turn about so many Movements, which do so much resemble the Wheels of a Watch or the Machins of an Opera, for those Wheels don't turn, but because there's one principal Wheel which makes all the rest move, & this principal Wheel does not move, but by means of a Spring, which makes it so to do. The Machins of the Opera don't play, and the Cords (as our A. has it, p. 12.) *which draw Phaeton up by means of an heavier Weight that descends*, have not that effect, but because there is some one behind the Theatre that makes them to play; and therefore it is
fit

fit that the Sun should turn on it self in the Center of the Universe, that it may make the rest turn.

But at the same time the same difficulty continues, since they will always ask what it is that makes the Sun turn, to give Motion to all those Movements, whereof our Author speaks : Should it not be some great Spring, lodged somewhere in the Sun, much like that in the Barrel of a Watch, which makes all the Wheels to move. It must be so then, now *when 'tis no more believed, that any Body moves of it self, if it be not moved by another, and drawn in some Fashion by Strings*, as our Author says, page 13.

But I perceive I am mistaken, It is not the Sun that by its turning makes the Earth to turn, as also the Stars and the Movements. It is, according to our Author, page 126. that great Heap of Celestial Matter, *betwixt the Sun and fixed Stars, which turns round, and carrying the Planets with it, makes them all turn regularly around the Sun, which is in the Center, and necessarily turns upon it self, because it is just in the Middle, so that if the Earth were in its Place, it could not do any otherwise than turn upon it self.* And this appears most reasonable, because it is no more than a little Bowl, in Comparison of those great Celestial Bodies, that have not the Priviledge to be at rest.

But still I meet with my first Difficulty, where is the Spring or the Body, which makes that great Heap of Celestial Matter round the Sun to move ? for the Author tells us nothing of it ; and what necessity should there be, that the Sun turn, since according to our Author, Nature is so sparing that it doth nothing in vain.

I wish then, if it could be, the Mathematicians would be pleased to leave the Sun immovable, it would be so much the more a just Emblem of the Divinity to be in a continual Repose, whilst by Vertue of its Heat and Light, it animates, preserves and enlightens all Creatures. This is what our Author immediately granted to the Marchioness, when as he was fixing his System with great heat, she interrupted him saying, ‘ Stop a little, you are just now seized with an Enthusiasm, which makes you explain things so pompously, that I dont think I understood them : the Sun is in the Center of the Universe, and there it is immoveable (*says she*) what is that that follows after

ter him? It is Mercury (*answers he*) so that the Sun is the Center of the Circle that Mercury describes.

After this, our Author continues without saying one Word against the Suns being unmoveable, though in my Opinion he ought to have explained himself as to that matter; but on the contrary in the next Conversation, he says, *Since the Sun which is at present unmoveable hath ceased to be a Planet, &c.* But afterwards having bethought himself without doubt that those who believe the Sun is fixed, don't however think it unmoveable, and pretend that it turns upon its Axis, he determined himself to make it move, and so changes his Language, having disposed his Machine in such a manner, that it must move whether it will or not. *For where can it be fixed so as to resist the Motion of the Celestial Matter, and not suffer it still to be driven by it.*

To what Pegg or Cord, may some say, so well hid in the Machine, which Nature presents to our Eyes, that hitherto we have not been able to discover what it is that hinders the Motion of the Sun in the Center of the Universe. But that is a thing which is not impossible to the Workman, who made that admirable Machine with an invisible Hand, that makes it turn. This does not at all seem to be supernatural, no more than to see in the middle of a round Pond, a Bowl swim above without Motion, even though the Water move at the Circumference of the Pond: For as when we beat the Water several times, equally with a Stick in the same Place, it makes Circles, whose Motion grows weaker by degrees, and ceases at last, as does also the Circular Motion of the Water in the Pond at the Circumference, which should always go also towards the Center with a decreasing Motion, and may begin so far from it as to cease before it reach the Bowl, so that it should always remain unmoveable in the Center. Further, as a Divine and Grand Philosopher of our time says admirably well in his *Recherche de la Verite*, Tom. 1. p. 41. why should we limit the Power of God, and so diminish without Reason the Idea of the infinite Workman, by measuring his Power and Skill by our finite Imaginations?

'Tis true indeed, if we leave the Sun intirely at rest, then we must be obliged to throw away his Chariot, Horses and all his other Accoutrements, which will be no ways pleasing to the Nurslings of the Muses: But we shall forbear taking any further Notice

Notice of our Author's Jest on this Subject, though they may very well be allowed, considering that every one makes the Earth, the Heaven and the Planets wheel about and ride their Rounds as they think fit themselves.

You see, Sir, my Difficulties are such as becomes a Novice to start, *viz.*

1. If the Earth hath two Movements, according to the System of *Copernicus*, and rolls like a Bowl as it advances upon the Circle that it makes in a Years time round the Sun, a Man that should be hung up in the Air directly over *Paris*, in a fixed Place, could see the Earth turn, so as all the Parts of its Circumference should come under his View, and that in 24 Hours time, *Paris* should return to the same Place under that Man.

2. Suppose that the Earth with its Movement instead of turning under that Man, remove many thousands of Leagues, from him at every turn it makes, and that the same Man should come afterwards to fall into the Celestial Matter, not knowing how to flie in the Air, and having no Earth under him to support him, I ask whether he would not fall into the Sun, which is the Center, and by Consequence the lowest Place.

3. If the Earth and all the Planets and their Vehicles turn round the Sun to partake of his Light and Heat, what necessity is there that the Earth should also turn?

4. In fine, what is the *Primum Mobile*, according to the Cartesians, which give Motion to the Celestial Matter, to the Planets and all those Vehicles, now that it ceases to be believed that a Body moves it self, without being moved by another Body.

I don't pretend, Sir, that any Body should write a Volume to satisfy my Objections, but wish only they would tell me succinctly, in some of your Journals, how they think the Author understands those things, which in my Opinion are not explained in his Book.

Les Oeuvres de Platon, &c. i. e. *Plato's Works* translated into *French*, with Remarks: Together with the Life of that Philosopher, and an Exposition of his Principal Opinions. By *M. Dacier*. Printed at *Paris*, 1699. Twelves, 2 Tom. The first Tome containing 548 Pages, the Second Tome 614 Pages.

Monsieur *Dacier* begins the first Volume of this Work by a Discourse on *Plato*, wherein he gives us a very Advantageous Idea of that Ancient Philosopher, and of his Doctrine. Nothing can be more charing than the Description he gives us of Philosophy and Philosophers. "Philosophy (*says he*) triumphs over Vice, thunders against Impiety, confounds Humane Wisdom: There's something in it greater than in Arts, or those which are ordinarily call'd *Sciences*: It is the Love of true Wisdom, the Knowledge of Things Divine and Humane. To be a true Philosopher, is to have Temperance, Justice and Fortitude, to love Truth, flee Sensuality, despise Riches, break as much as possible, all those Ties which brings the Soul to a Dependance on the Body, to hate and despise the Body that is always opposed to Wisdom, to renounce all its Desires, to fear neither Poverty, Ignominy nor Reproach, which they may suffer on the Account of Justice and Truth, to do good to Men, nay, even to their Enemies, to think of nothing but how to die well, and for that end to renounce all things, nay, even themselves. If we form any other Idea of the Doctrine of the Pagan Philosophers, it is, (*says our Author*) because we have not read them. Hence it comes to pass, that they are charged with Opinions they never held, and that they are robb'd of those which they did really maintain.

Plato began to write immediately after the three last Prophets of *Israel*; so that, according to *M. Dacier*, as soon as the Prophets ceased amongst the Jews, God raised up those Philosophers to begin to enlighten the Gentiles; so that the Principles of the Gospel were published at *Athens*. *Plato* taught, That there was but one God, whom we must love, serve and endeavour to imitate in Holiness and Justice, that this God rewards Humility and punishes Pride; That the true Felicity of Man is to be united to God, and his only Misery to be separated from him; That the

Soul is nothing but Darkneſs, except God enlighten it : That Men know not how to pray aright, except God teach them : That there is nothing ſolid or real, but Piety : That it is better to die than to ſin ; That we muſt always be learning to die, and yet be contented to live to obey God : That it is a Crime to do ill to ones Enemies, and to avenge our ſelves for Injuries received : That it is more happy to ſuffer wrong than to do it : That God is the ſole Cauſe of Good, and cannot be the Cauſe of Evil, which always proceeds from the bad uſe we make of our Liberty : That the World is nothing but Corruption ; and that we muſt flee from it to approach unto God : That the Word made this World viſible, and put it into Order : That the Soul is Immortal : That the Dead ſhall riſe again : And that there ſhall be a final Judgment of the Good and the Bad.

M. *Dacier* pretends further, That *Plato* gives us a Law, that in its principal Heads is entirely conformable to the Tradition of the *Hebrews*, and to the Rules of *Moses* and the Prophets, whence he is of Opinion, that *Plato* borrowed what he has moſt reaſonable and found. Nay, *Plato* maintains this Law, by more elevated Principles than thoſe of Natural Religion, and the Law of *Moses*, and by clear and poſitive Promiſes of Spiritual and Eternal Good.

M. *Dacier* makes no ſcruple to ſay, That *Plato* took all thoſe Truths from the Writings of *Moses* and the Prophets: Not that he believes it probable, that there were any Greek Tranſlations before that of the Septuagint; but after the departure of the *Iſraelites* out of *Egypt*, the Jews had almoſt a conſtant Commerce with the Egyptians, and frequently entred into Treaties and Alliances with them. By which means the Memory of all that had befallen their Nation was eaſily preſerved amongſt thoſe People. King *Joachas* was carried Priſoner into *Egypt* about the beginning of the 42d Olympiad, and the Prophets *Jeremy* and *Ba-ru-ch* ſojourn'd there ſome Years, after the unfortunate Remains of the Jews that the King of *Babylon* left in *Judea*. The Egyptians might by this means have preſerved the Memory of that which concerned the HISTORY of the Jews and their Religion.

It was about this time that *Pythagoras* travelled into *Egypt*, from whence he brought into *Greece* that Tradition. His Diſciples communicated the ſame to *Socrates*, who convey'd it to *Plato*, and he went to inform himſelf upon the very Place, where
he

he might see the Children and Grand Children of those who liv'd with the Exiles that fled thither with those Prophets. Nay, perhaps by his frequent Converse with them he might learn enough of their Language to read those Originals, whereof the Egyptians being a Curious People might have Copies. After having thus explained the Sentiments of *Plato*, and shewed what Fountains he might have taken them from. *M. Dacier* answers the Reproaches thrown upon that Philosopher, as to some of his Sentiments, he confesses some of the Errors charged on him; and gives the True meaning of others ascribed to him. He shews in the same Discourse, the Use that may be made of those Philosophical Writings of the Pagans, besides that which follows what we have just now observed, *viz.* That we may justly look upon them as Confirmations of the Christian Religion.

This first Discourse is followed by *Plato's* Life, joined to the Exposition of his Chief Opinions. *M. Dacier* examines his Philosophy with Relation to Morals, Religion, Politics, Natural Philosophy and Logic. He discovers as much as possible the Fountains of those Truths and Errors that *Plato* teaches. He explains the Manner how he treats his Subjects, gives us his Judgment of his Stile, and then speaks of his Chief Interpreters.

His Principles as to Politicks, could not well be better. He taught, That the Laws made for the sole Profit of the Legislator are not Laws, but the Effect or Work of Self-Love and Injustice. That all Policy which tends to render the Sovereign Potent at the Expence of his Subjects, and makes all the Vertue of a Sovereign to consist in assuring and augmenting his Power, leaving to private Persons Justice, Patience, Goodness, Faithfulness and Humanity, is an open Tyranny; and that the end of all True Policy is, that all Subjects may live together in Society as Brethren and as happily as possible, without Poverty or Riches in the Rules of Justice and Holiness.

Plato's Republick hath been look'd upon as a Fine, but Chimerical Project that is not to be practis'd. *M. Dacier* is not of that Opinion, tho' he owns, that it hath its Defects. He pretends, on the contrary, that it is the True Portraiture of the Hebrew Commonwealth framed by *Moses*, since in both we see the same Simplicity of Manners, the same Life and the same end.

Plato teaches in his 4th Book of his Laws, that those who would be happy, ought to conform themselves to the Divine Justice with *Humility*. Whence *M. Dacier* concludes against the Common Opinion, That the Pagans not only knew the Name of that Vertue which we call *Humility*, but also the Vertue it self.

Plato says also, That the Providence of God extends it self over all things. ' The Gods, says he, take care of the least things, as well as of the greatest, and the Divinity being the Power it self, extends its Providence over all things.

He teaches also, ' That soon or late God renders to every one according to his Works: The good Men who have been unfortunate in this Life (says he) are recompensed in the other; and the Wicked, who have always enjoyed the Pleasures of this World, are punished in Hell. If he sometimes call the World *Eternal*, it's only in regard of the Model of it in the Mind of God. ' The Model of the World, says he, is from all Eternity, and the World, this visible World is since the beginning of time.

M. Dacier endeavours to justify *Plato* as to the *Metempsychosis*, and is of Opinion, that we ought to understand it figuratively, those Philosophers having nothing else in their view, but to teach, That by addicting our selves to certain Vices, we do so much debase our Natures, as makes us like those Animals who seem to us to be inclined to those Vices; but it being hard to put an *Allegorical* Sense upon all that *Plato* says on this Subject, in his Dialogue, Entitled, *Phedon*, or concerning the Immortality of the Soul. *M. Dacier* confesses, that that Philosopher believed at least, That the same Soul did come several times to animate the same Body, and upon this he founds his Doctrine of Remembrance.

As to *Plato's* Interpreters our Author observes, That we have only two in Latin, one by *Ficinus*, and the other by *de Serres* who wrote the History of *France*, under the Title of an *Inventory*. The first was best printed and had fewest Faults. *Ficinus* was a learned and laborious Man, but being too speculative he loses his Translation by his Explications. *De Serres* was not so learned, nor did not understand Greek so well. His Translation is full of Faults, that corrupt the Sense. The only things in which he seems praise-worthy are, his Observations on the Margin, by which he shews us *Plato's* Method. The Chief Commentators on this Philosopher were *Maximus* of Tyre, in the

the Reign of the Emperor *Marcus Aurelius*, which was in the 2d Century; *Plotinus* in the 3d Century: *Porphyry* in the 4th Century: *Iamblicuse* his Disciple in the 5th, And *Proclus* in the 6th; the latter was a great Philosopher, and so well versed in the Mechanics, that he equalled, nay, surpassed *Archimedes* in diverse things. Monsieur *Dacier* gives us his Judgment all o of all the other Commentators.

3. After the Life of *Plato* there follows four of his Dialogues, viz. the 1st *Alcibiades*, or of the Humane Nature; the 2d *Alcibiades*, or of Prayer; the 3d the *Theages*, or of Wisdom; the 4th the *Eutyphron*, or of Holiness, with M. *Dacier's* Abridgment of all those Treaties, except the *Theages*. At the Head of each Dialogue there's an Argument, to explain the Subject of it, to discover its Art and Method, and observe all that is most important in it. To this he hath joined Remarks, which enlighten the principal Difficulties, discover their hidden Beauties, unfold the Consequence of the Reasoning, and the Solidity of the Principles, and Proofs; and assist in discerning the False from the True.

In the Dialogue entituled, The First *Alcibiades*, *Plato* undertakes to cure Pride and Self-Love, by displaying the Weakness of Humane Nature in its full Light, and teaching the Methods that must be made use of to reform it, and the Care we ought to take of our selves. One of the greatest Truths he there advances, is that the Man is a different thing from the Body, and that he who takes Care of nothing else but his Body, does indeed take Care of what belongs to him, but takes no Care of himself.

In the Second *Alcibiades* he treats of Prayer. There he teaches, That to pray well we ought to know our Advantages and Miseries, which none can teach us but God; and by Consequence, there is none but God that can teach us to pray well; that of all the Prayers we can make, the most acceptable to God, and that which we ought to pour out incessantly is, that he would do his Will in us, and not our own.

The *Theages* contain Precepts for the Education of Children. *Plato* in this condemns the Ambition of the Athenians, that they entrusted the Education of their Children to the Sophists, who promis'd to make them great Politicians, and capable of governing the Athenians and their Allies. He advances that one Man can never teach another true Wisdom, which makes Men capable of governing; and that there must be a particular Grace from
God

God, without which all the Endeavours of Master and Scholar will be utterly unprofitable.

The *Eutyphron* is designed to combat Superstitious Persons, and false Devotionists. *Plato* brings in a Man of that Character, who without regard to Nature in an Action so agreeable to God, as getting a Criminal punished, went to accuse his own Father of Murder, because having thrown one of his Farmers into a Dungeon, bound Hand and Foot for murdering one of his Children, the Wretch died in his Confinement, whilst he sent to *Athens* to know what he should do with him. Here we see, says *M. Dacier*, in the Argument, the Character of a Superstitious Man, who does not believe, but because he will believe, and who comes always near the Truth, without ever attaining it. Here *Plato* ridicules the false Religions of the Pagans, and their Plurality of Gods, with all their Tables.

The Second Volume contains the Apology for *Socrates*, the *Criton*, or, That which we ought to do ; the *Phedon*, or the Immortality of the Soul ; the *Laches*, or of Valour, the *Protagoras* against the *Sophists* ; the *Rivals*, or concerning Philosophy.

In the *Apology*, he examines the famous Question about *Socrates's* familiar Spirit ; and makes no doubt but it was a good Genius or Angel, because *Socrates* was always pious, temperate and just ; and alledges, That this Genius made it self to be understood of *Socrates* by Inspiration, or a Motion formed in the imaginative Part of the Soul, as it happens many times sleeping, and sometimes whilst awake, we think we hear and see what we do not.

He alledges also, That this Genius diverted *Socrates* from what he would have done, but never pushed him on to do any thing ; because *Socrates* was always vertuous and inclined to embrace what he thought Honest, and therefore had no need but to be withheld and diverted, when his Reason would have engaged him in a false Judgment or Step ; and that when it acted him to Piety, Temperance, &c. it did so by insensible Inspirations.

The Dialogue, Entituled, *Criton*, contains a very severe Moral, such as Christians will not think themselves obliged to follow. *Socrates* confer'd with *Criton* his Friend in Prison. He was condemned to Death, *Criton* would have obliged him to save

save himself, and had found Means how he might do it. *Socrates* was perswaded of his own Innocence, and of the Injustice of those that had condemned him. He maintained nevertheless that it was not lawful for him to make his escape. His chief Reason was, because having been condemned, he was at Liberty to chuse Death or Banishment, and therefore having chose Death, he thought it not not lawful for him to retract. Another of his Reasons was, that he thought it not lawful for a Man though unjustly condemned to Death to flee from Law and Justice. As to which, says *M. Dacier*, *Socrates* was the only Man of his time, who made a Question of it, but that which is more surprizing, perhaps there will be none that will follow him in our times. *Monfieur Dacier* maintains that we should, and says, it's only our Corrupt Nature makes us maintain the contrary.

The Immortality of the S O U L, was the Subject of another Discourse, betwixt *Socrates* and his Friends, a little before his Death; his Reasons to prove the same, are very abstracted, so that we have need of *M. Dacier's* Notes to perceive the Strength of them. His Argument to prove, That it is unlawful for a Man to kill himself, even in the greatest Adversity, is more easie to be understood: 'The Gods, says he, take Care of Men, and Men are the Possession of God: If one of our Slaves should kill himself without our Order, we would be very angry with him, and kill him if we could: By that same Reason, it is not lawful for a Man to kill himself, we must stay till God send us an exprefs Order to depart this Life, as that which he sends me now.

Lettere di Gregorio Leti, sopra differenti Matiere, &c. i. e. Letters by Gregorio Leti, upon different Subjects. Containing the Letters and Answers wrote by, or sent to him, during the Course of diverse Years, to and by Princes, or Great Persons, Ambassadors, Ministers of State, Gentlemen, Privy Counsellors, Cardinals, Arch Bishops, Bishops, Abbots, Religious Men of all Orders, from Academies of Learned Men, Merchants, Citizens, Princesses, Ladies, Nuns and other Persons; so many of them as Prudence would allow to be published. Printed at *Amsterdam*, 1699. 8to. Tom. I. containing 590 Pages, Tom. II. 589 Pages.

THE First Volume. contains 144 Letters; and the Second 206 Letters: Some of them are very proper to teach the *Italian Tongue*, and their Manner of Complementing and Raillery. But the greatest Part are upon Serious Subjects, and Matters of Importance; some of them are Points of History, and other Learned Subjects. As the 7th Letter of Vol. I. contains a List of all the Noble Families of *Venice*: The 13th has many Particulars relating to the Families of the Counts of *Dhona*, and the Justification of the Conduct of the Governour of *Orange*, of that Family who surrendred that City to the French King. - In that same Letter he gives us the True Meaning of *Margrave*, *Landtgrave* and *Burgrave*: The former signifies a Governour, who in Ancient Times was entrusted with the Guard of the Marches and Frontiers of a State. Landtgrave signifies the Governour of a Province, and Burgrave signifies the Governour of a Fortress; And here also he tells us of Landtgraves and Burgraves of several sorts.

There are 7 of his Letters that give an Account of diverse Particulars of *Calvin's* Life, and therein he speaks likewise occasionally of other Reformers. The 41st and 42d contain a Relation of what passed in the *Savoy* Ambassador's Audience at *Lisbon*, when sent to demand the *Infanta* of *Portugal* for his Master.

There are 9 concerning the famous Marchioness *de Courcelles*, who having made her escape from the Prisons of *Paris*, where her Husband, who charged her with some unlawful Amours, had put her, she retired to *Geneva*. There M. Leti came acquainted

red with her, and according to his Character of her, she must have been one of the finest Women in *Europe*. She was Daughter to M. de *Lenoncourt* Governour of *Thionville*.

His 80th Letter and the two following relate to the Dignity of the Lord Mayor of *London*, and particularly to his being the Chief Person of the Kingdom, and signing all Publick Orders after the Death of the King, till the next Successor arrive, if he happen to be out of the Kingdom, or at a great distance from the City of *London*; and instances in Sir *Robert Lee*, who exercised that Power from the Death of Queen *Elizabeth*, till the arrival of King *James* from *Scotland*.

His 154th and 155th Letters contain a Relation of the Great Difference that happened at *Geneva*, the close of the Year 1667. betwixt the Council of 25 and that of 200. This Quarrel was carried on so far, and divided the City in such a manner, that they were at the point of cutting one anothers Throats. The Conjunction was so much the more dangerous, that they had Disputes with the Duke of *Savoy* at that time, which gave Cause of Fear that he would take the occasion to renew his Ancient Pretensions upon *Geneva*. M. *Leti* informs us, that all those Troubles were appeased by the Mediation or rather Authority of the four Protestant Cantons, who being then assembled at *Aras*, wrote to *Geneva*, and signified to the Magistrates, that they must speedily conclude all those Differences, if they would not incur their Indignation.

As to the Second Tome, we shall only take Notice, That the first 11 Letters of it relate to the Troubles, which the Author had on the Account of his Book about Lotteries. Amongst other things there, we have the True Reason why King *Charles II.* ordered our Author to depart his Dominions, viz. Because he said in his History of *England*, ' That if they did not prevent the descending of that Crown to a Popish Successor, it would occasion Tragical Scenes both within and without the Kingdom. The Duke of *York* being offended at this Boldness, obliged his Brother, upon whom he had so much influence, to send away M. *Leti*. In this Tome we have also an Account of several Particulars relating to the Works of our Author, which, he says, amount already to 100 Volumes.

Traité des Sources de la Corruption, qui Regne aujourd'hui parmi les Chrétiens : i. e. A Treatise concerning the Origin or Fountains of that Corruption which reigns at this Day amongst Christians. Printed at Amsterdam, 1699. Octavo. In Two Parts, the First containing 272 Pages, the Second 308 Pages.

THE Author distinguishes the Fountains of this Corruption into two Classes; the first are Particular and Internal from our selves, and may be found in every ill Liver. The other are more General and External, proceeding rather from certain outward Circumstances, and the Misfortune of the Times, than from the Faults of particular Persons. He spends the First Part upon the First Classis, and the Second upon the Second.

He reckons up 9 Principal Internal Causes of that Reigning Corruption, which is to be found amongst Christians. 1. Ignorance. 2. The Prejudices and false Ideas that Men have concerning Religion. 3. The Sentiments and Maxims that Men make use of to Authorize this Corruption. 4. The Abuse of the Sacred Scripture. 5. A Criminal Bathfulness. 6. The delay of Conversion. 7. Ill Books. 8. Temporal Employments. 9. The Way of Living.

Our Author makes very considerable Reflexions upon all those things which are worthy the serious Thoughts of any Christian, and so much the more, that we can scarcely find any where else, all that our Author hath collected, and discovered in this Work.

As for Example, our Author tells us on the Head of Ignorance, that the Knowledge which Men have ordinarily, as to Matters of Religion, goes no further than a Historical Knowledge of Particular Truths, but don't extend to those that are General. This Fault is so universal, that 'tis observed even in those whole Profession it is to study Religion, and to teach it to others. Such an one many times spends the best Part of his Life, in the Study of Theology, or, of the Interpretation of the Holy

Holy Scriptures, and never seriously examines the Proofs of the Truth of the Christian Religion and of the Divine Authority of Scripture. Such an one perhaps very well understands the particular Controversies there are amongst Christians, but would remain dumb if he were attacked on the first Principles of Religion, and were obliged to maintain against an Infidel, That there is a Religion; or, That the Christian Religion is True. Yet it is upon this Perswasion of the Principles of the Faith, that all depends. It is that which makes Particular Truths efficacious and saving: It is that which inspires us with Piety, and Love to Vertue. When we know that Religion proposes nothing but what is certain, We receive with Respect all that it teaches us, are inclined to observe its Precepts, and believe a future Judgment and another Life, as if we saw them before our Eyes. — Without such a Perswasion, there can be no sincere Application to Religion.

'Tis objected against this, That the General Proofs of Religion are too difficult; and that none but the Learned are capable of examining them.

Our Author does not altogether approve of this *Hypothesis*, but maintains, on the contrary, That most of the Proofs of Religion are such, that there's no Necessity of being Learned or a Divine to apprehend them. Those Truths which it concerns all the World to know, and which are generally Useful and Necessary, are very clear and easie to be proved, and if there be any Difficulty in those of Religion, 'tis only because that Matter is too much neglected, and that the People are not duly informed of them.

As to Particular Doctrines, our Author is of Opinion, That Men apply themselves too much to study a great Number of them, which are of no Importance, whilst abundance of others are neglected, that are of much greater Importance to be known, and a great deal more proper to inspire us with the Study of Piety. The Ignorance of the Duties of Christianity, says our Author, is very Great and General: There are such, as Multitudes of People never thought of. As for Example, the Duty of *Restitution*. He tells us, this Duty is so little known that M. de la Placette, having some

time ago published a *TREATISE* on this Matter, it was looked upon as a singular Book, whose Subject was New and Curious; nay, there were some who treated this Doctrine of *Restriction* as Novel and too Severe.

For the Prejudices which are the Cause of the Corruption among Christians: Our Author places in this Rank, the Opinion of those who believe, that Religion was only designed to comfort Men and make them Happy; and who would willingly give this Definition of it, "That it is a Method to convey Men to Heaven, in what Manner soever they live. It is also a False Notion to make all our Christianity to consist either in Knowledge, outward Profession, or Confidence, without Holiness. There are some who pretend, that we must not press Morality so much, that we must give some Allowance to Humane Nature; when at the same time they insist much upon Matters of Opinion; and many of them not very important. Nay, some have come so far, as to say that it is Dangerous and even Heretical, to insist so much upon Morality; and some Divines have dared to write Books, wherein they seem to cry down good Works. Why should we then be surprized, that People who are governed by such Leaders do not much trouble themselves with the Practice of Religion.

In the Examination of those Passages that are abused to justify Corruption, our Author does not forget what *St. Paul* says of an unregenerate Man in the 7th Chapter to the *Romans*, That *he is sold under sin*, which they alledge the Apostle spoke of himself after Conversion. He confutes that Opinion, and explains that Chapter, as *Musculus*, *Amyrault* and several other Divines of great Name, have explained it. Nor does he allow them their Inference from *Pro. 24. 16. That a just Man falleth seven times in a Day*. He shews them, That *Solomon* never wrote any such thing, and that they put a false Gloss upon the Text, which hath a quite different Sense. He obliges us here with clearing abundance of other Texts.

We come now to give some Idea of the Second P A R T of his W O R K. The first of those Sources he mentions here, is the present State of the Church and Religion in General. He compares the Church in her Primitive State, and afterwards, without what she is now at present. Those appointed to teach us, he says, quarrel with one another about very unprofitable Questions, and whilst the Preacher is taken up in his Cloister or Pulpit, to confute an Adversary he never saw, or to combat an Error that is unknown to his Flock, his People lose themselves, become possessed with Mortal Errors, as to Morality, and engaged in ill Habits. Those Disputes, says he, entertain amongst Christians, false Zeal, Hypocrisy and Libertinism. The little Order there is in Churches, and the Want of Communication with one another, are Abuses that ought to be removed, if we would reform that Universal Corruption. Our Author, instead of tying the People up to sing only the Psalms of *David* in Churches, would have Hymns composed on purpose in the Honour of God and his Son, and for celebrating the Wonders of Redemption.

His second General Source is, The Want of Discipline; and the third is, The Pastors themselves. He says, they are not taught in the Universities, that which is most necessary for the well-instructing and governing of a Flock. A great many are admitted into the Ministry that are very incapable of the Function, and some of them chuse rather to entertain the People, with Subjects they find easie for themselves to treat on, than those that are convenient for them. Many of them don't handle them as they ought to do: And, in fine, there's too great a Number of them, whose Conversation is very improper to incline their People to Holiness.

In the fourth Place he alledges, That Princes and Christian Magistrates, do always contribute much to the Sanctity or Corruption of the People. If they don't live conformable to the Laws of Christianity; If they don't assist in the Execution of those Laws that suppress Vice: If, on the contrary, they make such Laws, as authorize or support it: If they seize the Ministerial Authority, and don't suffer the ordinary Pastors, to do.

do any thing but to Preach and Administer the Sacrament. 'Tis not to be doubted, but such a Conduct must certainly entertain and augment a Corruption of Manners.

III Education is a 5th Source of the Corruption amongst Christians. Our Author takes Notice of many great Faults in the ordinary Way of Breeding of Children, and gives us very good Rules how to educate them, as we should. He observes in particular, that People don't usually begin time enough with their Education, that nothing is done for them in the first Years of their Life, that few Endeavours are used to form their Spirits and Judgment. That we don't apply our selves enough to make them docible and submissive to the Commands of those that have the Charge of them; and that generally they are bred up in too sensual a Manner.

The 6th Source of Corruption is, Example and Custom; And his 7th and last is Books. There are some fill'd with Impurity, which overspread the World, and make up a good Part of some Booksellers Stores. There are some wherein Atheism appears barefaced, and is openly defended: And there are others no less dangerous, because under a Vail of Scepticism and seeming Modesty, which being overwhelmed with Difficulties, dare not fix upon any thing, overturns the best Established Truths, and the very Fundamentals of Religion. Amorous Novels are so much the more proper for corrupting the Mind, as under the Pretext of Vertue they lead a Man wholly to Sensuality. Nay, says our Author, even the very Books of Devotion contribute something to the Corruption of Mankind, because most of them, he says, are ill done, and have Capital Faults, which he Points out to the Reader.

Lettres Theologiques sur les Nouvelles Opinions du Temps, a Madame la Marquise D premiere Lettre, &c. i. e. Theological Letters upon the New Opinions of the Time, to the Marchionese D the first Letter: Containing a Combat betwixt two famous Priests, Inventors of new Doctrines, Michael de Molino's and Louis de Mallebranche, Priest of the Oratory, mutually destroying one another by their Proper Principles. 1699. Twelves, containing 44 Pages.

WE have only seen the first of those Letters: The Gentleman that sent it, acquaints us, that it was wrote by the Abbot de Euydit, a Gentleman of *Auvergne*, who was put in Prison there some time, for having wrote, as he tells us, *the finest and most learned Book that ever was wrote against the Scholasticks.*

To understand the design of this first Letter, the Reader may be pleased to remember that Father *Malebranche* having been suspected justly or unjustly, I shall not determine, to have been inclinable to Quietism, or those Doctrines that have made so much Noise in *France* for some time; and were confounded with those of *Molino's*, he wrote to explain his Sentiments on that Subject, and declared himself openly against *Disinterested Love.*

The Author of this Letter begins with saying, That Father *Malebranche* is no Quietist, but at the same time maintains, That the Doctrines which he taught in direct Opposition to those of *Molino's*, are no less Heretical than those of that Spanish Monk, and that in some things he has gone further than he. He chiefly attacks him here upon his Opinion, concerning General Laws, occasional Causes, of the Incarnation of all Created Beings, of the Desires of *Michael* the Archangel, and of Jesus Christ, of which the first were the the Occasion of all that was done.

done under the Law, and the seconds of all that is done under Grace, and upon this, that the Father teaches, that *the Soul of Jesus Christ knows all that is included in the Immensity of God's Being, and all the future Determinations of his Will, as perfectly as we know that 2 times 2 makes 4.* M. Faydit maintains, That to speak so of the Soul of Jesus Christ, is to raise it above the Divinity, to which it is true it is united, but as far below it as a Creature is naturally below the Creator.

M. Faydit hath sometimes very harsh Expressions, and probably makes them, whose Sentiments he explains, say such things as they will not allow of. Thus, in comparing the Idea's which *Molinos* hath formed of God, with those that Father *Malebranche* hath formed, he says, *Molinos* conceives God to be as much taken up with the Government of his Creatures, as he would do of a Watch-Maker that is constantly taken up with his Watch, whose Springs would run down every Moment, if he did not constantly mend and wait upon it: But that Father *Malebranche*, represents God to us like the Hammer of a Clock, which does not move, nor strike the Hours, but when the Cords or Wires and other Movements make it; and so according to him, God would never Act if occasional Causes did not determine him to Act, and direct him what to do.

Acetaria; A Discourse of Sallets: Being the Second Part of the Kalendarium Hortense, containing Directions concerning the proper Seasons for the Gathering, Composing, and Dressing of Sallets. To which are added Receipts for the Pickling, and other ways of Preparing Winter-Sallets: By J. Evelyn, Esq; S. R. S. London, Printed for B. Tooke, 1699. in 8vo, pag. 192. The Appendix pag. 35.

THE very Title of this Treatise, which we have set down at large, may give the Reader some Light into the Author's Design: He not only instructs the Enquirers into *Natural Philosophy* in the Quality of those Herbs, which are proper for Sallets, but informs the honest Countryman likewise, how they may be prepar'd and dress'd, in order to serve as a savoury and wholesome Dish.

We pass by the nice Distinction which is made between the *Olera*, and *Acetaria*, with the various Etymologies ascrib'd to each; 'tis enough, at present, to give you the Author's Definition of a *Sallet*, which runs thus. "By *Sallet* (says he) we are to understand a particular Composition of certain crude and fresh Herbs, such as usually are or may safely be eaten with some Acetous Juice, Oyl, Salt, &c. to give them a grateful Gust and Vehicle; exclusive of the *ψυχρὰ τετρακτα*, eaten without their due Correctives. After this Definition, and a short touch upon it, he proceeds to treat of the Ingredients of it, which he calls *Furniture* and *Materials*. Here he gives us an Alphabetical Table of those *Roots, Stalks, Leaves, Buds, Flowers, &c.* that are proper to be us'd in *Sallets*; and under each Head, which are 73 in all, informs us of the Quality of them. To this he has subjoyn'd nine Rules or Directions, concerning the Cleansing the Ingredients, the Oyl, Vinegar, Salt, Mustard, Pepper, and Yolks of Eggs, to be us'd in them, the Knife that cuts them; and lastly concerning the *Saladiere*, or *Sallet-Dishes*, which, he says, should be of *Porcelane*, or of the *Holland Delft-ware*, neither too deep nor shallow, according to the Quantity of the Sallet Ingredients.

As to the Seasons proper for gathering both Plants and Roots, our Author tells us, That they are to be gather'd in the Prime, when they most abound with Juice and in Vigour: Some in the Spring, others in the Autumnal-months; which latter Season many prefer; the Sap of the Herb, tho' not in such exuberance, yet being then better concocted, and so render'd fit for *Salleting*. After

that he examines the Question, Whether it were better and more proper, to Begin with *Sallets*, or End and conclude with them? He declares for the former, as being most Agreeable to the Opinion of the Great *Hippocrates*, and *Galen*, and of *Celsus* before him: And therefore (added he) the *French* do well to begin with their *Herbaceous Pottage*; and for the *Cruder*, says he, a Reason is given by *Martial*, Lib. xi. Epigr. 39. in these words,

*Prima tibi dabitur Ventri Lactuca movendo
Utilis, & Poris fila refecta suis.*

In the next place he comes to the Dressing of *Sallets*, where after he has laid down some Rules and Prescriptions, proper to be observ'd, he handles the Question, viz. Whether the Use of Crude Herbs and Plants, are so wholesome as is pretended? To that he answers in the Affirmative, and produces the Testimony of several *Physicians*, the Health and long Lives of the *Antediluvian* Patriarchs, who liv'd upon Herbs and Plants only, to confirm this Opinion. Of those Long-liv'd Fathers, and their wholsom Diet of Vegetables, he cites those memorable Words of the Poet, which we beg Leave to insert :

*The Golden Age, with this Provision blest,
Such A Grand Sallet made, and was a Feast.
The Demy-Gods with Bodies large and sound,
Commended then the Product of the Ground.
Fraud then, nor Force were known, nor filthy Lust,
Which over-heating, and Intemperance nurst :
Be their vile Names in Execration held,
Who with foul Glut'ny first the World defil'd :
Parent of Vice, and all Diseases since,
With ghastly Death, sprung up alone from thence.
As, from such Reeking, Bloody Tables fly,
Which Death for our Destruction does supply.
In Health, if Sallet-Herbs you can't endure ;
Sick, you'll desire them ; or for Food, or Cure.*

After that he runs out in to a Controversie with the *Bloody Eaters*, as he styles them ; and says, That the Prohibition injoy'n'd to *Noah* of not eating Flesh with the Blood, is still of force, it having been never repeal'd. But we shall not enter into the Detail of the Dispute,

pute, nor enlarge upon the *Encomiums* he bestows on his *Herbaceous Diet*: 'tis enough to observe, That whilst he justifies his present Subject through all the Topicks of Panegyrick, he does not pretend in favour of the Sallet dress'd with all its Pomp and Advantage, to turn Mankind to Grass again; For that (says he) would be ungratefully to neglect the Bounty of Heaven, as well as his own Health and Comfort. All that he aims at is, By these Noble Instances and Examples, which he had produc'd, to reproach the Luxury of the present Age; and to shew the infinite Blessings and Effects of *Temperance*, and the Vertues accompanying it; with how, little, Nature and a civil Appetite may be happy, contented with moderate things, and within a little compass, reserving the rest to the nobler Parts of Life. He concludes the whole with the Excellent Verses of his Beloved *Cowley*, in Commendation of a Garden and the Master of it, which run thus:

*Happy the Man, who from Ambition freed,
A little Garden, little Field does feed.
The Field gives frugal Nature what's requir'd,
The Garden what's Luxuriously desir'd:
The specious Evils of an anxious Life,
He leaves to Fools to be their Endless Strife.*

As for the *Appendix*, which contains several Receipts for the pickling of Sallets, we shall not trouble the *Reader* with any Account of it, leaving it to the perusal of those whose proper Business it is, to take care of such things: But we cannot forbear inserting the *Plan* he has given us, just before his Book, of a *Royal Garden*, describing and shewing the Amplitude, and extent of that part of *Georgicks*, which belongs to *Horticulture*. He confesses 'tis too hard a Task for a single Hand, and therefore thinks it proper for those that have Time, and Leisure, and Judgment to treat of each Head, and finish a Part at least, and in time unite their Labours into one Intire, Compleat, and Consummate Work.

This *Plan* of a *Royal Garden*, as laid down by our Author, is divided into three Books; of which the Heads are as follow:

"The First Book to be divided into Six Chapters, under these
"Titles; (1.) Of Principles and Elements in General. (2.) Of the
"Four (vulgarly reputed) Elements; Fire, Air, Water, Earth.
"(3.) Of the Celestial Influences, and particularly of the Sun, Moon,
"and of the Climates. (4.) Of the four Annual Seasons. (5.) Of
"the

“the Natural Mould and Soil of a Garden. (6.) Of Composts, and Stercoration, Repastination, Dressing, and Stirring of the Earth and Mould of a Garden.

The Second Book to consist of 24 Chapters, under these Heads: “(1.) A Garden deriv’d, and Defin’d; its Dignity, Distinction, and Sorts. (2.) Of a Gardner, how to be Qualify’d, Regarded, and Rewarded; his Habitation, Cloathing, Diet, Under-workmen, and Assistants. (3.) Of the Instruments belonging to a Gardner; their various Uses, and Mechanical Powers. (4.) Of the Terms us’d and affected by Gardeners. (5.) Of Enclosing, Fencing, Platting, and Disposing of the Ground; and of Terraces, Walks, Allies, Malls, Bowling-Greens, &c. (6.) Of a Seminary, Nurseries; and of Propagating Trees, Plants, and Flowers, Planting and Transplanting, &c. (7.) Of Knots, Parterres, Compartiments, Borders, Banks, and Embossments. (8.) Of Groves, Labyrinths, Dedals, Cabinets, Cradles, Close-Walks, Galleries, Pavilions, Portico’s, Lanterns, and other Relivo’s; of Topiary and Hortulan Architecture. (9.) Of Fountains, Jetto’s, Cascades, Rivulets, Piscina’s, Canals, Baths, and other Natural and Artificial Water-works. (10.) Of Rocks, Grotts, Cryptæ, Mounts, Precipices, Ventiducts, Conservatories of Ice and Snow, and other Hortulan Refreshments. (11.) Of Statues, Busts, Obelisks, Columns, Inscriptions, Dials, Vasa’s, Perspectives, Painting and other Ornaments. (12.) Of Gazon-Theatres, Amphitheatres, Artificial Echoes, Automata, and Hydraulick Musick. (13.) Of Aviaries, Apiaries, Vivaries, Insects, &c. (14.) Of Verdures, Perennial-Greens, and Perpetual Springs. (15.) Of Orangeries, Oporotheca’s, Hybernacula, Stores, and Conservatories of tender Plants and Fruits, and how to order them. (16.) Of the Coronary Garden, Flowers and rare Plants; how they are to be rais’d, govern’d and improv’d, and how the Gardner is to keep his Register. (17.) Of the Philosophical-Medical Garden. (18.) Of Stupendous and Wonderful Plants. (19.) Of the Hort-Yard and Potagere, and what Fruit-Trees, Olitory, and Esculent Plants belong to a Garden of Pleasure. (20.) Of Sallets. (21.) Of a Vineyard, and Directions concerning the Making of Wine, and other Vinous Liquors, and of Teas. (22.) Of Watering, Pruning, Plashing, Pallisading, Nailing, Clipping, Mowing, Rowling, Weeding, Cleansing, &c. (23.) Of the Enemies and Infirmities to which Gardens are obnoxious, together with the Remedies. (24.) Of the Gard-
ner’s

“ner’s Almanack, or *Kalendarium Hortense*, directing what he is to
 “do Monthly, and what Fruits and Flowers are in Prime.

The Third Book to be divided into 12 Chapters, under these
 Heads: “(1.) Of Conserving Properating, Retarding, Multi-
 “plying, Transmuting, and Altering the Species, Forms, and (re-
 “puted) Substantial Qualities of Plants, Fruits, and Flowers.
 “(2.) Of the Hortulan Elaboratory; and of Distilling and Extract-
 “ing of Waters, Spirits, Essences, Salts, Colours, Resuscitation of
 “Plants, with other rare Experiments, and an Account of their
 “Virtues. (3.) Of Composing the *Hortus Hyemalis*, and making
 “Books of Natural, Arid Plants and Flowers, with several ways
 “of Preserving them in their Beauty. (4.) Of Painting of Flowers,
 “Flowers enamell’d, Silk, Callicoes, Paper, and other Artificial
 “Representations of them. (5.) Of Crowns, Chaplets, Garlands,
 “Festoons, Encarpa, Flower-Pots, Nofegays, Posies, Decking,
 “and other Flowry Pomp. (6.) Of Hortulan Laws and Privi-
 “ledges. (7.) Of the Hortulan Study, and of a Library, Authōrs
 “and Books assistant to it. (8.) Of Hortulan Entertainments, Na-
 “tural, Divine, Moral, and Political; with divers Historical Pas-
 “sages, and Solemnities, to shew the Riches, Beauty, Wonder,
 “Plenty, Delight, and universal Use of Gardens. (9.) Of Garden
 “Burial. (10.) Of Paradise, and the most famous Gardens in the
 “World Ancient and Modern. (11.) The Description of a Villa.
 “(12.) The Corollary and Conclusion.

This is the Scheme which Mr. *Evelyn* proposes, for a Com-
 plete Account of a *Royal Garden*. We have exhibited the Plan in
 its full Length, not only to give a Fair Representation of our Au-
 thor’s vast and extensive Genius in *Hortulan Projections*; but also to
 excite others, who have the Means and Courage, to carry on this
 Great Design; of which the Author has given us a *Specimen* or two
 in his *Silva*, and the *Kalendar*; and another Specimen in this his *Acc-*
taria, or *Discourse of Sallets*.

The Pious Communicant rightly prepar'd; Or, A Discourse concerning the Blessed Sacrament, Wherein the Nature of it is describ'd, our obligation to frequent Communion Enforc'd, and Directions given for due Preparation for it, Behaviour at, and after it, and profiting by it: With Prayers and Hymns, suited to the several Part of that holy Office. To which is added, A Letter concerning the Religious Societies, and a short Discourse of Baptism. By Sam. Wesley, A.M. &c. London, printed for C. Harper 1700. in 120. Pag. 285.

THE Author of the *Manual* very freely owns in his Preface, That this weighty Subject has been handled already by many Excellent Writers; and that 'tis almost impossible to say any thing New upon this Argument. However, this did not deter or hinder him from writing and publishing his Thoughts upon it: "Since (as he argues) the Number of those which have gone before him, might have hindred others, as well as him: And becaus there is," says he, a different Size of Writers, suitable to the different Capacities of Readers; and Acquaintance, or Inclination, or sometimes pure Accident, may be the occasion of some Person reading one Book, when they would not have read another; and perhaps, to profit more by it, than they might by another better written on the same Subject." In the management of this Argument, Mr. Wesley proposes to be as Clear, and as Methodical as possible; and to this purpose has divided his Treatise into Five distinct Chapters, wherein he treats particularly of the Five General Heads, which he had laid down in the Introduction.

In the First Chapter, he endeavours to give a Clear and Rational Account of the Nature of the Sacrament, and the Occasion and Ends of its Institution. In order to this, he lays down a General Description of it; and says, That the Sacrament of the Lord's Supper, is a Memorial and Representation of the Sacrifice of the Death of Christ, instituted by Christ himself, in the room of the Jewish Passover; wherein by the Breaking of Bread, and Drinking of Wine, we renew our Covenant with God, praising him for all his Goodness, and testifie our Union with all Good Men; and whereby the Benefits of our Saviour's Death are seal'd, and apply'd to every Faithful Receiver. This Description Mr. Wesley afterwards divides into several Parts, and explains each Part at large in the Sequel of this Chapter.

In the Second Chapter, he shews the perpetual Obligation which lies upon all Adult Christians to communicate, and even to frequent Communion. To this purpose, he first proves in General the indispensable Obligation which our Saviour has laid upon us to receive this Sacrament. This he does from the Command of *Christ*, *Do this in Remembrance of me*, Luk. 22. 19. From the Benefits we receive by it, and from the Sin we are guilty of in neglecting it, and the heavy Punishment we may expect for the same. Next he shews the Extent of this Obligation, that it reaches to all Adult Persons, who have been Baptized. In the Third place, he evinces both from Reason and Scripture, that its Duration is as perpetual, as its Obligation is Universal, and that it lasts to the End of the World, *Till Christ's second coming to Judgment*. Fourthly, he proves from the Nature of the Sacrament, and the very Form and Words of its Institution; from the Apostles Example, and that of the Primitive Church; from the Commands and Practice of the *Church of England*, and of all others, who think themselves at any time oblig'd to receive it; as well as from the Great Benefits to be obtain'd by frequent and devout Communion, that we are all oblig'd to receive the Communion frequently. And under this Head, he takes an occasion to enquire into the Causes and Original of that inexcusable Neglect, in relation to this holy Ordinance, which is to be met with at present in the *Western Churches*, and particularly amongst *Our own People*. The Last thing he proposes to do in the Second Chapter, is to answer those Objections, which are brought either against the Receiving the Communion in general, or against frequently receiving it. Some, he says, are brought by Persons of all Perswasions, others by those who are dissatisfy'd with our Way of Worship. These Objections, our Author lays down fairly, and in their full Force, and then returns a short, plain, and direct Answer to each of them.

In the Third Chapter, the Author proceeds to treat of *Examination* before the Sacrament, and *Preparation* for it. He tells us, That besides an *Habitual Preparation*, which is transacted in the entire frame, the uniform Course of a Religious Life; there is requir'd an *Actual Preparation*, where it may be had. This *Actual Preparation*, he says, does chiefly consist in *Examination*, or the strict Tryal of our Lives and Conversations by the Rule of God's Word. After this, he lays down the several Particulars about which we are impartially to examine our Consciences, which are the same as are set down in the Church Catechism; viz. (1.) of our Repentance, where he gives us a large Catalogue of Breaches of the Ten Commandments.

mandments. (2.) Of our Holy Resolutions. (3.) Of our Faith. (4.) Of our Thankfulness; and (5.) of our Charity. This *Examination* he thinks proper to be made some Day before the Approaching Communion; and after these Directions, are plac'd a Confession, when we are preparing for the Communion, several Collects for Perseverance, Faith, Charity, with a Thanks-giving before the Sacrament; all adapted to the several Parts of *Self-examination*. He closes the Chapter with farther Directions concerning our Behaviour betwixt this fore-mention'd Preparation, and our Actual Approach to the Sacrament, especially in the Morning of the Communion.

In the Fourth Chapter, he treats of our Behaviour immediately before the Communion, and when we receive it. The Directions which he gives in the latter Case, he takes from the several Parts of the *Church's Office*; wherein he says we are directed to most of the same things, before-mention'd, as necessary to our Preparation, tho' here they are to be all Exercis'd and Acted anew, with the utmost Intention of our Minds. And they are, (1.) *Repentance*, to be renew'd at the Lord's Table, in the most humble Confession of our Sins to Almighty God: in which Confession we are taught; First, to acknowledge and bewail our Sins: Secondly, actually to repent of them, to detest and abhor them; Thirdly, to beg Mercy for *Jesus Christ's* Sake; and lastly, to implore Strength against them. (2.) Another Grace to be exercis'd at the Sacrament is *Faith*, which is to be exercis'd particularly upon the Absolution, and in other Parts of the Communion-Service. (3.) *Devotion* is highly necessary to a Worthy Communicant, at the Time of Celebration, and in all the Parts of that Holy Office. "By *Devotion*, (our Author says) is meant the Intense Abstraction, or withdrawing of the Mind from "all worldly Things, till it acquires a contrary bent and inclination, "and mounts freely and vigorously towards Heaven, despising and "trampling upon all the ridiculous Trifles of this perishing World, "and counting all Things but Dung and Dross, for the Knowledge and "Love of a crucify'd Redeemer." (4.) Another Grace is *Humility*, which tho' included in *Repentance*, yet we are directed by the Church, to form a particular Act thereof, immediately before the Consecration; when the Priest kneeling at the Lord's Table, says in the Name of all that Communicate, *We do not presume to come to this thy Table, &c.* (5.) A Fifth Duty to be exercis'd at the Celebration, is *Thanks-giving*; to which the Church especially directs us, in these Words or its Exhortation before the Communion; *Above all things*

things you must render most humble and hearty thanks, to God the Father, Son, and Holy Ghost, &c. and in several other places of the Communion Service. (6.) The last Grace to be exercis'd, and renew'd at the Sacrament, is *Charity*, taken in the largest Sense, for Love to God, and to our Neighbours. After these Directions of our Behaviour at the Lord's Table, follow several Acts of *Penitence*, *Faith*, and *Humility*, to be us'd, if Time permits, before Receiving, with Acts of *Praise* and *Love*, after Receiving.

In the Fifth and Last Chapter, Mr. *Wesley* adds some plain Directions for our Conduct after we have Receiv'd, and what Influence this Holy Sacrament ought to have upon us; and how we ought to behave our selves in relation to it, both immediately after, and between one Sacrament and another, as well as through the whole Course of our Lives. To this, he has added several Questions to be ask'd our Consciences, every Morning and Evening, and some short Directions for those who are (really) straitned for Time, and cannot go through the Larger Methods of *Examination* already given.

Thus have We given you a Plain and Summary Account of the Author's Discourse concerning the Blessed Sacrament of the Lord's Supper; it now remains that we should say a Word or two concerning the two *Appendixes*, at the End of this Treatise.

The First, is a Letter of his to a Friend concerning the *Religious Societies*, set up in the Cities of *London*, *Westminster*, and other Places within the Kingdoms of *England* and *Ireland*. It has, it seems, been the Misfortune of the best Things and best-laid Designs, to be misrepresented; *Partiality*, *Prejudice*, and *Passion* putting quite another Construction upon them, than they really deserve. This will always be the case, where Men judge of things by *Hear-say*, and according to the *Party* they have espous'd, without consulting *Right Reason*, or entring into the *Merits of the Cause*. And This has been the Fate of the *Religious Societies* for several Years last past: They have had the Malice of wicked Men, and evil Spirits, to grapple with; They have went through evil Reports, and false Surmises; and have had a World of Partial Judges, some brib'd by their Lusts, others by a fatal Prejudice to deal with: Hence it came to pass, that some very Honest and well-meaning Men, have, for want of due Information, and a thorough Light into the Matter, been carry'd away with the Stream, to judge hardly, and to pass severe Censures upon the Nature, End and Design of those *Religious Societies*. Now, to undeceive the One, and convince the other, several Accounts have been

publish'd of late, of the *Rise, Progress, and Nature* of them. Among the rest Mr. *Wesley*, after a particular Enquiry about them, has written this Letter, to satisfy his Friend and the World, that those things with which they have been charg'd, are Mistakes. He tells us, That the Nature of those *Societies*, with their Design and Employment, are much like what the Primitive *Christians* practis'd in the First and Purest Ages of the Church. Next, he informs us of what Advantage they may prove both to *Church and State*, and particularly in promoting *A General Reformation of Manners*, of which they give such shining Examples in their own Lives and Conversations. He says, "It cannot be deny'd but that there may, and will be " some Persons in these Societies of more *Heat* than *Light*, more *Zeal* " and *Warmth*, than *Judgment* and *Discretion*: butw here (adds he) was " there ever any Body of Men without some of such a Character; " They are of like Passions with other Men, and why may not they " expect the same Allowances? But since the very Rules of their " Institution do strictly oblige them to the Practice of *Humility* and " *Charity*, and to avoid Censoriousness and Pride, the common Rocks " of those who make a more than ordinary Profession of Religion; " he sees not what Humane Prudence can provide any farther in this " matter." In this Letter he likewise vindicates them from the Imputation commonly laid to their charge, of gathering Churches out of Churches; of fomenting new Schisms and Divisions, and of making *Heathens* of all the rest of their *Christian* Brethren: Since by their very Rules, they are to admit of no Members into their Societies, but such as are of the Establish'd *Church*, and who are oblig'd to frequent Communion according to the Mode of the *Church of England*. He concludes this Letter with the remarkable Words of the Excellent Author of *The Whole Duty of Man*, in his Causes of the Decay of Christian Piety, Chap. 20. "That Scandal, says he, which we have " brought upon our Religion, as it was not contracted by the Irregularities of one or two Persons, but by associated and common " Crimes, so neither will it be remov'd by a few single and private " Reforms. There must be COMBINATIONS and PUBLIC CON- " FEDERACIES in Virtue, to ballance and counterpoise those of Vice, " or they will never recover that Honour, which she acquir'd by " the general Piety of her Professors.—— In those Primitive " Days, there was such an Abhorrence of all that was ill, that a Vicious Person was look'd upon as a kind of a Monster, or Prodigy, " and like a putrify'd Member cut off, as being not only dangerous,

" but

"but noisome to the Body: But alas! the Scene is so chang'd, that the Church of *Christ* is now made up of such as she would then have cast out; and 'tis now as remarkable an Occurrence to find "a *Good Christian*, as it was then to see a *Bad*." These are the bold Words of that Worthy Author, *Who being dead, yet speaketh*; speaketh such disobliging Truths, as would not at present escape the Censure of *Forwardness*, and a *Zeal* not according to *Knowledge*, if deliver'd by one now living.

The Second *Appendix* is about *Baptism*, in treating of which he proposes briefly to enquire, (1.) What *it is*; of which he gives a large Description, and explains the several Parts of it: (2.) What Benefits we receive by it: (3.) What Obligations we lay our selves under by it: (4.) Whether our Saviour design'd it to remain always in his Church: (5.) And lastly, Who are the proper Subjects of it. But we shall not enlarge on these Heads, having in two former Journals given you an Account much like it, when we gave you the Abstract of Mr. *Clarke's Essay of Baptism*, and of Mr. *Hewerdine's Plain and Familiar Letters, concerning the present Mode of Baptism, us'd by the Church of England, and concerning Infant-Baptism*.

A Relation of Two several Voyages made into the East-Indies, by Christopher Fryke, Surgeon; and Christopher Schewitzer: The whole containing an Exact Account of the Customs, Disposition, Manners, Religion, &c. of several Kingdoms and Dominions in those Parts of the World in General: but in a more particular manner, describing those Countries which are under the Power and Government of the Dutch: Done out of Dutch by S. L. London, printed for D. Brown, S. Crouch, J. Knapton, R. Knaplock, J. Wyat, B. Took, and S. Buckley, 1700. in 8vo, pag. 358.

SINCE the Relations of these two Voyages are distinct and divided into Two Parts, we think it proper to give you a particular Abstract of each.

I. FRYKE'S VOYAGE.

WE begin with *Christopher Fryke's Voyage*, which stands first in the Book, tho' it be last according to the Order of Time. The Relation of this his Voyage to the *East-Indies*, in quality of Surgeon to the *Dutch East-India Company*, is divided into Fourteen Chapters, and takes in an Account of about Six Years, viz. From the Year 1680, to 1686.

Our Voyager, it seems, had from his very Youth an Inclination to travel; but having an Absolute Dependance upon his Parents, he could not set upon it so soon as he could wish. But at last in the Year 1677. he left his Native place, *Ulm in Germany*,; and after travelling through several Countries in *Europe*, he arriv'd at *Amsterdam*, in the Year 1679. There he made his Application to the *Dutch E. India Company*, and was chosen by the Commissioners, to serve as Surgeon a-board the *Ternate*, which was going off to the *E. Indies*, in company only with the *Europa*. This Account he gives us in the First Chapter, wherein he likewise informs us of the Orders, Laws, Customs, &c. that are constantly observ'd on board the *E. India Fleet*; and of their Pay, Allowance, and Punishment of Malefactors: In the last the *Dutch* are very strict; for he says, That if any one wounds another with a Knife, or other Weapon, he is forc'd to hold up his Hand against the Mast; and the Barber takes a Knife, and strikes it through his Hand a little below the Fingers; and sometimes according to the Fault, thro' the middle of his Hand, and there he leaves it sticking in the Mast; so that the Offender must pull his Hand thro', if he designs to have it to himself again. He that strikes an Officer, or Master of the Ship, is without hopes of Pardon to be thrown into the Sea, fastened by a Rope, with which he is thrown on one side the Ship, and drawn up again on the other side, and so for three times together round the Keel of the Ship: which Punishment they call *Keel-halen*. After this our Author adds some Reflections on the Voyage in general, and on those that undertake it.

In the Second Chapter, he gives us an Account of their Setting out on their Voyage out of the *Texel*. At three Weeks end, they got within sight of the *Canary-Islands*, where their Master, upwards of fourscore, dy'd. This old Gentleman was the first *M. Fryke* ever saw buried, after the Sea-fashion, which is thus: They take the dead Body, and tye it on a Board, and fasten two Cannon-balls to their Feet, and so throw them over-board, just as Morning Prayers are over. After the Choice of another Master, the *Ternate*, which had lost its Companion the *Europa*, set Sail toward the *Cape of Good Hope*, where the Ship was cast away at the False-Cape, distant from the Right one about 40 Miles; at which time 300 lost their Lives, and 43 only escap'd. They who had escap'd, made the best of their Way to the *Right Cape*, to wait upon the Governor, and to stay for the coming up of the *Europa*. Here the Author gives us a Description of the Cape, of its Soil and Produce, of the Fort built there by
the

the *Dutch*, of the Garrison ; of the Wild Beasts in those Parts ; and of the Inhabitants, both Natives and Foreigners, with their Customs, Manners, &c. and says, The chief Commodities which the Company trades in, to quit the Costs of their Garrison there, are *Sea-Dogs*, which are catch'd here in great abundance. They boyl the Fat out of them, and the Skins are hung up to dry, which they send afterwards to *Holland*.

From the *Cape of Good Hope*, Mr. Fryke departed in the *Europa* for the *E. Indies* ; but in the Passage thither, they met with a violent Storm, which held them four whole Days about *St. Maurice's Island*. When this was blown over, they sail'd with a happy Gale to the Streights of *Sunda*, and then to *Batavia*. Upon his Arrival, he sometime after receiv'd an Order from the Surgeon-General, to take his Post in a small Fort, about a Mile from *Batavia*. Of this we are inform'd in the Third Chapter ; wherein he likewise describes at large the City and Castle of *Batavia*, which he still thinks finer even than *Amsterdam* it self. He also gives us an Account of its Inhabitants, which are of all Nations ; as *Anboineses*, *Malabarians*, *Mardigarians*, &c. but the *Chineses*, being the chief and greater part, he passes by the others, and confines himself to speak of them only. Among other things he relates of them, he tells us this Remarkable Story : " That they have none but Sons almost ; and that it is rare " to see a Daughter in a Family : That the Mystery of this was discovered to him by a *Chinesse*, with whom he was intimate ; who " told him, that they destroy'd their Females. To which purpose, " as soon as the Women's big Bellies begin to appear, they keep " within doors, so that none knows of their being deliver'd, unless " they bring forth a Male." After this, he acquaints us with the Government of the Place, with the Crocodiles that pester the Rivers thereabouts, and the manner of catching them, and tells us of the Tygers, Wild Boars, and Apes, which abound in those Parts ; and among the Fruits of the Country, gives us a particular Description of three of the chief of them, viz the *Mangoe*, *Coco-Nut*, and *Bissang-fig*.

In the Three next Chapters, Mr. Fryke gives us a large Narrative of the *Hollanders Wars* with *Bantam*, tells us the occasion of it, the Success which the *Dutch* met with in that Expedition, their several Fights, both by Sea and Land ; and carries us to the Conclusion of the War. But we shall not enlarge upon these Particulars ; since they would carry us out too far, and the Reader may satisfy himself by perusing the Author's Account, who was himself in all this

Expe-

Expedition. Only we cannot forbear taking notice of one Remarkable Story, that he relates, about the End of the Sixth Chapter; which in short is thus: Six of the *Dutch* went a little way up into the Country, and were surpriz'd by several *Javians*, who us'd them most barbarously: One they stretched between two Trees, his Arms ty'd to one, and his Legs to another, about 3 or 4 Yards off the Ground, with a great Fire under him to roast him. Another they hung by his Privities upon another Tree, with his Arms and Legs ty'd together under his Back. The Third was spitted upon a *Bamboo-cane*, in at his Fundament, and out at his Mouth. The Fourth Buried up to the Neck, his Eyes put out, and his Ears and Nose cut off. The Fifth and Sixth ty'd Back to Back, their right Eyes put out, and their Privities thrust into the Holes. When these Men had been missing 3 Days, the Admiral *Tack* sent a Lieutenant with some Attendants in search after them, whom they found in the 'foresaid posture; the Three First dead, and the other Three alive, who having lost their Speech, could give no Account of the Persons that had done the Fact. But upon Complaint made by the Admiral to the King of *Bamam*, the Rogues were discovered, being Sixteen in number, and punish'd in the following manner: Eight of them were immediately condemn'd to be thrown to Serpents; and the other Eight to be confin'd to one Room, where they had very good Diet afforded them, but that was only to prolong their Pain. For there were Men always attending them with Scourges, who lash'd them as soon as they began to Nod. Thus were they kept in misery without sleep, for near five Weeks, and then ended their miserable Lives. Upon this the Author makes the following Remark, "That how barbarous soever their Fact was, yet it met with a Punishment, which did rather outdo the Fact in Barbarity.

The Seventh Chapter informs us, how uneasy the *Javians* bore the *Hollanders* for a great while, and how at last they were civiliz'd: That the *Dutch* got the Government of the Country into their own hands, by the Consent of the Young King: That the Old King, after several Defeats, being forsaken by his Friends, and wandring up and down for two Years together, at last surrendred himself to Admiral *Tack*, was confin'd, and afterwards dy'd in a small Island, whither he was sent: And that *Bamam* was rebuilt, and flourish'd in Trades, all Foreigners, except the *Engl^{ish}*, *French* and *Danes*, being admitted to traffick there. We shall not insist upon the other things related in this Chapter, since that would be too tedious, and
would

would swell our Journal too much. 'Tis enough to observe, That the chief Traffick of *Bantam* consists in Pepper, Salt-Peter, Salt, Ginger, Cotton-Cloth, plain, and wrought with Silver and Gold; also Fine Linnen, and Flowr'd-Stuff, which are the common Wear of the Inhabitants.

In the Eighth Chapter, Mr. *Fyke* gives us an Account of his Arrival at *Banda*, on board the *Phoenix*, which left him behind on shore, by reason of an Indisposition he laboured under. He briefly tells us how that Noble Fruit which this Island is famous for, viz. the Nutmeg and Mace, grows. From *Banda* our Author went in the *America* to *Amboyna*, the Clove-Tree of which Country he describes at large. Upon his return to *Batavia*, he receiv'd fresh Orders to change his Ship, and to go in the *Old Europa*; first to the Island of *Omrust*, there to be Careen'd, and then to *Ceylon*, where they arriv'd after six Weeks Voyage at *Columbo*, which he says is one of the most commodious Ports of any in the *Indies*, where Ships may lie safe many Years, and come in at will with the *Sea-Wind*, and run out when they please, with a *Land-Wind*. One great Commodity of this Island is Cinnamon, of which he gives a Description; and the other is Pearls, the manner of Fishing for which he likewise sets down. When he return'd to *Batavia*, after some stay he was order'd aboard the Ship call'd the *Asia*, which was to go in a fortnight to *Formosa*, and thence to *Japan*.

Being arriv'd at *Nangato*, a City of *Japan*, our Author tells us in the Ninth Chapter, after what manner foreign Ships are receiv'd, and visited from Top to Bottom by the Emperour's Order: How the *Japponeses* profer'd Women to them for their use, whilst they stay'd. After this, he informs us of their Activity in shewing Tricks, of their Manners, Customs, Religion, &c. of the Ship's going back to *Batavia*; of their Departure thence to *Malacca* and *Achem*, with some Account of the Inhabitants of those places; and of their Return again to *Batavia*.

We shall not trouble our Reader with any farther Account of the Five following Chapters, supposing enough has been said to excite his Curiosity to the Perusal of the Whole: We now proceed to the Relation of the other Voyage.

II. SCHEWITZER'S VOYAGE.

THE Account which Mr. *Schewitzer* gives us of his Voyage from the Year 1675, to 1683, to and through the *E. Indies*, is compriz'd in 9 Chapters. He has kept all along a sort of Journal

nal of the most Remarkable things that happen'd each Day, during his Voyage to, and stay in the *East-Indies*.

In the First Chapter, he acquaints us with the first Rise of the *Dutch East-India Company*; which was set up about 60 Years ago, by some Rich Merchants and others, in *Holland*; as at *Amsterdam*, *Enkhuysen*, *Rotterdam*, *Leyden*, *Delft*, *Hoorn*, *Middleburgh*, and *Flessinguen*. Next he informs us of the Manner they have of Decoving Persons into their Service, by certain People call'd *Kidnappers*; how and upon what Terms he enter'd himself as a Volunteer, and was made Steward of the Ship call'd the *Asia*. We shall leave him upon his Voyage, without taking Notice of the Dangers he and his Companions ran through in prosecuting it, and shall give him the Meeting at *Batavia*, where he arriv'd *May 26th. 1676*, after five Months and 12 Days being kept out at Sea.

Upon his Arrival at that place, he tells us Chapter 2d. That he with the rest of the Souldiers sent over from *Holland*, were brought well arm'd, and in good order, before the *Dutch General*, and afterwards divided by the Officers, some of'em being sent into the City, and others into the Fort. During his stay at *Batavia*, little or nothing happen'd worthy his taking Notice; he only adds something to Mr. *Fryke's* Account, of the *Chinese's* Manner of Living there, and informs us by what Artifice the *Dutch* took the Square of *Batavia* from the *English*.

In the Third Chapter, we have an Account of the Author's being sent with several others from *Batavia*, to the Island of *Ceylon*; Of his Voyage to, and Arrival at that place; and of his being afterwards dispatch'd with thirty Soldiers to the Fort of *Galleure*, 8 Leagues from *Columbo*, to have some New Ramparts added to it.

The following Chapters, to the last, are spent in the Observations, which our Author made during his Abode in the Isle of *Ceylon*. In the Fourth he gives us a Description of the Isle, which is about 200 *Dutch Miles* in compass, lying in the *Indian Sea*, not far from the *Maldivean Islands*, and the Wild Coasts of *Cormandel* and *Malabar*. Next he tells us of its Cities, Forts, both Maritime and Inland, and of the Inhabitants, which are chiefly of two sorts, the one call'd *Cinghelses* or *Cingulayans*, and the other sort call'd *Malabars*. The Government, Customs, Manners, Religion, Trade, Houses, Manner of Eating, &c. of these Inhabitants are treated of at large by the Author; and he shuts up this Chapter with informing us how the *Dutch* took *Columbo*, and other Cities of *Ceylon* from the *Portugueses*, and the King of *Candi*, tho' he helped them against the *Portugueses*;

gueses; and how the King of *Candi* resented that Action to this very Day, doing them all the Mischief possible, and continuing in a perpetual War and Enmity against them.

In the Fifth Chapter, he gives a short Account of the Wild and Tame Beasts, that are in this Island of *Ceylon*; and particularly of the Elephants, concerning the Nature, Disposition, and Qualities of which, he relates several Wonderful things, attested upon his own Experience; and tells us after what manner they are taken. He is not so large upon the Bufflars, Tygers, Bears, Jackalls, *Bitfche Vergunie* or the Devil of *Negombo*, the *Lewer* or Slow Beast, Apes, Wild-Cats, and other sorts of Beasts: only lays down a Short and General Description of them.

The Sixth Chapter informs us, That the whole Year in *Ceylon* is divided into two Seasons only, call'd the *Good* and the *Bad* Season; each of 'em consisting of five Months, the other two Months, *March* and *September*, being call'd the *Dubious*. After this, in the same Section, *Schewitzer* gives an Account of his being sent first to *Caudingelle*, a Fort built and forsaken by the *Dutch*; and then to *Anguratot*, which Place he describes, and acquaints us after what manner the *Europeans* live there with *Cingulaish* Women. He likewise describes *Calpintin*, *Aripem*, *Manaca*, *Jasnapatnam*, all which places he march'd to with 2 Companies of Volunteers.

In the next Chapter, our Author begins with informing his *Reader* after what manner Pearls are got in this Island, how fish'd for, and for how much they are sold. After this, he returns to *Columbo*, and within few Days was order'd to go with several others, to carry a Present, which the Governour sent to the King of *Candi*; during which Time he had the Title and Office of Captain. Here he gives us an Account of the Particulars of this Present, what they were; in what base manner the *Candians* receiv'd the Presents, and then treacherously fell upon them that brought them; how they came off, and in their Retreat demolish'd two Heathen Temples, and what strange things happen'd whilst they were destroying them. Upon his return to *Columbo*, he was again sent with his Men, to relieve the Company that was at *Sittawack*, twelve Leagues from *Columbo*, and during his stay in that Fort, he makes a large Description of it, and tells us of the several sorts of Precious Stones; such as Rubies, Saphyres, Emeralds, &c. The Topaz and Azure-Stones, that lie in, and upon the Ground thereabouts, of which the Fort of *Sittawack* serves for a Guard.

There is nothing remarkable in the Eighth Chapter, but the Description which *Schemitzer* gives us of *Columbo*, with an Account of the Manners of that Place, and particularly of their *Marriages*; of the Performance of which, be pleas'd to take the Author's own Words. "The Parties being agreed before-hand, the Bridegroom comes with two or three of his Friends to the Bride's House, where she is dress'd in fine white Linnen, and fine Flowers, to receive him. Her Father and Mother, if she has any, are to be present there; and so are any two Persons, who were at her Baptism. The Certificate being produc'd, the Bride and Bridegroom give one another a Ring; after this they make merry. The next Sunday after it, the Names are publish'd three times in the Church, and the Tuesday after they are marry'd. When they go to Church, they have several Balliators, or Leapers, that go before them dancing all the way. Then goes the Bride between two Women, with a fine Umbrella over her Head; then the Bridegroom between two of his Friends. The Ceremony ended, when the Bride is come Home again, every one in the Room sprinkles her with Rose-water, and throws a handful of Flowers upon her. Then they have a Wedding-Dinner, which is always given by the Maid's Father and Mother at their House. When the New Couple are got to Bed, they fall a beating Drums, Tamelins, and other Instruments for about an Hour, the Balliators all the while dancing, and making a great Noise. The next Day, they go about a Mile or two out of Town, where they have a Dinner at some Publick House, which is generally given by the Bride-Men.

This large Account of the *Marrimonial Ceremony* us'd at *Columbo*, We thought fit to insert, it being both Rare and Diverting. But We shall not trouble the *Reader* with what is contain'd in the Ninth and last Section, since We may seem to have been already too tedious, and to have trespass'd upon his Patience.

Gratii Falisci Cynegeticon, cum Poematio cognomine M. A. Olympii Nemesiani Carthaginensis: Notis perpetuis, Variisq; Lectionibus adornavit Tho. Johnson, M. A. Accedunt Hier. Fracastorii Alcon, Carmen Pastoritium: Jo. Cui, Angli, de Canibus Libellus: Ut & Opusculum vetus Κνωστικόν, dict. seu de Cura Canum, Incerto Authore. London, Printed for C. Harper, 1699. in 8vo, pag. 201.

THERE have been several Editions of *Gratius Faliscus's* Treatise of Hunting already, but this that Mr. Johnson has been pleas'd to give us, promises very fair to outvie all the Rest. To this purpose he has collated all the Former Editions (except One, which he could not get) together, and illustrated this with Notes of his own, and of other Learned Men. And that nothing might be wanting to render his Undertaking the more compleat, he says he consulted with his Friends (where-ever he came) about it; and perus'd the most noted Criticks, such as *Salmasius*, *Turnebus*, *Gronovius*, *Vossius*, *Heinsius*, and others; and declares, That *Gronovius* alone appear'd to him the most faithful Restorer of the Ancients, to their primitive Lustre and Genuineness.

But forasmuch as *Gratius*, if publish'd singly by it self, would have been too small a Tract, Mr. Johnson tells us, That he thought fit with him to joyn *Nemesianus's* Poem on the same Subject (as has been hitherto done in other Editions) and the *Alcon* of *Fracastorius*. These two last Poems, he owns, do fall short of *Gratius*; but yet have something of Purity and Politeness in them. *Nemesianus* is illustrated partly by *Ulinus's*, and partly by Mr. Johnson's Notes; but *Fracastorius* is publish'd without any Notes at all. As to the two last Tracts, he judg'd it proper to annex them to the Fore-going, not only because they are very Estimable, but also because they serve in some measure to illustrate the Subject Matter contain'd in the Poems of *Gratius*, *Nemesianus*, and *Fracastorius*.

Beside the Notes which Mr. Johnson has set down in each Page, under the Verses of the two first Poems, with Numeral References to what Verse the Notes do belong; he has subjoyn'd the Various Lections or Readings at the end of each Poem.

Thus much may suffice to give you a Light into the Editor's Design, and his manner of Carrying it on; for it cannot be expected, that we should be larger upon a Subject, that will neither bear it,

nor can require it at our Hands. We only think it proper to say a Word or two of the first of the two last Dissertations.

It is a Discourse concerning *English Dogs*, writ by Mr. *John Caius*, a *Brittan*, to his Friend *Gesnerus*. He had formerly sent him an Account of the various Shapes or Forms of Beasts, Birds and Fish; and in this Letter he gives him a particular Description of the several sorts of Dogs, that are bred in the Island of *Great-Britain*, with their several Names, Natures and Inclinations. To make what he had said upon this matter the more intelligible, he gives his Friend a Table of the Names of those Dogs, that are of the *British* Breed, both in *English* and *Latin*; which Table we beg Leave here to insert, because it gives a View at once of *Caius's* Design.

The NAMES.

		Latin.	English.	
Canes Britannici, aut sunt,	Generosi.	Venatici.	Sagax. { Terrarius,	Terrier-Hound.
			{ Leverarius,	Harrier-Hound.
			{ Sanguinarius,	Blood-Hound.
			Agasæus,	Gaze-Hound.
			Leporarius,	Grey-Hound.
			Levinarius, seu Lorarius,	Leviner, or Lyemer.
			Vertagus,	Tumbler.
			Hispaniolus,	Spaniel.
			Index,	Setter.
		Delicati. Accupatori.	Aquaticus, seu Inquisitor,	Water-Spaniel, or Finder.
			{ Melitaus, seu Fotor,	Spaniel Gentle, or Lap-dog.
				{ Pastoralis,
		Rustici	{ Villaticus, seu Catenarius,	Mastive, or Bandog.
			{ Admonitor,	Wap.
				{ Versator,
		Degeneres	{ Saltator,	Dancer.

After this Table, he explains to *Gesnerus* the several *English* Names of those Dogs, and so concludes his Dissertation.

Tentamen.

Tentamen Novum Continuatum: Or, an Answer to Mr. Owen's Plea and Defence. Wherein Bishop Pearson's Chronology about the Time of St. Paul's Constituting Timothy Bishop of Ephesus, and Titus of Crete is confirmed; the second Epistle to Timothy Demonstrated to have been Written in the Apostle's latter Imprisonment at Rome; and all Mr. Owen's Arguments drawn from Antiquity for Presbyterian Parity and Ordination by Presbyters are overthrown. Herein is more particularly proved, That the Church of England, ever since the Reformation, believed the Divine Right of Bishops. By Tho. Gipps, Rector of Bury in Lancashire; in two Parts. London, Printed for Eph. Johnson Bookseller in Manchester, 1699. in 4to. Part 1. pag. 84. Part 2. p. 127.

ONE great Point in Controversy between the Church of England and the Presbyterians, is about the Form of Church Government. This Argument has been handled and canvas'd Pro and Con for several years, and by several Eminent hands; and still it remains (through the obstinacy of some, and the prejudice of others) a matter of debate. The Author of the present Treatise, that now lies before us, has entred the Lists in behalf of the *Established Church*; and tells us that there has been two Books Published by Mr. James Owen, Minister of a separate Congregation at *Oswestry* (the one intituled, *The Plea for Scripture Ordination*, and the other *Tutamen Evangelicum*, or, *Defence of the Plea*) which he is under an Obligation and Promise of Replying unto. He has divided the Book into two Parts, In the first he Replies to the *Defence of the Plea*; and in the second he answers the *Plea* it self. Mr. Gipps says that the Reason, why he has thus inverted the Order, in answering the *Defence* first, and the *Plea* last, is this, "He had set out a small Book Entituled, *Tentamen Novum*, or a New Essay "proving the Divine Right of Episcopacy, the which engaged "him to Answer some few things in the *Plea*, relating to the "Scripture Evidence. Hereupon Mr. Owen Printed his Defence, "endeavouring therein to overthrow our Author's *Hypothesis* in "the *Tentamen Novum*, and to vindicate the Old one by the Word "of God. Upon this, he thinks it necessary first to Reply to the "Defence, and clear up his point about the Divine Right of Episcopacy; and thence to descend to Mr. Owen's numerous Testi-
monies.

' monies drawn out of the Ecclesiastical Authors, in behalf of
 " *Presbyterian Parity*, which will be a full and proper answer to
 " the *Plea*.

This, in short, is the Scheme of Mr. Gipp's Design in the ensuing Treatise, of which we now proceed to give you a brief and summary Account.

The First Part is divided into six Chapters, in the three first of which our Author Considers and Answers the several Cavils rais'd by Mr. O. against the Church of *England*; and this he does by way of Reply to all those Objections started by Mr. O. against the Episcopal Form of Church Government, in the three first Chapter; of his *Defence* of the *Plea*.

In the Fourth Chapter Mr. Gipp's endeavours at large to overthrow the Old Chronology, about the time of St. Paul's settling *Timothy* a Ruler of the Church of *Ephesus*, and more firmly to establish the *Hypothesis* he, after Bishop *Pearson*, had rais'd concerning the matter in his *Tent. Nov.* The Question as to this Point is, Whereas St. Paul gave *Timothy* those ample Commissions and Instructions in his first Epistle, concerning the Government of the *Ephesian* Church, sometime after he had besought him to abide still at *Ephesus*, when he went into *Macedonia*, 1 Ep. 1. 3. What was that precise time of Paul's going to *Macedonia*, and beseeching *Timothy* to abide at *Ephesus*? This Question our Author in his *Tent. Nov.* following Bishop *Pearson*, had resolved thus, " That
 " Paul's Journey, here spoken of, could not be meant of any of
 " those mentioned in the *Acts of the Apostles*; that therefore it must
 " be some other, after his bidding the Elders of *Ephesus* farewell:
 " That coming to *Jerusalem*, he was there made Prisoner, and
 " thence carried to *Rome*, where he continued about two years in
 " Bonds: That being at length releas'd, he return'd into the Eastern
 " Parts again, visiting the Churches; and then as he pass'd
 " out of *Asia* into *Macedonia*, besought *Timothy* to abide at
 " *Ephesus*, as the fixt Ruler or Bishop of that Church; and
 " shortly after, dispatch'd the first Epistle to him. That Paul
 " himself, some while after, went back into *Italy*, and unto the
 " uttermost parts of the West, Preaching the Gospel: and being
 " at length once more got to *Rome*, was there Imprisoned a second
 " time, when he wrote the second Epistle to *Timothy*, a little before
 " he was Beheaded. This is the *Hypothesis* of Mr. Gipp's, which he maintains in this Chapter against all the Cavils of Mr. O. against it.

In the Fifth Chapter, the Rector answers several other Objections raised by his Adversary in the *Defence* of the *Plea*; and in the Sixth, proves in particular, that the *Convocation* is and ought to be allowed as a just Representative of the Church of *England*, notwithstanding all the Cavils of Mr. O. to the contrary, which he takes into distinct Consideration, and Answers them as distinctly.

The Second Part, divided into Nineteen Chapters, is designed by Mr. *Gipps* as a direct Answer to Mr. O's *Plea* for *Presbyterian Parity and Ordination* by *Presbyters*. Here our Author examines the Ancients, which Mr. O. brings to back his Opinion, and shews that these very Arguments drawn from Antiquity, are of no force, and that neither *Clement Romanus*, nor any of the Primitive Christians spake any thing in favour of *Presbyterian Parity*; but rather to the contrary. This our Author endeavours to evince at large, and to prove that both the Ancients and Moderns, even down to our times, were all for *Episcopal Government*, which was never till this last Age brought into Question for above fifteen Hundred years together, unless by one Arch-Heritick *Aerius*, of whom he treats at large in the Tenth Chapter of this Part. And in the Last Chapter, he shews that the Church of *England* ever since the Reformation, held the Divine Apostolical Right of *Episcopacy*.

We shall not enter into the Particulars of this Learned Dispute. 'tis sufficient for Us as *Journalists*, only to represent the state of the Case in the General; leaving others, that delight in Controversie, to search more deeply into the merits of the cause on both sides. It were to be wish'd that there had never been any occasion for such Debates; but since (through the malice of our common Enemy) they have been raised, and kept still on foot, we cannot but (as Christians) recommend *Temper, Candour, Moderation, and Charity* to be us'd by the Advocates of each Party in the management of their Argument; as being a more likely way of accommodating our Differences, and healing our Breaches, than Railery, Passion, and Prejudice can pretend to.

The Adventures of Telemachus, the Son of Ulysses; Translated from the French, Part 1. London Printed for A. and J. Churchill, 1699. in 12o. pag. 152.

IN our Journal for the Month of *August* we gave you an Account of the Publication of this Book at the *Hague* in *French*; since which it seems it has cross'd the Seas, and part of it is taught to speak *English*. The Author of it is generally thought to be the most celebrated *Francis de Sal'gnac Fencelon*, Lord Archbishop of *Cambray*. And the Translator of it says, that this Piece is not unworthy a Person who was entrusted with the Education of Princes. For, That Virtue, Wisdom, and Ardent Desire to procure the Good of Mankind, which are interwoven with the Story of *Telemachus*, shew the Fitness of the Author for such a Trust. The Translator farther adds, That the Reason the Archbishop had to involve his Instructions in Fable, will be obvious to all that shall consider, that as he wrote for Princes, who seldom fail to reject all Precepts that are not gilded with Delight; So he lives under a Monarchy that will not suffer open and undisguised Truth.

Having thus accounted for the Author, and for the Reason that induced him to deliver his Instructions in this disguis'd way: We think it proper, for a clearer light into his Design, to illustrate briefly the Characters of some of the most Eminent Personages that are brought upon the Stage in this first Part; and shew how far they tend to instruct, as well as please Mankind, especially Princes, and those who are placed in a higher Post.

TELEMACHUS represents to us a Young Prince, Heir to a Crown, of a good Natural Temper, Principles, and Inclinations, and well Educated by the care of the King his Father; but withall expos'd to the common Temptations and Dangers incident to unwary and unadvised Youth. Sometimes he is flatter'd and allur'd, and at other times suffers hardships and the frowns of Fortune, and all to shock his good Resolutions, and rob him of his Innocence. He farther represents to us after what Methods a Prince must be train'd up, and what a severe course of Discipline a Man of Honour must run through, before he can attain to true Glory.

The Companion of his Travels, MENTOR, who is no other than *Minerva* in disguise, serves as a sort of Guardian Angel, or Good Genius, that attends the Person of this young Prince: Suggesting upon all occasions such Thoughts and Instructions, as are proper for his safe Conduct, through all the various Changes and Chances of Humane Life: bidding him be cautious of, and fly from the charming Allurements of sensual Pleasure, and to be ware of the smiles of a prosperous State; and then comforting and supporting him under an adverse Condition, and at last delivering him out of it. The Dangers which *Telemachus* underwent, and the Temptation to which he was expos'd, in *Mentor's* Absence, shews us how unsafe 'tis to leave Youth alone and to themselves, without a Guard.

In the Person of CALYPSO, we are inform'd of the Subtilty, Deceitfulness, Wheadies, and Projects of a loose, incontinent Woman; who uses all Methods possible, leaves no Artifice unessay'd, whereby to charm a Lover into the Snare, and to gratify her Lust. In the same Person, we are likewise inform'd, of the Allurements and Softnesses of a Sensual Life, with which Youth are so easily trappan'd, and give up themselves wholly to, unless restrain'd by the Prudence and Caution of such a Guide, as *Mentor* is represented to us here in the Fable.

SESOSTRIS King of *Egypt*, shews us how happy a thing 'tis for a People to live under the Government of a Wise, Affable and Good Prince, who chofes rather to command the *Love*, than to be obey'd by the *Fear* of his Subjects: And his wicked Officer METOPHIS, is the lively Picture of a Base, Corrupted, Malicious and Covetous Minister of State, who betrays his Trust, abuses his Master, and oppresses the Subject; sacrificing both his Faith, Gratitude and Conscience, to the insatiable cravings of an Ambitious and Covetous Mind. Upon this Perfidious Courtier, our Author makes this notable Remark: "Alas! how are Kings expos'd? The "Wise are often abus'd, by Men of Artifice and Interest, that are "about them. Good Men retire from Courts, because they are "neither Presumptuous nor Flatterers. They wait till they are "sent for: and Princes seldom know how to send for them. On "the other hand, Ill Men are Bold, Deceitful, Impudent, and Insinuating; dextrous at Dissembling, and ready to do any thing "against Honour and Conscience, to gratifie the Passions of the "Person that Reigns. Oh! how unhappy is that King, who is "open to the Artifices of Bad Men? He is lost, if he does not suppress Flattery, and love those who speak the Truth with Confidence.

PYGMALION King of *Tyre*, the Reverse of *Sesostris*, gives us a lively Representation of an Arbitrary and Despotic Prince; who is a Tyrant to others, and a perpetual Plague and Torment to himself: He is the Picture of One, who is guided by his Passions, and makes his Will a Law; who covets the *Fear*, and not the *Love* of his People; is fearful and jealous of all about him, and trembles at his own Shadow. His Guards, his bolted Apartments, and all other Securities he takes of his Person, can only shut out others, but not the *Tyrant from himself*: for that still haunts him with frightful Spectres, and lashes him with dreadful Stings of his own Making. Thus by this Story of *Pygmalion*, we are taught, That Tyrants are never secure, and notwithstanding the Cruelty they use to terrifie others; yet their Consciences will recoil upon them, even whilst they are living; and some Domestic Servants, as suspicious as they are, may soon deliver the World from such Monsters.

Now to inform Princes, how they ought to Govern; our Author sets them a Pattern, from the Account which *Mentor* gives of MINOS King of *Crete*. *Telemachus* had ask'd his Companion in what the Authority of that King consisted? To which he reply'd in these Words, (which would be proper to be set up in Golden Capital Letters over some Prince's Palaces:) "That the King is above the People; but the Laws are above the King. He has an absolute Power to do Good; but his Hands are ty'd so soon as he attempts to do Ill. The Laws entrust him with the care of the People, as the most valuable of all Trusts, on Condition to be the Father of his Subjects. They intend, that one Man shall serve by his Wisdom and Moderation, to make whole Nations happy; and not that so many Men shall by their Misery and abject Slavery, serve to flatter the Pride and Luxury of one Man. The King ought to have nothing more than other Men, except such Assistance as is necessary, either to the Discharge of his painful Function, or to imprint on the Mind of the People, that Respect which is due to the Person, who is to maintain the Vigour of the Laws. On the other hand, the King ought to be more sober, more averse to Luxury, more free from Vanity, Haughtiness and Ostentation, than any other Man. He is not to have more Riches and Pleasures, but more Wisdom, Virtue and Glory than the rest of Men. Abroad, he is to be the Defender of his Country, at the Head of their Armies: At Home, he is to distribute Justice to the People; to make them good, wise and happy. 'Tis not for his own sake, that the Gods have made him King, but
"only

"only that he may be *The Man of his People*. He owes all his Time
 "to the People, all his Care, all his Affection; and he is no other-
 "wise worthy of the Crown, than as he forgets his own Interests,
 "to sacrifice himself to the Publick Good.

By these Characters, which we have briefly touch'd upon, 'tis
 easie to see how useful those Instructions of our Author are not only
 to those, for whom he design'd them, but also for others of an In-
 ferior Rank. But by that little which we have cited, it appears,
 That he writes in a smooth and Poetical Stile. We pass by his
 Neat Descriptions of Places, Things, &c. and refer Our farther
 Account of the other Characters, till the Publication of the other
 Parts, which may afford us fresh Matter to treat on.

The State of Learning.

H O L S T E I N.

AT the University of KIEL they are upon publishing, *Acta*
Literaria Societatis Scrutantium, in Academia Kiloniensi Sere-
nissimi Principis ac Domini, Frederici IV. Hæred. Norvægiæ, Supremi
Ducis Slesvicens. Ducis Holstariæ, &c. clementissimo indultu recens in-
stituta: In quibus, quidquid ad veram elegantemq; Literaturam spectat,
succinctè traditur. Authore Jo. Burchardo Maio Eloqu. & Hist. Prof.
P. Kiloni, Literis Joachimi Reumanni, Acad. Typogr.

'Tis sometime since that we had an Account of the Establish-
 ment of this Society of *Scrutators* or *Searchers*, of whose Design,
 and the Method they take in carrying it on, it will not be amiss to
 give the *Reader* some short Idea. The Author of those *Acta Lite-*
raria treats at first of the Excellency and Usefulness of these kinds
 of Societies, which he thinks ought to be look'd upon not only as
 Lawful, but also as Necessary: Because from those Friendly and
 Familiar Conferences held in them concerning Study, and other
 Things relating to the common Conveniencies of Life, more Ad-
 vantage does often arise, than from Studies themselves. For altho'
 in order to acquire True and Solid Learning, 'tis necessary to ap-
 ply one's self closely to the reading of the Best Authors, and to
 Travel; yet the Benefits arising from these Methods, cost a Man a

great deal of Trouble, and are attainable only by Men of a penetrating Judgment; whereas the same Benefits may be reap'd at less charge and pains, by the Meeting together of Learned Men. Wherefore (says our Author) *Maximilian I.* and *Charles V.* Emperors, and *Francis I.* King of *France*, are highly commended, who in their tender Years, having just a Tincture of Learning, did at last by their Converses with Learned Men, arrive to be the Wifest and most Skilful of Princes. Nor are Persons of an Inferior Rank, worthy of less Praise; who have strenuously endeavour'd, sparing no cost, to establish Societies of Learned Men, whose Members should be mutually assisting to each other; and what each of 'em studied in private, should in the Name of the whole College, be publish'd for the Benefit of the Learned World. Of this kind our Author reckons, the Schools of *John Freinshemius*, open'd formerly in the University of *Heidelberg*, wherein they discours'd of Matters relating to Court, and of Counsels of State: The Society of *Antiquaries*, set up in *England*, by Sir *John Cotton*, *Camden*, and others, about the Close of the last Century: with several more in *France* and *Italy*, some of which are still standing.

He confesses, That by the Example of all these Societies, he and his Collegues were excited, to enter upon this so useful an Undertaking, and to set up a New kind of Society, which they are pleas'd to stile *Scrutinators* or *Searchers*, as being the properest Name whereby to express their Design of Searching and enquiring into those things, that may be of use to succeeding Ages. He farther gives us several Reasons, for their having appropriated this Title to themselves: and then tells us, That every one who is enroll'd in this Society, meets twice a Week, on Wednesdays and Saturdays, to contribute his share towards the Common Good; and that their chief Aim is, to render *Learning* (so much neglected almost every where) more Polite and Elegant, and to stir up the Industrious Youth to a more ardent Search after Truth.

But so far as the Author of the Transactions of this Society, desires all that are Lovers and Admirers of Learning, if they have any choice Things, that may properly be inserted in his Account, to communicate them to him; We thought fit to set down a short Index of each Chapter, with its Contents, which will be treated of at large by the Learned Society of *Searchers*.

The First Part will contain Fourteen Chapters, under these Heads: (1.) *Of the Original, Progress and Usefulness of Learned Societies.* (2.) *Of True and Solid Learning.* (3.) *Of Elegant Learning.*

ing. (4.) *Of Mystical Learning.* (5.) *Of False and Superficial Learning.* (6.) *Of the Preposterous Method of Studying.* (7.) *Of the more correct Method of Studying.* (8.) *Of certain things to be avoided in Learning, and formerly requisite to be known.* (9.) *Of avoiding Novelty and Curiosity.* (10.) *Of Learned Ignorance in all sorts of Sciences.* (11.) *Of the Thefts of the Learned.* (12.) *Of their Errors.* (13.) *Of the various Fates and Periods of Learning.* (14.) *Of the Fates that attended the Learned.*

The Second Part will contain Fifteen Chapters, under these Titles: (1.) *Of Learning, and its principal Writers* (2.) *Of the most Eminent Libraries in Europe, especially in Germany.* (3.) *Of disposing Libraries into a due and regular Order.* (4.) *Of Libraries that are lost.* (5.) *Of the Tables and Catalogues of Books.* (6.) *Of Reading and Censuring Books.* (7.) *Of helpful Books.* (8.) *Of Systems, and their chief Authors.* (9.) *Of Epitome's, and Epitomizers.* (10.) *Of the best Method of Interpreting, and the best Interpreters.* (11.) *Of Commentaries, and Commentators.* (12.) *Of Philology, and the most Eminent Philologists.* (13.) *Of Genuine, Doubtful or Uncertain, and Spurious Writings; and of the Criteria, whereby to discern the Genuine from the Spurious.* (14.) *Of Corrupted and Restored Authors.* (15.) *Of the Best and Fairest Editions of Books.*

Lastly, the Third part will consist of Twelve Chapters, under these Heads: (1.) *Of Manuscripts.* (2.) *Of Writings that are lost.* (3.) *Of Books prohibited, purg'd, and to be purg'd.* (4.) *Of Scarce Books.* (5.) *Of Satyrical:* (6.) *Obscene:* (7.) *Atheistical;* and (8.) *Magical Books.* (9.) *Of Writings condemn'd to the Fire.* (10.) *Of Fanciful Books.* (11.) *Of the Writers of the Romish Legends.* (12.) *Of Pamphlets, and Pamphleteers.*

Here, perhaps, the Reader desires to know what Method they take in treating each Head; For his Satisfaction therefore we shall exhibit a short Specimen of their Design, by giving him a general View of what is contain'd in the First Chapter. There they inquire into the *Original of Learned Societies*, and think it deriv'd (as all other things are) from *Adam* himself. Upon this they take an occasion of publishing some things out of the MSS. Letters of *Ismael Bullialdus*, concerning *Isaac Peyrerius*, the famous Stickler for the *Pre-adamites*. They likewise treat of the Books ascrib'd by several at different Times to *Adam*. Not only the *Ancient Jews*, but also the *Gnosticks* and *Manichees* maintain'd, That there were Books penn'd by *Adam*; concerning which, see *Epiphanius, lib. 1. adversus Hæres. & Sixtus Senensis Bibl. Sanc. lib. 2. Gilbert Genebrard*, is likewise taken

Notice of by the by, who *Chronograph. lib. 1. p. 8.* asserted, That *Adam* had penn'd some Books, as *St. Augustin* testifies, *de Civit. Dei, lib. 18. cap. 38.* whereas not a word is said in that place of *Adam*, but only of *Enoch* and *Noah*. *Angelus a St. Joseph*, a *Toulousian*, a *Carmelite* Friar, and Missionary from the Holy See, in his *Persian Pharmacopœia*, writes, That in *Persia* there is still to be seen *Sidra Adem*, i. e. *Adam's Book*, in a large Folio: And *Bassora* adds, That this Book was sent to *Constantinople* to *Neimellus* the *French King's* Embassador at the *Port*, and by him transmitted into *France*, and deposited into *Mr. Colbert's Library*, where 'tis kept to this very Day. After this the *Progress* of those Societies is described, and they briefly treat of the *Pillars of Scib*, and of the *Fragments* that commonly go under the Name of *Enoch*. In this Section are reckon'd (passing by the *Sects* and *Schools* of the *Ancient Philosophers*) several of these kind of Societies in *Italy*, *France*, *England*, *Germany*, *Sweden* and *Denmark*, established in the foregoing, and particularly in this last Century. Lastly, in a few words they shew the usefulness of these Societies, and on this head refer the more curious to *Vockerodtius's Dissertation* concerning *Learned Societies*, Printed at *Jena* 1687.

GERMANY.

At *Freistadt* is Published a Book intituled, *Bibliotheca Veritatis & Rationis de VERBO DEI, Seu Verbo Dei, Libræ Joh. Stephani Rittangelli; & Appendix Josepho de Voisin Raymundoq; Martini, opposita. Præmissa est Dissertatio de Verbo Dei, cujus eruberrima sit mentio apud Chaldaeos Paraphrastar. 1700.*

At *Lipsich*, *M. Adami Erdman Muri*, *Gym. Zitt. Corr. Philologia Sacra*, duobus partibus inclusæ, quarum prior *Grammaticam*, *Rhetoricam*, & *Poeticam*, *S. Delincent*; posterior *Geographiam*, *Chronologiam*, *Cerealogiam*, & *Historiam S. in specie delineat* habet; utraq; præceptis suis cunctis & præceptis inde fluentibus *Slida fundamenta* sistit. 1699. in 8to.

At *Frankfort* upon the *Main* is Published, *Geographia curiosa, seu de pagis antiquæ præsertim Germaniæ Commentarius; omnibus Historiarum & Antiquitatum Germanicarum scrutatoribus utilis ac necessarius; ex variis Scæporibus vetustissiq; tabulis collectus & editus, cum insigni Appendice, cujus contenta pagina versa dabit; Christiani Francisci Paulini. 1699 in 4to.*

I T A L Y.

At N A P L E S is Printed by *Nicholas Abrus, Antonii de siderum intervallis & magnitudinibus opusculum. Cui accessit ejusdem Tractatus de Problematum Solutione.* 1699. 4to.

In this Treatise, among other things, the Diameter of the Earth is found out after a new Method; and that Problem is solv'd, which *Galileus* propos'd, but never resolv'd, in his Section concerning the Magnitude of the Moon.

At R O M E is Printed by *Jo. James Komasek a Bohemian, Vindictæ Editionis S. Augustini à Benedictinis adornata, adversus Epistolam Abbatis Germani. Auctore D. B. de Riviere.* 1699. 12.

H O L L A N D.

At A M S T E R D A M is Published, *Cogitationum novarum de primo & secundo Adamo, sive de Ratione salutis per illum amissa, per hunc recuperata Compendium.* 1700.

At the same place is Published by *Peter Shepherd* a Treatise entitled, *Vrankrijks Vryheit en Welvaard verslaafd en Verarmd, door de zoo genaamde Roomsche Greefelijkheid.* 1700.

The Author of this Book endeavours to prove by Natural, Political, and Mathematical Arguments, That the Kingdoms, Principalities, and Republicks, wherein the Romish Religion prevails are in a fair way of being destroyed by the Ambition and Avarice of the Popes and their Clergy.

L O N D O N.

We hear that the Bishop of Ely's Commentary on the Fifth Book of *Moses* call'd *Deuteronomy*, is finished, and will be publish'd within a few days.

A Fourth Edition of Mr. *Lock's Essay on Humane Understanding* is in the Press, and will soon be Publish'd with very large and considerable Additions, and particularly a Chapter concerning *Enthusiasm*.

The other part of the *Adventures of Telemachus* done into *English*, are also in the Press, and will speedily be Published. As are also the *Parrhasiana*, in *English*, being Discourses on several useful Subjects.

An Essay upon Self-Murther, done by the Reverend Mr. *Adams* is likewise just upon being Published; with other Books, of which you may expect a farther Account in our next Journal.

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ADVERTISEMENT.

BY a mistake of the Printer, the pages of the 2d, 3d, and 4th
Sheets are Figur'd wrong; for instead of pag. 595, 596, &c.
it should have been 585, 586, and so on. The Reader is therefore
desir'd to alter those Pages, since the right Figuring of them is re-
fer'd to in the Table of Contents.

K

FINIS.

THE
HISTORY
OF THE
WORKS
OF THE
LEARNED.

OR,
An Impartial Account
OF
BOOKS

Lately Printed in all Parts of Europe.

With a Particular RELATION of the
State of Learning
In each COUNTRY.

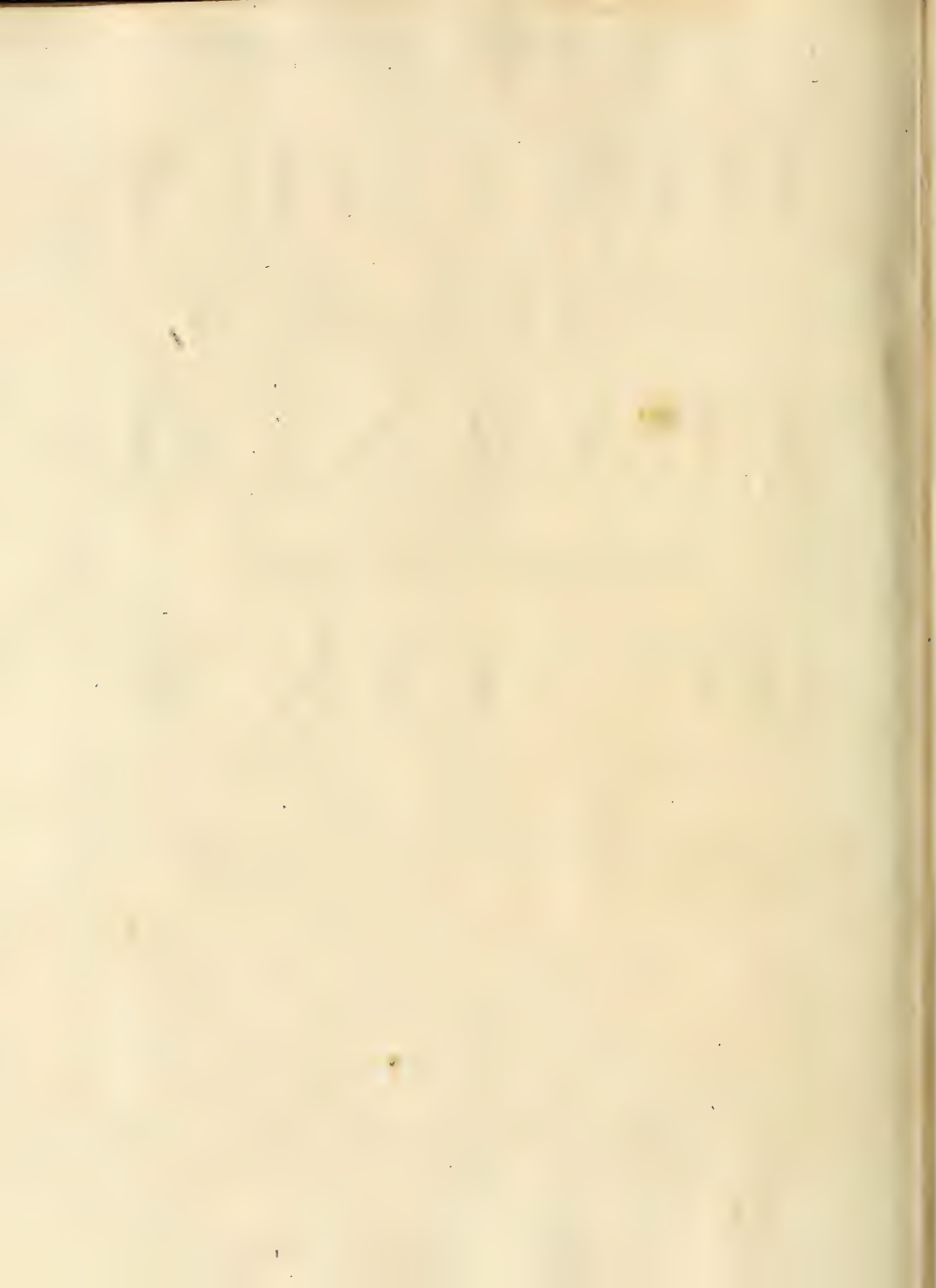
For the Month of November. 1699.

Done by feveral Hands.

Vol. I.

To be continued Monthly.

LONDON: Printed for H. Rhodes, at the *Star* near Fleet-Bridge; T. Bennet, at the *Half-Moon* in St. Paul's Church Yard; A. Bell, at the *Cross-Keys* in Cornhill; T. Leigh, and D. Midwinter, at the *Rose and Crown*, in St. Paul's Church-Yard. 1699.
Where more for Jan. Feb. March, April, May, June, July, August, Sept. and Oct. are to be had.



THE
HISTORY
OF THE
Works of the Learned, &c.

For November, 1699.

An Historical Account of the Divisions that happened in Poland, the 27th of June, 1697. upon the Account of the Election of a King. By M. de la Bizardiere. Printed at Paris, 1699. Translated from the Copy suppressed there, and Reprinted at London, for H. Rhodes, T. Bennet, A. Bell, T. Leigh and D. Midwinter.

THE Author acquaints us in his *Preface*, That this is a Continuation of the *History of the Diets of Poland*, which was published in 1697. That he was engaged by the *Poles* to write this Second Relation, for which they sent him all necessary Instructions, according to promise. He discovers abundance of Secret Intrigues, and the Causes of a great Number of Matters of Fact, of which the Publick hath as yet had a very Superficial Account. This *History* begins with the Death of the late King of Poland; and ends at the Conjunction of the Cardinal Primate, and those of his Party who stood for the Prince of *Comi*, with the Party of the present King. We shall take Notice here of some of the Curious Passages in it.

John III. the late King of *Poland*, perswaded himself, That the best Way for him to continue the Crown in his Family, was to heap up *Treasure*, which being wisely distributed against the Time of an Election, would obtain the Crown for his Son. But by leaving abundance of Riches to his Family, he left them very few Friends, because he could not acquire such vast Riches, without disobliging abundance of People. A Jew of *Casal*, named *Jonas*, insinuated himself into his Court, under the Notion of an able Physitian. His Credit brought abundance of other Jews to Court, and one of them, called *Bethsal*, being informed of the King and Queen's Disposition, proffered to Farm one of the King's Demesnes, offering a third more for it, than 'twas really worth. His Proposal was accepted with great Satisfaction, and he was engaged to Farm others of the Demesnes, on the same Conditions. The Prince appeared so well satisfied with his Conduct, that he granted divers other Favours at his Request; so that, in short, every Body applied themselves to him for vacant Employments, and he that bid most was sure to carry it; Hence at last no Place, of what Importance soever, was bestowed but upon those that first bargained with him. The Poles abhorred this Blindness in their Prince, and the Author of so great a Disorder. The Opportunity that the Kings of *Poland* have to make themselves Creatures, by bestowing of Places, became of no use in the Hands of this Monarch, because those who obtained them, thought they bought them dear enough, and were no ways obliged to him for them. His Children have felt the bad Effects of this unhappy Conduct.

Another thing which, according to our Author, prevented the Succession of the Royal Family to the Throne, was *their being at Variance amongst themselves*. Since the Marriage of Prince *James*, the Eldest Son, the Queen had placed most of her Affection upon Prince *Alexander*. She thought him not unworthy the Throne, and perhaps explained her self too openly on that Head. The Eldest Son conceived so much Indignation at it, that he lost all his Natural Affection: The Queen on the other hand scarcely looked upon Prince *James* as her Son. At first, says our Author, she neither declared for him, nor against him, and seemed as if she loved better to be the Wife, than the Mother of a King. It's alledged, That she had cast her Eye upon Count *Jablonouski*, Great General of *Poland*; and that she had agreed to use her Interest

Interest, and furnish Money to obtain Votes for him, on Condition that he would divide the Throne with her.

The House of *Sapieha*, the most Potent of all *Lithuania*, was an Irreconcilable Enemy to the Royal Family, because the deceased King, being jealous of their Power, had, in order to lessen them, raised the Family of the *Ksiazpinski*, originally from *Conningsberg*, to an higher degree than they dared almost to pretend to. This was it that brought the Family of *Sapieha* into the Prince of *Conti*'s Interest, and occasioned the Queen's prevailing with the Army of *Lithuania*, to confederate against that Family. Our Author alledges, That this Princess, the Cardinal Primate, and French Ambassador acted by Concert at first, but that they took her at last, because she would not follow their Advice. Finding that her Designs would not do, she declared for Prince *James*, but the whole Nation being so much Enemies to the Royal Family, it was no wonder that she did not succeed. The French Ambassador understanding the Secret that the Lithuanian Army confederated only in Favour of Prince *James*, distributed Money amongst them, and Re-established a good Understanding betwixt the several Parties of the Dutchy, who promised to declare themselves in Favour of the Candidate that he should propose. Our Author charges the Queen also with the Confederacy of the Polish Army, and the Incurſion of the Tartars into the Kingdom. Her design was (says he) to oblige the Poles to precipitate the Election; so that the Foreign Candidates having no time to Negotiate their Affairs, the Poles might determine in favour of Prince *James*. But those Practices being discovered, the Election was put off till after Winter.

The Queen had a mind to the Honor of being thought to have pacified the Army, and for that end advanced 50000 Crowns, which the Troops demanded. By this she thought to have procured the Complements of the Nobility, but all they said was, that those who stirred up Revolts, were more obliged than others to appease them.

Our Author insinuates, That it was late ere *France* thought of proposing the Prince of *Conti*, she had a Mind, says he, to avenge her self, because the deceased King seemed outwardly in 1674. to make use of his Interest for the Service of that Crown, but did really act for himself. The Remembrance of that Intrigue, joined with the hatred that Prince *James* had for the French, of whom he would not endure one in his Service,

were

were perhaps the Reasons, why the Most Christian King hearkened to the Proposals of his Ambassador, to set a Prince of his own Blood upon the Throne of *Poland*.

The Queen, as we have heard already, had laid out a Great Part of her Money, the French Ambassador found means to despoil her of the rest, (to the end she might not employ it in favour of her Son,) and likewise how to make it useful to his Master, for the Execution of his Designs. He proposed her sending two Millions into *France*, for an Annual Income; which might be a Support to her whatever happened. He possessed her with an Opinion of the safety and profitableness of laying out her Money that Way, she was caught with this Bait, and that her Sons *Alexander* and *Constantine* should give no Umbrage of Jealousie to her eldest Son, she sent them into *France* with this Summ, which compleated the Ruine of Prince *James* his Party.

After having explained all those Intrigues, our Author mentions all the Pretenders to the Crown of *Poland*, and forgets not Don *Livio Odescbalchi*, Nephew to *Innocent XI*. The Poles laughed at this Candidate, and made Pasquils against him. The Inventory of his Estate, which was published in some Journals, was their Invention; and, to make it more ridiculous, they put in two Ancient Statues of *Remus* and *Romulus*, and a Brass Medal of *Otha*, to pay two Quarters to the Army. After those Satyrs there was little, or no more, mention made of *Odescbalchi*.

The Castellan of *Culm*, *John Przependowski*, a Man of Wit and Intrigue, and who of a Lutheran, became a Roman Catholic, that he might be made a Senator, being wholly addicted to raise his Fortune, was in Prince *James*'s Interest, so long as he thought that Prince was likely to succeed: But finding it decline, he and all the Prussians embarked in the French Interest. He acted his part therein for some Months; after which he abandoned it, under Pretext that the French Ambassador did not confide enough in him. He had married a Daughter of General *Hemmings*, who was in the Elector of *Brandenburg*'s Service. He understood by his Father-in-Law, That the Elector of *Saxony* had an incurable Ambition for a Throne. He wrote about it to the Chevalier *Hemming*, Colonel of a Regiment in the Saxon Service, and Cousin German to his own Lady; and upon his Answer he came to *Dresden*. He explained to the Elector the System,

System that the Prince of *Conti* designed to follow to attain the Crown, and acquainted him at the same time, that though the Party of the said Prince was very potent, 'twas not impossible to defeat him, if the Elector would follow the same Plan, which was amongst other things to promise solemnly to the Republick, to give three Millions to pay the Armies; and to shew the Summ to the Commissioners before the Election. He added, that the Ambassador of *France*, could not acquit himself of his Promises; that since the 5 or 600000 Francs he had received, they had not sent him above 600000 Livres by Bills to *Dantzick*; That he had been obliged to protest his Bills of Exchange; and that the Queen had so great an Interest in the Bankers of that City, that there was no likelihood of his being better served in time coming.

The Elector followed this Plan exactly: He advanced some Troops to *Torgau* near *Silesia*, on pretence of entering in the Emperor's Name into the Affairs of the Succession of *Mekelbourg*. He gathered up Money with great diligence; and by the Sale of his Rights, as to the Succession of *Sax Lawenburg*, and of the Revenues of his Demesnes in *Misnia*, by the extraordinary Contributions in his Dominions, by the three Years Subsidies that the Emperor paid him; and by other Methods he had all the necessary Summs at hand when his Competitors were exhausted, and particularly the French Ambassador, who could not have any Money for the Reasons just now mentioned, and other Disappointments, which our Author gives an Account of. There are also to be found the particular Reasons which obliged the Court of *Vienna* to favour the Intentions of the Elector of *Saxony*. Hitherto we did not understand why the Nuncio fell in with the same Party, and gave the finishing Stroak by confirming, at the time of the Election, the Bishop of *Raabs* Certificate, importing that the Elector had abjured Lutheranism. Our Author acquaints us, That the Nuncio *Davia* acted thus out of Gratitude to the Elector who had procured the Freedom of one of his Nephews, the Marquis de *Davia*, who was taken Prisoner by the Turks, whom *France*, to whom the Nuncio had applied himself, either would not, or could not relieve. It was the Chevalier *Flemming*, whom the Elector sent into *Poland*, to take care of his Interests; and, 'tis said, one of the Reasons why he succeeded, was that he began after the French Ambassador, who, on that Account could not get the Elector excluded in the

petty Diets, as 'tis believed he might have done, had he sooner known that Princes Pretensions.

It being the Custom for the Ambassador's of Princes to harangue the Diet before the Election, the Poles were much surprized, that the French Ambassador did not follow it, but contented himself with Printing the Offers made by the Prince of *Conti*, and dispersing Copies of them. Our Author explains the Reason of it. The Emperor's Minister, who read his Harangue in the Diet, was interrupted by some who thought he did not express himself in such honourable Terms, as became a Free and Crowned Republick, and because he did not change his Style, they could not forbear reproachful Language; this vexed him so much, that his Nose fell a bleeding, which, together with their Clamour and Noise, hindered his going on with it. Those who were of that Ambassador's side said, they would avenge themselves next Day, when the French Ambassador made his Harangue. He being informed of it, thought he ought not to expose himself to the Affront. The Affairs of his Candidate were however on a very good Foot, for all the other Pretenders together had not so many Votes, as he alone; and if the Cardinal Primate had improved the Opportunity to proclaim the Prince of *Conti* then when the Companies of 29 Palatinates, who almost all of them declared for the Prince, were ranked on one side, whilst those who were for the rest of the Pretenders stood on the other, the Matter had been decided in favour of the French Candidate; but the Spirits of the People being mightily heated, and the Cardinal being afraid they would come to a Battle, he was perswaded to forbear till next Day, under Pretext that the Night drew on, and by this means gave an Opportunity to the Parties of the other Candidates to fall in with the Elector of *Saxony's* Party; and by Consequence to the double Election that happened next Day. Our Author alleges, That the Elector of *Saxony*, when joined by the Parties of all the other Candidates, had not above forty Companies for him, and that the Prince of *Conti* had above 210.

After this our Author explains the Disappointments, which make it evident, That *France* acted coldly in an Affair of this Importance. He gives us also the Reasons of the bad Success of the Prince of *Conti's* Voyage, the Chief of which was the

the Irresolution of *Sapieha*, General of the Troops of *Lithuania*. He gives us also an Account of all that passed considerable during the Princes stay in the Road of *Dantick*, &c. which is very Curious, and will certainly be pleasing to the Reader.

Syntagma Primum Dissertationum, &c. i.e. The First Treatise of Philological Dissertations. Corrected and enlarged, with an exact *I N D E X*. Printed at *Rotterdam*, 1699. 8vo. Pages 428.

They do a very necessary and profitable Service in this our Age, who collect, as it were, into one, the Dissertations and Small Pieces of Learned Men, heretofore published separately, and make an entire Body of them. For among so great a Number of Ancient and Modern Books, those little Ones often lie hid; and because they are not easily reprinted, its a Casualty, if in Progress of time, some of them be not lost: Such a Body consisting of several Treatises, the Publishers of this Book design to compose; in which Pieces of this Kind will be inserted, from whence the Reader may have a more accurate Account of Prophane and Ecclesiastical Ceremonies. The Booksellers are about another Treatise. This First contains the following Dissertations.

- I. *Casp. Sagittarii Dissertatio de Natalitiis Martyrum.*
- II. *Johannis Kindleri Disputatio ex Historia Ecclesiastica, de Natalitiis Christi.*
- III. *Adami Rechenberg Dissertatio Historica, de veterum Christianorum* ΔΟΞΟΛΟΓΙΑ.
- IV. *Casp. Sagittarii Dissertatio Philologica de Nudipedalibus Veterum.*
- V. *Joh. Philippi Pfeiffer Dissertationes Philologicae duæ de Cura Virginum apud Veteres.*

We shall pass over the rest at this time, and give the Reader a short Synopsis of the First of these.

C A P. I.

When we read, That the Anniversaries of the Birth of Martyrs were celebrated by the Primitive Christians, those Days are in no wise to be understood to be their Birth-Days. For very many of the Primitive Christians abstained from celebrating their Birth-Days, nay, they abhorred it; this the Author demonstrates by Testimonies out of *Origen* and *Jerome*. But we must understand them of the Days of their Death, wherein having received the Crown of Martyrdom, they bid farewell to the World. Among the many Testimonies of the Doctors of the Church that demonstrate this, we will give you but one of *Peter Chrysologus*, Bishop of *Ravenna*, who flourished in the Vth Century, he in his Speech to *St. Cyprian* speaks thus: "My Beloved, when you hear of the Birth-Days of Saints, don't think it means the Day wherein they were born into the World of the Flesh, but from Earth to Heaven, from Labour to Rest, from Temptations to Quiet, from Torments to Delight, not transitory but stable and eternal; from earthly Scoffs to a Crown of Glory: Such Birth-Days of Martyrs are worthily celebrated. From which Words the Reason of this Appellation is evident, to wit, that such Days were by the Ancient Christians called *Birth-days*, to denote, that Martyrs being now freed from all Miseries, had exchanged Death, with a far better Life, and passed to an Eternal and Immortal State; and were truly regenerated. So *Paulinus* the Bishop, on the Birth of *Felix III.*

*Venit festa dies cælo, celeberrima terris,
Natalem Felicis agens, qua corpore terris,
Occidit, & Christo superis est natus in astris.*

The Greeks call those Days γενέθλια or γενέθλιος ημέρας likewise ετησίαις ημέραις, Anniversaries, and sometimes simply ημέρας μαρτύρων, Martyrs Days, as in Latin Writers we often read *Festa Martyrum*, *Feries Martyrum*, *solemnia Martyrum*, &c.

C A P. II.

The Author refers the Original of those Birth-Days to the Second Century, from the Birth of Christ; because the first mention of them is in the Epistle of the Church of *Smyna*, concerning the Martyrdom of their Bishop *Polycarp*. These are the Words of the Epist: "Οὐτὸς τε ἡμεῖς ὕστερον ἀνελθόντες τὰ πρῶτα πρὸς,

Εἰς.

&c. That is, And so at length gathering together his Bones, more
 choice than the most precious Jewels, more pure than any Gold, we
 have interred them where it was meet. In which place, if it could
 be, may God grant that we meeting together, might celebrate the
 Day of his Death and Birth with Joy, as well for the Memory of
 those who died in so glorious a Conflict, as to confirm and instruct
 Ages to come by those Examples. From those Words the Author
 infers, That Polycarp was the first Martyr whose Memory was
 publicly celebrated, with solemn Honour. Because Jerome in
 his Catalogue of the famous Doctors of the Church, makes no
 doubt to call him the Prince of all Asia, and the People of
 Smyrna call him διδασκαλον ἀποστολικὸν καὶ προφητικόν, &c. That is, The
 Apostolick and Prophetick Doctor, Bishop of the Catholick Church of
 Smyrna. Therefore when Polycarp suffered Martyrdom, Anno
 Christi 170. according to the Calculation of Eusebius in his
 Chronicle, it is evident, says our Author, at what time those
 Birth-Day Solemnities began to be celebrated in the Christian
 Church. Nevertheless there are those who give a far more
 Ancient Original to this Custom, and derive it from the time
 of the Apostles. Among them is Henry Valois, who in his
 Annotations on the Fragment of the Epistle of the Church of
 Smyrna, which is in Eusebius Lib. IV. Hist. Eccles. Cap. 15.
 subscribes to the Opinion of Optatus Milevitanus & Hilarius,
 who in Rom. 12. 13. for that which in our Bibles is read
 ταῖς χεραῖς τῶν ἁγίων κοινωνῶντες, i. e. Necessitatibus sanctorum Communicantes.
 Distributing to the Necessities of the Saints, read ταῖς μνείαις, &c.
 i. e. Distributing to the Memory of the Saints. But our Author
 argues, That there is no reason should compel us to recede from
 the Common-received and approved Reading of the other Do-
 ctors of the Church. Which, granting that the one was
 truer than the other, nevertheless, he reckons that it would add
 no force to Valois's Argument. For it might be said, Therefore
 the Apostle commended to the Romans the Memory of the
 Saints alive, that they should not only perform Works of Chari-
 ty, to those that were present, but that they might also remember
 those that were absent.

C A P. III.

We may know in what Places the Birth-Days of Martyrs
 were celebrated, from those Words of the Epistle above menti-
 oned, namely in the same Place were the Bodies of the Martyrs,

or their Relicks were buried. Which in those early Days could not be performed in Temples every Body knows; because at that time 'twas not lawful for the Christians to build Temples, and they, lest they should seem to do the same with the Gentiles, were averse to Temples: For which purpose our Author produces the Testimonies of *Arnobius*, *Minucius Felix*, *Origen* and others. In process of Time, when Christianity began to flourish by little and little, then Holy Places were built, nothing inferior to the Pagan Temples for Magnificence and Greatness, but nevertheless they did not call them *Temples* for a long while after. They called their Churches rather *Basilica*, *Dominica* (Κυριακή) *Martyria Tituli*, *Parochia*, &c. Concerning which Names and their Original, our Author hath many things worthy of Observation. Afterwards he more accurately tells us, in what Places at first the Body of Martyrs used to be buried; where first he observes, that it was not so easy, for the Christians to bury the Bodies of those that were slain, because the Gentiles raged over their Carcases, or denied them to the Christians, lest after their death they should give Divine Honour to them. It appears from the Histories of those times, That the more the Heathens endeavoured to hinder the Martyrs being buried, the more earnestly did the Christians endeavour it.

In which Act of Piety, they did not decline any danger, and many times obtained their Desires by giving a great Summ of Money.

Therefore they were compelled to use their utmost Care, for their own Safety, who performed that last Office of Humanity to the Holy Martyrs: Sometimes they interred them in private Houses, sometimes in Barns and empty Places in the City, on which there was no Buildings. But our Author says, that the Subterranean Caves, in which they might somewhat more safely interr the Relicks of their Martyrs, and observe their Birth-days according to the Time and Place, helped them to bear up under the Calamities of those times. Although sometimes the Cruelty of the Inquisitors would break in upon them there, and Butcher them that were at WORSHIP, with Inhumane Cruelty; Which the Author largely proves out of the Acts of the Martyrs, and from his Complaint, who wrote the Epitaph of the Blessed *Alexander* the Martyr, on a Monument, and deplores the Calamity of those Times in these Words.

*O Tempora Infauſta,
Quibus inter Sacra & Vota,
Ne in Cavernis quidem,
Saluari poſſumus.*

Moreover, becauſe very often in the Acts of the Martyrs and Martyrologies, Churches under Ground were called *Church-Yards*; from thence our Author infers in ſome Places that Churches under Ground, gave riſe to *Church-Yards*; for that the Chriſtians called the Places ſo, in which the dead Bodies of the Saints were buried, which were without the City not far from the Gate, ſeems probable. In theſe Church-Yards, ſays he, the Martyrs had more lofty Tombs: On which ſometimes *Titulus* or an Epitaph was wrote. And from thoſe Titles, he thinks the Churches themſelves in which the Bodies of the Martyrs were kept were called *Tituli*. But *Baronius* gives us another Original in his Notes on the Roman Martyrology, namely, that in that Place in which a Church was to be built, a Croſs was erected in *Titulum*; and for this Opinion he brings ſome Laws, by which a Croſs is ordered to be put, in thoſe Places in which Holy Houſes were to be built: But becauſe in thoſe Laws there is no mention made of *Titulus*, our Author can't be perſwaded, that from that ſign of the Croſs the Churches were called *Tituli*. Afterwards he obſerves, that Altars were built on the Martyrs Tombs, for which, to omit the reſt, he quotes many Places of *Prudentius*, who, being the Prince of the Chriſtian Poets, ſays thus in the Paſſion of the Bleſſed *Eulalia*.

*Sic Venerarier oſſa Libet,
Oſſibus altar & Impoſitum.*

And this Cuſtom, he ſays, roſe from *Rev. 6. 9, &c.* which, by moſt of the Fathers, was taken in a Literal Senſe, and he quotes their Expositions. Afterwards little wooden Houſes were built over the ſaid Altars, that thoſe that came thither to pray might be defended from the Injuries of the Weather. From whence we may conjecture ſome Little Oratories had their Riſe; becauſe we ſometimes read, That the Chriſtians met together in the Church-Yards, about the Sepulchres of the Martyrs, and prayed and worſhipped there. But although thoſe Church-Yards were

were suspected by the Pagans and the Christians were very often hindered Entering into them; at length when in the Reign of *Constantine*, God indulged his People with perfect Tranquility, and all the Church-Yards were restored to them, and most Magnificent Churches built in honour of the Martyrs, the most part of which were therefore called *Martyria*; Then they translated the Bones of the Martyrs into those Temples, and in them they celebrated the Anniversaries of their Martyrs Births: But the Custom of assembling in the Church-Yards about the Sepulchres of the Martyrs did not presently cease, especially so long as their Reliques were not translated into a more Illustrious Place.

C A P. IV.

Here our A U T H O R proceeds to the various Ceremonies used on Anniversaries, which we'll briefly describe. When the Birth-Day of any Martyr drew nigh, it was either publicly spoke of in the Church, that the People might assemble at the appointed time, or by a Messenger it was signified to the Faithful. That the time of this Solemnity was Various, is evident: But *Lent* was free from those Feasts, because of the Common Humiliation; the Sabbath Days, and Lords Days being only excepted. This we learn from the 51st Canon of the Synod of *Laodicea*, *ὅτι οὐ δεῖ ἐν τεσσαρῶντῃ μαρτύρων μνήαν, &c.* i. e. *Because we ought not to celebrate the Anniversary of Martyrs in Quadragesima, but to remember the Saints on the Sabbaths.* But a great Multitude was wont to assemble at the Celebration of these Anniversaries, having appointed Watches, at first in the Church-Yards, afterwards in the Temples at the Sepulchres of the Martyrs, the Tombs being strowed with Flowers and often watered with Wine, yea, sometimes with Oyntment or Balsom, the Relicks of the Martyrs were carried about and moistned with the Kisses of the People; their Deeds were read over; Hymns were sung, and Orations made in praise of the Martyrs. All those things are confirmed by the Author, where the Places of Ancient Writers quoted, are largely explained and illustrated.

C A P. V.

Moreover, on Occasion of the Prayers, which on the Anniversaries of the Martyrs, were wont to be poured out by the Godly (some Forms of which he gives us) he makes a large Digression, concerning the *Invocation of Saints*, which, he says, had its rise from the above-mentioned Prayers.

Final.

Finally, he shows, That there were Feasts on those Anniversaries; at first they were mean, and instituted for the Poor, which therefore easily escaped the Censure of ill-minded People. But in process of time the Christians degenerated from that Purity of Manners; so that on those Anniversaries instead of Religious Devotion, Gluttony, Drunkenness, and all kind of Luxury succeeded. And although the Ecclesiastical Doctors inveighed sharply against that Corruption of Manners, it was a difficult Task to root out that evil Custom. The Words of *Ambrose* and *Augustin*, wherein they sharply oppose these Invitations to the Sepulchres of the Martyrs, our Author thinks fit to insert. For he in *Lib. De Elia & Jeunio*, says, ' Like as they who carry Cups
' to the Sepulchres of Martyrs, and there drink till Evening,
' and otherwise believe they can't be heard. O the folly of
' Men, who think Drunkenness a Sacrifice, who think they
' please those in Drunkenness, who by fasting learn'd how to
' mortifie their Passions. But *Augustin*, in *Serm. 101. De Diversis*, reprehends these Drunkards thus, ' The Martyrs hate your Fla-
' gons, your Frying-Pans and Drunkenness; the Martyrs hated
' these things; they don't love them that do those things.

The African Churches also degenerated into that Corruption of Manners and Luxury as well as the rest, as our Author demonstrates from the many Reproofs by *Cyprian*, *Augustine* and others; yet the Africans came to that height of Superstition that they believed those dainty Suppers and drunken Bouts, gave some Comfort to the Souls of the deceased. Those Banquets were held at first in the Church-Yards afterwards in the very Church, and with such Immodesty and Pride, that the Holy Religion of the Place could not hinder the Drunkenness and Luxury of Men. These and the like Abuses gave rise to those Canons of the Councils, wherein those abominable Tipplings in the Temples were forbidden. Concerning which is the 28th Canon of the Council of *Laodicea*: "Ὅτι ὃ δεινὸν τοῖς κλεινοῖς ἢ ἐν ταῖς ἐκκλησίαις τὰς λειτουργίας γὰρ ποιεῖν, &c. i. e. We must not make Love-Feasts in the Churches, nor eat, nor cover Tables in the House of God.

Joannis Michaelis von der Ketten. Ord. Salv. Vulgo S. Brigitte Sacerdotis Apelles Symbolicus, &c. i. e. A Symbolical Apelles. Giving an Ample Series of Emblems, and ministering diverse witty Comparisons to Poets, Orators and Ministers. In Two Volumes. Amsterdam, 1699. 8vo. Tom. I. pag. 898. Tom. II. 586.

Seeing those speaking Pictures, which we call *Hieroglyphicks* and *Emblems*, have been grateful to many Learned and Curious Persons in this and the preceding Age, our Author was induced to give the Learned World, a Specimen of his Skill and Industry in that kind of Invention. He hath many famous Predecessors, whom he might partly imitate in their Work, who although they may seem to have brought the Art to Perfection, yet they could not so perfect it, but they might leave Room for others to make large Gleanings after them. *Philip Picinellus*, (that we may but just mention those our Author names) formerly published his *Mundus Symbolicus*, which Work was so generally applauded by all Men, that in less than 25 Years time, there was two *Italian* and four *Latin* Editions of it published. Father *Claudianus Francis Menestrierius*, of the Society of Jesus, when he saw *Picinellus* had omitted many Emblems, namely those which were used in *France*, that were not inferior to those of *Italy*, published all those that were in *French*, for the honour of his Country (yet intermixing many Foreign Ones) in his *Philosophia Imaginum*, which Book being translated into *Latin*, by the Care of the *Fanshons*, was printed at *Amsterdam*, 1695. But those Authors having collected no other Emblems than what were invented by their Countrymen, and taking no Notice of those that were invented by Germans, Poles and other Writers, our Author thought he might do a Piece of Service to the Publick, if he should comprize the German and Polish Hieroglyphicks in these two Volumes, and by that means compose a little Body of the choicest.

Therefore in this Book you have Emblems collected in part from Writers of both those Nations, partly from the Publick Monuments and partly invented by the Author. And to this last Class

Class of Hieroglyphicks as being intermixed with the rest, the Author would have had an Asterisk affixed; but seeing by the Negligence of the Correctors, an Asterisk is prefixed to other Emblems, the Glory of whose Invention the Author doth in no wise arrogate to himself, therefore he forewarns the Reader that he take no more Notice of them, than if they were not there. Moreover, that he may the more fully shew his Candor, he tells the Reader, that he hath not only taken Pains to insert in his Work the most exquisite Emblems, but also indifferent Ones. He professes that in this thing he imitates *Apelles*, who drew no Picture so perfect, but he mixt Shadows with the Light, whereby the rest might be the more Conspicuous. Which Practice of his he defends by that Similitude which *Menestrierius* hath in his Preface to his Work, 'that it is with Symbols as with the Heavens, in which all the Stars are not of the first Magnitude, for 'there are some Cloudy, and others so very little that they can't 'be perceived without the help of Perspectives, which nevertheless the curiosity of Learned Men will not suffer to lie hid. Moreover, the Author deservedly begs of the Reader, that the Printer's faults may not be imputed to him, because going to *Warsaw*, he was obliged to commit the Care of Correcting the Sheets to others, by reason of the great distance of Place. He asks pardon for those Faults which the Learned may judge this *Apelles* hath committed against the Rules of *Heroic Symbols*, especially when hitherto we have no proper System of that Art, and that Authors in no wise agree in assigning Rules, which he endeavours to prove, by producing the Testimonies of *Masenius*, *Menestrierius* and *Labbeus*.

But because he hath Hieroglyphicks on almost every kind of thing, there is no need to recite the 25 Books (for into so many are those two Volumes divided) or their Chapters and Arguments at large, but some memorable ones here and there shall be laid before the Reader, that from thence he may judge of the Book it self.

I. *Cælo Publius Masenius inscripsit.*

P. *Masenius* inscribed on an Emblem of the Heavens.

Artificem commendat Opus.

' The Creator may be known by the Beautiffulness of the Heavens.

II. *Cælum de nocte quot stellis, tot veluti oculis oculatum.*

As many Stars as there are in the Heaven, so many Eyes has he.

Centum Oculi.

On the Watchfulness of the Marshal *De Montecuculi*, the Imperial General, from whose Name this Anagram *Centum Oculi* is drawn: Or if you please,

Centum Oculi superis.

‘ On God to whom nothing is unknown. Likewise on a quick-fighted Prince or Minister.

III. *Sol in aqua Resplendens.*

The Sun shining in the Water.

Mediis formosus in undis.

Beautiful in the midst of the Waves.

‘ On one who being in the Tears of Repentance, is made thereby more beautiful in the sight of God.

IV. *Sol in aqua vel speculo exhibitus.*

The Sun shown in Water or in a Looking-Glass.

In parvo nemo magnus.

None can be great in a small thing.

‘ None, though in the highest Honours, is great in this World, which is but a Point of the Universe.

V. *Sol inter nubes velatus & tectus Occumbens.*

The Sun-setting covered with Clouds.

Hac etiam cura cadentis erat.

Ovid. L. 2. Fast. de Lucretia.

Nec

*Nec mora celato fixit sua pectora ferro,
 Et cadit in patrios sanguinolenta pedes.
 Tunc quoque jam moriens ne non procumbat honesté.
 Respicit, Hec etiam cura cadentis erat.*

- ‘ Upon the Care of Chastity in the Agony of Death, wherein
 ‘ *Maximilian*, Elector of *Cologne* was famous; as also the most
 ‘ *Serene Philip William*, Elector of *Brandenburg*, who would not
 ‘ have his Body handled, that it might be embalmed after
 ‘ his death, but ordered it to be thrown into unslacked Lime.

*VI. In Balneo Lubomiriano prope Warsaviam Sol in occasu
 exiguosui segmento supra Horizontem nostrum adhuc pro-
 minens inscribitur.*

In the Lubomirian Bath near *Warsaw*, the Sun is painted set-
 ting, with a small Part of his Body above the Horizon, with
 this Motto:

Prospicit adhuc.
 Still he looks.

- ‘ I don’t truly know what the Inventaer meant, but I see he in-
 ‘ tends this Symbol to denote one, though dying, yet taking
 ‘ Care for his own, meaning our Lord Christ, who dying on
 ‘ Mount *Calvary*, still took Care for the Church, by the Blood
 ‘ and Water that flowed out of his Side, from which the
 ‘ Sacraments of the Church are derived.

*VII. Sol in occasu suo in Balneo Lubomiriano, se in Oceanum
 mergens inscribitur.*

The Sun in the Lubomirian Bath, is painted setting and plun-
 ging it self into the Sea, with this Motto.

Non tantum Oceano properant se tingere soles.

- ‘ I must own again, that I know not the meaning of the An-
 ‘ thor, but to me it seems to relate to that Magnificent Bath

- ‘ that he built for himself and his Family. On the Bath of
 ‘ Repentance, in which, as it were, not only the Sun, *i. e.* great Men.
 ‘ but even the lowest ought to wash.

VIII. *Iris a sole fittis coloribus descripta.*

The Rainbow described by the Sun in feigned Colours, with this Motto :

Fictum solis opus.

The Pretended Work of the Sun.

- ‘ To retort a French Symbol whose Author ascribes the Peace of
 ‘ Nimeguen to his King by this Emblem of the Sun.

Solis Opus.

The Deed of the Sun.

- ‘ Likewise to that which was attributed to the same King, and
 ‘ wrote on a Triumphal Arch, in the Year 1679.

Pace tandem qua voluit lege sancita.

- ‘ For the most Invincible Emperor *Leopold* and his Allies, contributed no less to that Peace, and therefore he that ascribes the
 ‘ same wholly to the French Sun, may very well have this
 ‘ Motto returned.

Fictum solis opus.

IX. *Falco oculis velatus otiosus.*

A Falcon having its Eyes covered and idle, with this Inscription :

In cucullo otiosus.

In an idle Hood.

- ‘ On an idle and slothful Monk.

X. *Falco cucullatus & cristatus.*

A Falcon Hood-winked with his Crest on, and this Inscription :

Crista comitante cucullum.
A Crest and a Coul.

“ On a Monk proud of his Religious Habit.

XI. *Rosæ ex fimo enatæ apud Schonhardt Lemma est.*

Schonhardt hath this *Lemma* on a Rose sprung out of a Dunghil.

Qua sis ab origine spectes.
Remember whence you came.

“ An Emblem signifying that we ought always to remember we were made of Dust.

XII. *Rosæ P. Masenius, dum clausa est inferibit.*

P. Masenius writes on a Rose not yet blown.

Exspectat solem.
It waits for the Sun.

“ An Idea of a Soul waiting for the Light of Grace from God.

This Method is constantly observed by the Author, that first the Picture may be express'd in few Words, and afterwards he adds, a Symbol which is like the Soul to the Body, and then makes a short Application. Every Symbol hath not a Cut, they are only on the Frontispieces of the Books, or in some select Chapters.

Ernestii Cosmiri Wasserbach Juris-Consulti Dissertatio, &c. i. e. A Dissertation concerning the famous Statue of Arminius, the Preserver of Germany, commonly called Hermensul, together with an Appendix, of the Statues of Arminius Wuttekindius and Charles the Great. Collected from several Monuments of Ancient Writers, and composed for the Illustration of the History of Ancient Germany. Lemgau, 8vo. 1698.

Those Authors that wrote the History of Charlemagne, speak of the Statue of *Hermensul*, which he ordred to be thrown down in 772. after he had subdued the Saxons. *M. Wasserbach* enquires into the Etimology of this Name; and after having proposed the various Opinions of others, he declares himself for those who believe that it signified the Statue, that the Germans erected for *Arminius* the Deliverer of their Country, and whom their Posterity revered since as a God, in remembrance of the signal Victory he obtained over *Varus* the Roman General.

Florus, [l. 4. c. 12.] says, That bloody Defeat happened on the Banks of the *Rhine*. *M. Wasserbach* proves, That it was in the County of *Lippa* in *Westphalia*, between the *Dimel* and *Hoorn*, where the Monuments of it are still to be seen.

He makes it appear afterwards, That this Statue was raised and adored at *Eresberg*. But the Ancients don't at all agree in the Place where *Eresberg* was situated. Some will have it to be *Mariosberg* on the *Sale*: Others pretend that *Eresberg* was in *Westphalia*; but they don't agree amongst themselves, and confound it with *Statberg*, a Village seated at the Head of the River *Dimel*. Our Author asserts, That it is the Mountain of *Hermiensborough*, so called from the Name of *Arminius* on the top of which there was a Fortrefs. Having fixed the Place where the Statue of *Hermensul* was erected. He gives us the same Description of it, that *Krantzen* hath in his History of *Saxony*. It was on the top of a Columnne, erected on a Mountain, and represented a Man armed at all Points, who had a Helmet on his Head. He held in his right Hand a Standard, on which was painted a Rose, and in his left Hand a Pair of Scales. There

was

was the Figure of a Lion on his Buckler; and that of a Bear on his Stomach.

This Statue which at first was erected in the open Air on a Mountain, was at last inclosed within a Temple; the Historians of *Charlemagne* make mention of both the One and the Other.

M. *VVasserbach* afterwards Examines if there be any Remains of that Ancient Monument, and rejects as a Fable, what other Authors write, That *Charlemagne* ordered it to be buried under Ground in the Country where the Abbey of *Corby* was lately built, and that *Louis le Debonaire* caused it to be brought from thence to set it in the Church of *Hilderfheim* where it was made use of to hold the Tapers.

He hath added to this Treatise, two Dissertations: The first on the Victory obtained by *Arminius*, in 762. of the Foundation of *Rome*, and the other on the Statue of *VVitiking* and *Charlemagne*, where he makes it appear, that it was not at all for the extraordinary greatness of their Size, but for the glory of their Exploits that they were firnamed *the Great*.

Theatre des Etats de son Altesse Royale le Duc de Savoye, Prince de Piemont, Roye de Cypre. i. e. The Theatre of the Estates of his Royal Highness the Duke of Savoy, 2 Vol. Fol. Hague, 1700.

VVHen M. *Blaeu* was about to print his *Great Atlas*, he collected divers Memoirs concerning the Estates of the Duke of *Savoy*, and caused certain Plans of the Towns, Churches, Palaces and other Publick Edifices, to be engraven. M. *Moetiens* bought of his Heirs the Copper-Plates of those Memoirs, and caused them to be translated into French, in order to compose the two Volumes of this Theatre.

The first contains *Piedmont*, bounded on the East by the Dutchy of *Milan*, on the South, by the Mountains of *Genoa*, and on the West by *Dauphiné*, on the North by *Tarantaise*, or the Country of *Valais*. It is 120 Miles in length and 90 in breadth.

Turin is the Metropolis, situated on the *Po*, where it joins with the *Great Doire*, seven Miles distant from the *Cottienne Alpes*.

Alpes. The Citadel, the Publick Places, the Churches, the Palaces, *Le Valentin* a Pleasure-House of the Duke's, 300 Paces off the City, and another House commonly called *La Vigne de Madame Royale*, are described there, together with all the Curiosities of the Building and Painting, which may excite the Curiosity and Admiration of Strangers.

The other Cities are described with the same Care, and he hath omitted nothing, of what Regards their Foundation, Antiquity, Fortifications, Government and Modern Works.

The second Volume contains the Dutchy of *Savoy*, *de Chablais*, *Geneva*, the Countries of *Maurienne*, *Tarantaise*, the Baronies *de Fossigni*, *de Beaufort* and *de Vaud*, together with Part of *Bugei*. *Savoy* is bounded on the East by the Swissers; The *Verargres*, the *Grecian Alpes*, the *Vale of Aoust*, the *Pennine Alpes* and *Piedmont* on the South by *Dauphiné*, on the West by the *Rhone*, on the North by a Part of the County of *Burgundy*.

Chamberi is the Capital of the Dutchy of *Savoy*. It is so Ancient that there is no certainty of its Original. The Walls are very strong, defended by Towers at convenient Distances, and environed with a large Ditch, which may be filled with Water in the time of War. The Castle is built on a height and was founded in 1232. by *Thomas I.* Count of *Savoy*, and finished by his Successors. The Holy Handkerchief, which is now at *Turin* was once in the Chappel of this Castle.

Montmellian is the most considerable Fortrefs of all the Estates of the Duke of *Savoy*. The Town is situated on the Bank of the *Isere*. Its Walls are like those of *Chamberi*. The Castle stands on the top of a Mountain, which is inaccessible, but on the side of the Town. It hath five irregular Bastions, lined and well flanked, with a Ditch cut out of the Rock. The King of *France's* Army, commanded by *M. de Catinat* took it in Dec. 1692.

Le Moustier is the Capital City of *Tarantaise* and an Arch-Bishops See. *S. James* a Monk of *Lerins*, was their first Bishop. His Successors were Suffragans to the Arch-Bishop of *Vienne*, until in 1214. the Bishoprick of *Tarantaise*, was made an Arch Bishoprick, and had for its Suffragans the Bishop of *Aoust* and *Sion*.

The City of *Anneci*, the Seat of the Bishop of *Geneva*, is the finest next to *Chamberi*. There we may see the Tombs of th

last Counts of *Geneva*, and those of all the Counts and Dukes of *Geneva*, since *Philip* of *Savoy* till *Henry II.* There are two Convents of the Monks of the Visitation, in one of which is the Body of *S. Francis de Sales.*

The Works made on the Mountains for the conveniency of Travellers, are no less wonderful than the magnificent Buildings of the Cities. We cannot enough commend the Generosity of *Charles Emanuel II.* who cut through at his own cost the Rock *des Ebelles*, much farther than the Romans, filled up the Valleys, levelled the Mountains, cut by Instruments and fire a Rock of above 200 Paces high, and made a Passage through it supported by Pillars, Vaults and Bridges, and flanked it, with a Wall high enough to support it on the side of the Precipice.

The City of *Mondovi* is not Ancient : It was formed in 1231. by a concourse of People harrassed by Wars. In 1347. it put it self under the Protection of the Dukes of *Savoy*, that it might be the more able to resist its Enemies. After many Revolutions it surrendered it self in 1396. to *Amedeus* of *Savoy*, Prince of *Achaia*, on certain Conditions. It was the Birth-Place of the Cardinal *Bona*, so famous for his Piety and Learning.

Thirty Miles from *Vercelle* is the famous Chappel, built in honour of the Holy Virgin, on the Mountain d'*Oroppa*. The Inhabitants of the Country, pretend that *Eusebius* Bishop of *Vercelle*, being banished to *Scitopolis* in *Syria*, tarried there 6 Years, and in his return visited *Jerusalem*, and brought from thence 3 Images of the Holy Virgin, made by *St. Luke* ; whom they suppose to have been as good an Engraver as Painter. One was carried to *Cagliari* in *Sardinia* the Country of *Egubius* ; the other to the mountain of *Crete* in *Monferat* ; and the third to the mountain of *Oroppa* ; when *Eusebius* was forced to fly thither, being driven from *Vercelle* a second time by the fury of the *Arians*. There was a small Chappel presently built on the mountain, to place the Image in that *Eusebius* brought with him. Since that there was a stately Church built, within which the Chappel is comprehended. In 1659. there was a Book printed at *Turin*, giving an Account of the pretended Miracles wrought at this holy Place.

L'Histoire Critique des personnes le plus remarquables, &c.
i. e. The Critical History of the most remarkable Persons
 in all Ages. Vol. I. Printed at Paris, 1699. containing
 316 Pages.

THis is a new Work of M. Bordelon's, who hath wrote several Treatises, such as *Les Remarques ou Réflexions Critiques, sur les plus belles & agréables pensées, des Auteurs Anciens & Modernes*; *Les Caractères naturels des Hommes en cent Dialogues*; *Les Philosophes à l'encan*; *Le Theatre Philosophique, la belle Education*; and many other Pieces contained in his 8 Volumes *De Diversitez Curieuses*. This last Book of which we have not yet seen any thing but the first Volume, contains in diverse Letters all that the Author hath read or thought, on all remarkable Persons in all Ages since *Adam*. Here's to be seen all that the Scripture says of those that it mentions. The Opinion of the Learned on this Subject, the Writings of the Rabbins, and Authors of the same stamp. M. Bordelon discovers much reading here, and especially of Modern Books. He doth not confine himself not to abandon his principal Subject, but very often makes Digressions. He hath one very curious, on the general Complaint of the great Numbers of Books that are printed every Day. He observes, that for a Million of Men there is for the most part but one Author, which is not too many, and that in all the World there is not above 10 or 12 Cities, where any great Numbers of Books are printed: In *England* [*London and Oxford*] in *France* [*Paris and Lyons*] in *Holland* [*Amsterdam, Leiden, Rotterdam, the Hague and Utrecht*] in *Germany* [*Leipsic*] and these he says are almost all.

LETTRE de Monsieur de Moralec Commissaire d'Artillerie a l'Auteur, contenant la Description d'une Nouvelle Machine, pour elever les eaux. i. e. A Letter from M. Moralec, a Commissary of the French King's Artillery: Containing a Description of a new Machine for raising VWater.

S I R,

Among the great Numbers of different Machines that have been hitherto made use of for raising VWater, some have been very Ingenious, and might be of wonderful use; but since they could not avoid bringing in to the Composition, a great many Pieces, as little Mills, Pullies, Wheels with Teeth, Pinions, Vices without end, and abundance of other things, which must necessarily rub so, as very much to resist the force that moves them, spend a great part of it to no purpose; and besides stand in need of continual Repairs: the difficult use and high price of those Machines, disgusted abundance of People, who otherwise would have made use of them. That whereof I now send you the Figure and Description, happily supplies all those Defects, for it is very plain, and by consequence easie to be used. The Stops or Rubs in it are so very few that they ought almost to be accounted none. It is properly speaking a Siphon or Cock, which contrary to the Nature of ordinary Siphons, may raise VWater 30 Foot or thereabouts above the Horizon, from whence it may be conducted whether you please.

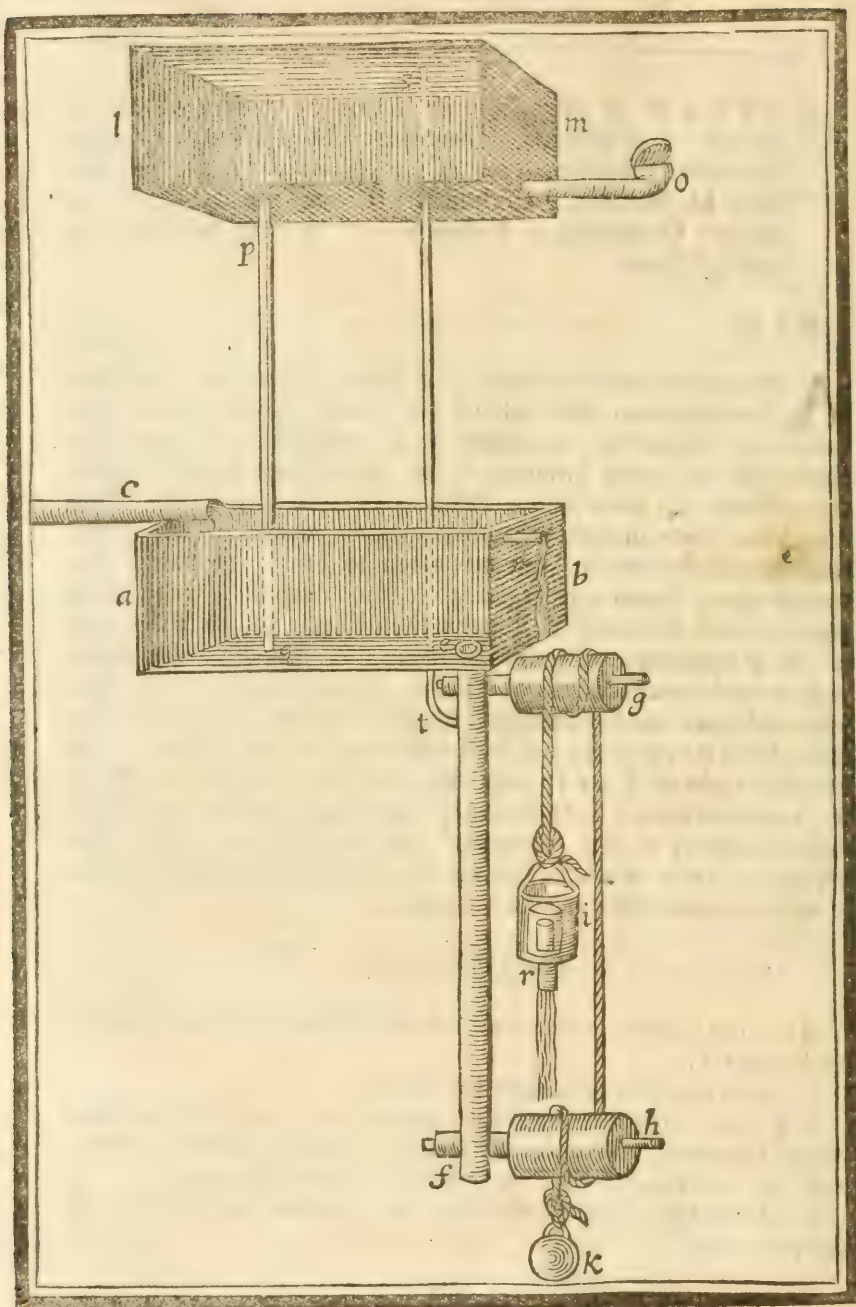
The Description.

A B is a Cistern which receives the Water from the Source or Stream *C*.

D is a Funnel to discharge the Water.

E F is a Funnel of 33 Foot long or more, and three or four Inches Diameter. The lower end may be bended upwards, to prevent the Entrance of the Air, when the Water issues out.

G H are two Brass Cocks that traverse the Funnel *E F*, at the two ends.



I is a Pail, which contains *Medius Diaboetes*.

K is a Counterpoise, which sinks down when the Pail is empty and rises again when it's full of Water.

L M is a close Funnel raised 30 Foot high above the Basin *A B*.

N O is a Funnel to let out the Water, the end of it bending upward, and being covered with a little Lid or *Soupape*.

P Q is a Funnel of an Inch or thereabouts in Diameter, sodered to the bottom of the Vessel *L M*, to that of the Vessel *A B*, and to the great Funnel *E F*. It rises within the Vessel *L M*, within two Inches or thereabouts of the Lid, to prevent the Water which ascends to fall back again, when it ceases to ascend. The Funnel descends also within two Inches or thereabouts to the bottom of the Vessel *A B*.

S T is a Funnel of five or six Lines Diameter, sodered to the bottom of the Vessel *L M* to that of the Vessel *A B*, and to the great Funnel *E F*. It rises in the Vessel *L M*, within two Inches or thereabouts of the Lid.

The Water that runs from the Pipe or Stream *C*, into the Vessel *A B*, being risen as high as the Pipe for letting it out *D*, falls into the Pail *I*, which being half full sinks down, and turns the two Cocks *G H* a quarter round, which ought each of them to turn upon two Pivots or Tampins, that they may turn with the more ease. Then the Cock *G* opening, and the Cock *H* shutting it self, the Water falls from the Vessel *A B* into the Funnel *E F*, and fills it; in the mean time, the stream of Water which ceased for some time to run into the Water being risen above the *Medius Diaboetes*, speedily empties it self by the Funnel *R*, and becoming light, the Counterpoise *K* turns the Cocks back again, of which the one, that is to say *G* shuts, and the other opens. Then the Water of the Funnel *E F* running incontinently, the Air contained in the Vessel *L M* descends by the little Funnel *S T*, to possess in the great Funnel *E F*, the Place which the Water left there, and the Water of the Vessel *A B*, being pressed by the weight of the Exterior Air, rises by the Funnel *P Q* into the Vessel *L M*, whence it runs out by the Pipe *N O*, as soon as the Exterior Air can introduce it self by the Funnel *E F*.

Whilst all this is doing, the Cistern fills again, and the Water rising to the height of the Funnel *D* falls into Pail *I*, which sinking down as formerly, gives a quarter turn to the two Cocks, and so on as before.

Observe,

Observe, that the Pail does not descend any further than is necessary, to give the Cocks a quarter Town, for coming to a Rest, it stays there, and receiving constantly the stream of Water, it fills till it come above the *Medius Diaboetes*, and then emptying it self speedily it becomes Light, and thereupon the Counterpoise *K* descending till it come to a Rest, makes the Cocks turn again.

The Cistern or Vessel *A B*, and all underneath it ought to be let down into a deep or covered Well, and the Capacity of the Vessel *L M*, ought to be proportioned to that of the Funnel *E F*, that it may not have too much Air to rarifie.

Orcades seu rerum Orcadensium Historie Libri tres, &c. That is, The History of the *ORCADES*, or of the Islands of *ORKNEY*. In Three BOOKS. The First of which contains, besides the Scituation and Number of the Islands, the Original of their Counts, Noblemen and Inhabitants their Families, Acts, and Revolutions from the rise of the Kingdom of *NORWAY*, in a continued Series, to the Year 1222. The Second gives an Account of the first Bishops of the *Orcades*, and their Successors, likewise of the Tributary Counts who governed them under the King's of *Norway*, to the Year 1469. in both of which the Title of the King of *Norway* to those Islands is strongly asserted. The Third contains the indefatigable Endeavours of the most potent Kings of *Denmark* and *Norway* in asserting their Right to them in a peaceable Manner, by Instructions from their Archives. By *Thormodus Torfæus*, Historographer to the King of *Norway*. At *Copenhagen*. Fol. containing 228. Pages.

IT is generally known that the *Orcades* are a Knot of Islands, in Number 32. scituated in the Northern Ocean, on the North of *Scotland*. Nor is there much more of them known, no Body having given themselves the trouble to write the History of them, perhaps because they did not think there was Matter for it, or granting that some things worthy to be recorded, might have happened among them, they thought that the Barbarity of the Inhabitants

Inhabitants had caused them to be forgot. But M. *Torffeus* Hiltoriographer to the King of *Denmark*, in turning over the Archives of that Nation, hath found Matter enough to compose a Volume, and since nothing was expected thence that alone might serve to excite our Curiosity to know how the Author hath brought his Design to bear.

'Tis certain, that the Name of those Islands is very Ancient. They bore this Name above 400 Years before Christ, but 'tis not known whether they were then inhabited. C. *Tacitus* says, *Agricola* was the first of the Romans, who *Anno Christi* 81. discovered *Britain* to be an Island. He sailed round the same and discovered the *Orcades*, which he seized; apparently they were not desolate in those Days. *Juvenal* likewise speaks of that Conquest. They are also found mentioned in the Division of the Empire, between *Constantine* the Great's Sons. After that the Britains were freed from the Roman Yoke, the *Orcades* were a Prey to the next Comers. The Inhabitants still speak the Gothick Language, but the reason is not known. *Belius* King of a Province of *Norway*, ravaged them and set a Count over them, for their Commander. As they were defenceless, so they were the retreat of Pirates, without any Government. The Priests continued Masters of them when the Corsairs abandoned them. Their being so little regarded shews that they were thought to be of no great Importance. They were thus subject to be blundered till the Reign of *Harold* King of *Norway*, who *Anno* 775. seized on the *Orcades*, and established a Government there. They were governed by Counts. Our Author, amongst others, makes mention of one of their Counts called *Einar*, who was Brother to *Raoul*, the first Duke of *Normandy*, he was called *Einar de la Tourbe*, i. e. *Einar* of the Turf, because he taught the Inhabitants of the *Orcades*, to make use of Turf instead of Wood, which is wanting in all those Islands. Many times the Counts have been so puissant as to wage War on *Scotland*, and to overrun some of the Northern Provinces. They subdued likewise the *Hebrides*; so that they were rather Sovereigns, under the Protection of the Kings of *Norway*, than ordinary Governours. Their Children commonly divided among themselves that multitude of Islands, and they used them as an Hereditary Patrimony. Their principal Riches consisted in Piracy and Plundering the Coasts of *Scotland*, *England* and *Ireland*. This was a Trade that those petty

petty Sovereigns, thought it an Honour to follow. The Kingdom of *England* being divided into seven Kingdoms by the Saxons, and the Wars that the Danes raised in *England*, at the beginning of the XI. Century, assured those Pirates of Impunity, and favoured their Ravages and Invasions. This is what our Author hath most remarkable concerning the Lives of the Counts of the *Orcades*. Monsr. *Forssæus* brings it down no further than the Year 1222. after which he is left by his only Author from whom he could have any Light or Assistance. It is the Chronicle of an Islander. In those Ages of Darknes and Ignorance the Inhabitants of *Island* cultivated the Sciences, and though they were seated in the frozen Sea, and in the Northern Hoar-frosts, they had Poets who sang the most remarkable Events of their time, to perpetuate the Remembrance of them. *Saxo* the Grammarian who flourished in the XII Century, gives them an honourable Character. He saith, that being neither rendred effeminate, nor distracted by sensual Pleasures, but reduced to a necessary Sobriety by the Barrenness of their Country. They informed themselves with great diligence, as to what was transacted by their Neighbours, and that it is from them we may have insight into the History of the North.

The second Book contains only a List of all the Bishops and Counts that governed the *Orcades* till 1469. The Neighbourhood of those Isles to *Scotland*, occasioned frequent Quarrels between the Kings of *Scotland* and *Denmark*. For the preventing of which *Christian I.* King of *Denmark*, gave his Daughter *Margaret* to *James III.* K. of *Scotland*, and with her the *Orcades* for her Portion. Which Contract is in force to this Day.

This being the History of a Part of the Dominions of the Crown of *Great Britain*, we thought fit to insert it for the Satisfaction of the Curious, especially being wrote by an Author of such Opportunity as an Historiographer to the King of *Denmark*, whose Ancestors sometimes possessed those Islands.

Salvation by Christ alone (as it is expressly laid down in the Scriptures) agreeable to the Rules of Reason, and to the Laws of Justice. The whole intermix'd with several practical Perfections, directing and persuading to a Christian Life. To which is added, a short Inquiry into the State of those Men in a future Life, who never heard of Jesus Christ the Saviour in this Life. By Tho. Staynoe, Minister of the United Parishes of Christ-Church, and St. Leonard, Foster-Lane. London, Printed for B. Took, and Sold by J. Jones, 1700. in 8vo. Pag. 368.

THis is a noble Subject which Mr. Staynoe has entred upon; and yet 'tis become a very hard Task to evince the Truth of it to those, who in this last Age are blinded with Prejudice, and harden'd to all Conviction. Were not some Men thus prejudic'd and harden'd, they would not thus obstinately stand out against so much Light and Conviction, as have of late been offer'd to them by several other Learned Discourses on this Subject. But notwithstanding former Attempts of this Nature, yet (as our Author very well observes) *Infidelity* and *Immorality* do still go on, and gain Ground; and therefore we ought in *Honesty*, still to apply Remedies as we find the Contagion spread.

Mr. Staynoe, by way of Preface to the Discourse it self, offers something to the Consideration of two sorts of Readers; first, to those who deny the Doctrine propos'd, such are either Sober and Serious, or else Vicious and Prophane: and secondly to those who own it, and yet differ with him in some Propositions that he lays down. To each of these he applies himself distinctly, but we leave that to the perusal of those Readers, who are more immediately concern'd, and pass on to the Discourse it self.

This the Author has divided into Fourteen Chapters, of some of which with the *Introduction* we shall give you a short and plain Account.

In the *Introduction* he tells us, That *Salvation* implies in the very Notion of it, either the *Prevention* of some *Mischief*, to which we are *Obnoxious*; or a *Deliverance* from some *Mischief* which we *actually* suffer. Now to the better Understanding of the *Nature* and *Justice* of the *Salvation* of Mankind by *Jesus Christ*, he says, that the true Knowledge of the *Occasion* and *Nature* of the *Mischief* from which they were sav'd, will very highly conduce. In order to this, he lays down at large the first Law of God given to Man, by the Transgression of which he incurr'd that Mis-

chief, from which he was to be sav'd. Upon this Law he makes several Remarks, and for the Resolution of that Doubt, which has been among Learned Men, whether this first Law be a *Moral* or only *positive Law*; he considers first, what is expressly contain'd in the Law, and secondly, what is implied under such Expression; and from what he says on these Heads he draws this Conclusion: "That though the Designation of the particular Thing, *viz.* the Tree in the midst of the Garden, was Arbitrary, and therefore positive; yet the Designation of Something was, as Just and Wise, so Moral and Necessary too; at least so far as it is so, that God's Supreme Right ought to be asserted and owned. After this he tells us in seven particulars, what may be learnt from his former Observations; which Inferences being somewhat extraordinary, and contrary to the Notions of some Men, we think proper to insert, leaving the World to judge of the Reasonableness of them. "By what has been spoken (says our Author) we may learn (1.) That the Sin expressly prohibited by the Law (meaning the first Law given to *Adam*) may therefore be esteem'd a lesser Sin, because it is only a Sin against a positive Law. (2.) That the express penalty of the Law is only a punishment threatned against the Transgression of the express prohibition of the Law; which express penalty is only *Temporal Death*. (3.) Such punishment so threatned against the Transgression of the express Law, is express, absolute and peremptory; from whence (he adds) it may be concluded, that we all die a Temporal Death for *Adam's Sin*. (4.) As the Moral Law couch'd in the positive Law is not express, so neither is there any express Punishment threatned to the Transgression of such couch'd Law. (5.) As the Sin against the Moral Duty, which is only implied in the Law (were that Duty supposed to be express Law) is greater than the Sin against the express, but positive Law: So (were there a punishment to be expressly assigned to such Sin) it must in Justice be greater than the Punishment assign'd to the less Sin, *i. e.* to the Transgression of the positive Law. (6.) Such heavier Punishment must suppose a Resurrection; for, a greater Punishment than Death cannot be inflicted upon a dead Man, without a Resurrection; because no Punishment at all can be so inflicted upon him. (7.) And Lastly: In such places of Scripture, where the greater Punishment is threatned, it is not (as the Punishment of the Transgression of the positive Law was) absolute and peremptory, but only conditional.

Having

Having premis'd these things by way of *Introduction*, and shewn how *Sin*, and the Punishment of it, *Death*, came into the World; Mr. *Staynoe* in the first Chapter enters upon the main point to be clear'd and maintain'd in his ensuing Discourse, which is, That the Salvation, or Redemption of Mankind both from Sin and Punishment is only attainable by *Jesus Christ* alone. This position he grounds upon the memorable words of *St. Peter*, *Acts* 4. v. 12. which run thus, *Neither is there Salvation in any other: For there is no other Name under Heaven given among Men, whereby we must be saved.* After a Brief Explanation of these words, and some few Reflections made on the Matter of Fact, he proceeds to shew that Mankind had brought themselves into so forlorn a Condition, by their Sin; that there does not appear in Justice any probable, or indeed any possible way for their Salvation, but only by the Incarnation and Death of the Son of God. For the proof of this, he raises and confirms several Propositions, the first of which he discusses in this Chapter, and is as follows; *That Misery and Death, or, in one Word, That Vengeance is, as the Just, so also the Necessary Wages of Sin.* To assert the Truth of this Proposition, he lays down these particulars: (1.) That God in his own Nature is Holy. (2.) That God loves himself; from the consideration of both which, he draws this Inference, that he cannot chuse but hate and abhor whatsoever is contrary to such his Nature: And because all Sin and Wickedness is so; that therefore he cannot chuse but hate and abhor it. Then he proceeds to lay down, (3.) That the Life and Happiness of all God's Creatures is only the effect of the Divine Good Will and Pleasure. (4.) That it is only the Exercise of God's Good Will towards us, that does indeed and in truth, make way for the Exercise of his Justice upon us. (5.) And Lastly, he would offer it to Consideration, whether when God takes any thing from us, which, upon the Account of his Good-Will and Pleasure, he had bestowed upon us; whether, in such a Case, the true and just Reason, why he does so, is not, because we by our Sins have turned such his Good-Will towards us, into his Displeasure against us? These are the particulars which he illustrates in Confirmation of his first proposition; and at the close of all, Answers an Objection that might be made against his Position.

In the next Chapter our Author handles his Second Proposition, which is, *That the Gospel holds forth no such thing to us, as an Absolute Forgiveness of Sin, or Unconditional Pardon.* To clear the

Truth of this, he offers the following Considerations: (1.) That what God *may* do, and what he has declared he *will* do, are very different and distinct things. (2.) That he who brought us the *Gospel-Dispensation*, in order to the pardon of our Sins, does in that Dispensation require our *Repentance* in order to such Pardon. (3.) That an Absolute pardon of Sin fights against all that had been said under the last Head, concerning the necessary Justice of Punishment, and therefore till all that be wiped away, we may upon those Grounds deny, that there is any such sort of Pardon. (4.) That if we should suppose or allow such a Thing as an Absolute Forgiveness; then we may also allow, that it may be the same thing, whether a Man has been the *Best* or the *Worst* Man in the World. (5.) That an Absolute Pardon does throw a slur upon God's Wisdom, no less than it does upon his Justice. (6.) Lastly, That the last Judgment, and that Description given us of it in *God's Word*, do fully assure us, that he has no such Designs in his Counsels, as to throw away his Laws to gratifie his Enemies with Impunity. These are the Reasons which our Author alleges to prove that a *Gospel-Pardon* of Sin is no Absolute but a Conditional Pardon.

His next Proposition as deliver'd in the Third Chapter, is this; *That because the Gospel in this very Case is the Revelation of God's Will, and because the Will and Counsel of God in that Gospel revealed, is the Pardon and Salvation of Man; that therefore Man's Sin is to be pardon'd, tho' not by an absolute or arbitrary Forgiveness.* Here Mr. *Saynoe* tells us, that the *Gospel-Salvation* contains in it two things, viz. *Pardon of Sin*, and the *Gift of Eternal Happiness*, to the obtaining of which, two other things are required in the Gospel: 1. *An Expiation of Sin*; and, 2. *A Restitution to Holiness.* As to expiation of Sin, he shews in the remaining part of this Chapter, that Man cannot by his own Repentance, nor by the Sacrifice of himself, nor by the Death of any Creature, expiate his Sins; and concludes with four practical Inferences drawn from what had been said.

Having thus prov'd that an Expiation for our Sin could neither be made by our Selves, nor by any other Creature, and consequently, that *He*, who could make good such an Expiation must be more than a mere Creature; He proceeds in the Fourth Chapter to shew at large, That the Person to whom alone the Expiation of Sin is by the Scriptures ascrib'd, is by the same Scriptures represented to us, (1.) As God; (2.) As Man; (3.) As
God

God and Man united in one Person, or God Incarnate; And he closes this Chapter likewise with several practical Inferences.

In the two next Chapters our Author at large and by many Arguments undertakes to shew (1.) That the Son of God, by his Incarnation, accommodated his Condition for the making good the Expiation of Man's Sin: And (2.) That the Divinity of the Son of God is necessary for the Expiation of Man's Sin, as well as his Humanity. After this, in the Sixth Chapter, he draws several Doctrinal Inferences; and concludes it with offering a general Proof, That as our Saviour did actually die, so he might justly die for the Expiation of Sin.

The Seventh Chapter is spent by Mr. *Stavner* in answering Three Objections that are brought by the Adversaries of this Doctrine. The first Objection is against the *Justice* of our Saviour's Suffering in order to the obtaining of our Pardon, and runs thus; "That such Suffering cannot therefore be just, because in Justice and Equity they are due to *Us* and not to *Him* &c. In reply to this plausible Objection, our Author offers the following Considerations: (1.) That there is no Doubt made by any of Mankind that he knows of, but that in some Cases one may become a Surety for another; and that if the Principal fails in the performance of his just Obligations, the Surety so far as he stands Bound for him) is obliged in Justice to make good such Obligations. (2.) That in such a Case, where one Person undergoes the Punishment due to the Crimes of another, the Punishment so inflicted, can so much the less be tax'd of Injustice, if the Person who undergoes it, do undertake it freely and willingly. (3.) Lastly, That where that Person, who willingly suffers for another's Crime, has an undoubted Right and Title in all those things, and an uncontrollable Power to dispose of all those things, which are either damaged or lost by such his Sufferings: in such a Case, as there is no injury done to his Person by reason of his willingness to suffer; so neither is there any Violence offer'd to any Law of Justice, by reason of such his undoubted Right and absolute Power. This is the substance of our Author's Answer to the first Objection, which he illustrates very distinctly, and retorts the Objection upon the *Socinians* themselves, who raise it.

The Second Objection against our Saviour's Expiation of our Sins by his Death, is in short this, "That his Death was but a *Temporal Punishment*; but the *Expiation* pretended to be made, was of an *Eternal Punishment*. To this our Author gives a brief
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and direct Answer, shewing from the Dignity of the Person who suffer'd, and from several other Considerations, that the Death of our Saviour, though but the Death of *One*, and that a *Temporal Death* too, yet was more available in the sight of God towards the reconciling of Sinners to him, and procuring their Pardon, than all the *Eternal Deaths* in the World could have been.

The Third and Last Objection against our Saviour's Expiation of Sin, and that which does indeed rather attempt to prove the *Impossibility*, than the *Injustice* of the Thing, is this; "That if our Saviour be God himself, and if this very Saviour did die to reconcile Sinners to God; then it will follow, That God suffer'd to reconcile Sinners to himself: which, at the very first, looks absurd. To this Mr. *Staynoe* replies, (1.) That it may indeed seem absurd to *Humane Reason*, which in many other things, but more especially in the *Things of God*, is very often guided by dark and blind Measures. But yet that there is no Absurdity in it he proves by the next particulars; for he goes on (2.) to tell us, That our Saviour being a *Middle Person* between *God* and *Man*, a Mediator in his *Person*, as well as in his *Office*; as he was not so *Man*, but that he was *God*; so he was not so *God*, but that he was *Man*; so that strictly and properly speaking, it was *Man*, and not *God*, who suffer'd in the person of our Saviour. (3.) He adds, Because God and Man were personally united in our Saviour, and so made up but one Christ, therefore our Reason will tell us, that the Sufferings of such a Man must receive an immense Value from his personal Union with God. (4.) Lastly, he concludes, That though the Expiation of the Sin of Man was one Design both of our Saviour's *Incarnation* and *Sufferings*; yet this was not the whole Design of such his Sufferings, and of such his Incarnation. For he came to accomplish other Designs and purposes, which our Author more particularly enumerates.

Thus have we given you a full, tho' summary Account of what Mr. *Staynoe* has offer'd upon the first Thing implied in the *Gospel-Salvation*, viz. *Pardon of Sin*, and on the first Thing which the Gospel requires in order to obtain that Pardon, viz. *Expiation of Sin*; which was done by *Jesus Christ* in that Expiatory Sacrifice of himself, which he offer'd once for all upon the Cross: We have likewise set down at large the Objections which some raise against this Doctrine of Christ's Expiating of Sin, with the

the Answers which the Author returns to each Objection. We should now proceed to what is contain'd in the remaining Chapters, concerning the Second thing implied in the Gospel Salvation, viz. the *Gift of Eternal Happiness*; with the Qualification requisite for attaining of it, viz. *A Restitution to Holiness*: But we have already run our selves out to a great length, and therefore cannot enlarge upon these Heads, presuming enough has been said to excite the Reader to a more accurate perusal of the whole Treatise. We shall only add a Word or two concerning the *Short Enquiry*, which is annex'd to the other Discourse.

The Enquiry is this, *Whether it does not appear from the Scriptures, That the Gospel of our Lord and Saviour Jesus Christ shall be made known to those Men After their Resurrection, to whom it had never been made known Before their Death?* This he proposes in his Essay by way of *Problem*, and resolves it in the *Affirmative*. The Opinion may seem *Novel* to some, and *Heterodox* to others, but he says, that he wholly grounds it upon the Authority of Scripture, and carries it no farther, than those Consequences and Inductions, which that affords, will warrant. We shall not enter into the detail of this debate, nor determine any thing on either side of the Question; thinking it more adviseable to leave the Learned Readers to judge for themselves, and to approve or disapprove of the Notion, as their unbiass'd Reason shall direct them.

An Essay concerning Self-Murther, Wherein is endeavour'd to prove, That it is unlawful according to Natural Principles: With some Considerations upon what is pretended from the said Principles, by the Author of a Treatise, Intituled, Biathanatos, and others: By J. Adams, Rector of St. Albans Woodstreet, and Chaplain in Ordinary to his Majesty. London, Printed for T. Bennet, 1700. in 8vo. Pag. 320.

TIS to no purpose to argue with Men from any Higher Principles, than they themselves professedly own. The Gentlemen who maintain the Lawfulness of *Self-Murther*, are for the most part such as declare against all *Reveal'd Religion*, and consequently will not admit of such Principles as flow from thence.

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To talk therefore with them of a Future State of Rewards and Punishments, and from thence and other Principles of *Reveal'd Religion*, to offer to convince them of the *Unlawfulness* of *Self-Murder*, is like demonstrating the Nature of Colours to one that was born Blind, and that of Sounds to a Man who had never the Sense of Hearing. One must come down to their Level, and argue with them according to the Principles of *Natural Religion*, if one expects or desires to work any good upon such Men.

Our Author in this his Essay, now before us, has condescended to enter the Lists with those, who defend the *Lawfulness* of *Self-Murder*, upon equal Terms, to engage them with their own Weapons, and to argue with them according to their own Capacities, and to fix the point upon the Principles, which they themselves allow of, and argue from. Nothing can be fairer, and no reasonabler an Antagonist can they wish for.

Mr. *Adams* has divided his Treatise into Fourteen Chapters or Sections, of which we shall give as full and as just an Account, as the Nature of our Journal will admit of.

In the very beginning he gives us a Definition of *Self-Murder*, by which, he says, he means a *Man's depriving himself of Life willfully and advisedly*. For the proving this Act to be unlawful, he proposes to Consider *what Humane Life is: From whence Man receives it: Where the Absolute Propriety or Dominion of it is to be plac'd: And to what End it was bestow'd*. These particulars he treats of at large in the two first Chapters, and shews if we consider Man as single and independent from Humane Laws, that *Self-Murder* is an Act of Injustice towards God, by destroying that which *is his alone*, and also both towards God and a Man's own self, by the positive and wilful Refusal of *performing that End* for which he received Life, and in which his Happiness truly consists.

In the third Chapter he proceeds, as a farther Confirmation of the Unlawfulness of this Act, to consider Man as a Member of Civil Society, and consider'd as such, he proves that *Self-Murder* is Unjust and Unlawful, it being destructive to the very *Being of Society*. The Arguments he produces to prove, that *Self-Murder* is destructive to the very Being of Society, and consequently unlawful, are as follow: (1.) Because this wholly destroys the best Measure of mutual Kindness and Justice, that which is generally confess'd to be one of the chiefest and plainest Laws of Nature; namely, *the doing to others, as we would be done to ourselves*.

selves. (2.) This would utterly destroy the Force of Humane Laws; Man's having a Right or Power to kill himself, when he thinks fitting, would make void all Obligation to Humane Laws, as to the Threats of Punishment, without a dread of which no Law would signifie any thing. (3.) Whatever the Reasons are, in Relation to Civil Society, for which the Murther of another is forbidden, the same hold and perhaps with greater force, as to the Murthering of one's self. (4.) Lastly, for a Man to have a Right to kill himself when ever he pleases, must be destructive to Civil Government, because this Right must be Universal; one Man may exercise it as well as another. To these Arguments he adds briefly several other Considerations to shew the *Unlawfulness* of *Self-Murther*, as it is *destructive to the Civil Society*.

Our Author in the fourth Chapter proceeds to enquire by what Means God secures his Propriety of Humane Life to himself, for Man's obtaining the great end for which he receiv'd it; and this Means he says is that principle of *Self-Preservation*, which he has ingrafted into every Man. He shews the Rise and Obligation of *Self-Preservation*, tells us how far Humane Life may be justly valu'd and despis'd; and that this just value or contempt of Life depends upon the Use that is made of it, in the fulfilling or neglecting the End of it. He equally condemns both the *Cowardise* of some, and the *Rashness* of others; and says nothing can be more absurd, than that *Contempt of Life*, which is so very much affected by some People, to which injudicious Poets have very much contributed, by introducing upon the Stage a Heroe strutting and ranting against Life; when either he has made it *miserable* by his *Folly*, or is *incapable* of making a proper use of it by his *Ignorance*. He concludes this Chapter with the Authority of a Person, who is very much esteemed by the Gentlemen, who are chiefly concerned in this matter. "The Opinion (says *Montaign*, *Ess. B. 2. C. 3.*) which "makes so little of Life is ridiculous; for 'tis our Being, 'tis all "we have: Things of a nobler and more elevate Being, may "indeed accuse this of ours; but it is against Nature to contemn "and make little account of our selves; 'tis a Disease particular to "Man, and not discern'd in any other Creature, to hate and despise "it self.

Having thus laid down in the foregoing Chapters the *Principles* upon which he proves the *Unlawfulness* of *Self-Murther*. In the four next, Mr. *Adams* answers the *Objections* that are brought against those Principles. He first of all enquires who those are

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which imbrace the contrary Opinion, and have held and maintain'd *Self-Murther to be Lawful*. Among the Ancients, he says, the *Stoicks* were the most considerable; and among the Moderns it has been more particularly pretended to, by a Gentleman of our own Country, with much shew of Learning and Reason, in a Treatise, Intituled, *Blaſphemy*. 'Tis to the Arguments of this Latter, that our Author chiefly intends his Reply; and reduces his Objections under the following Heads: (1.) Such as are made against *Self-Preservation*, as confessed to be a *Law of Nature*, in general. (2.) Such as are brought against it, with relation to God's Propriety of Humane Life: and, either deny the Propriety, or else allowing it, suppose that Man may kill himself Lawfully, by God's Dispensation, Dismission, Call, or Summons, (3.) Such, as suppose another End of Humane Life, instead of that maintain'd by our Author, which they affirm may cease: And when it does so, that the Obligation of Self-Preservation may cease also. (4.) Such as relate to what was before said concerning Man, as a Member of Civil Society. It would be too tedious to run through all the distinct Objections rang'd under each of these Heads, with the Answers which Mr. *Adams* has return'd them; for these things would carry us out too far: Let it suffice to observe, that he has at the End of the Eighth Chapter, made a very suitable Application to the Coroner's Inquest in this Case; especially Considering how rare it is for any Jury to bring in one *Felo-de-se*, among those many that have of late Years laid violent Hands upon themselves. They are generally brought in *Disfracted* or *Lunatick*, tho' they have committed that barbarous Act, deliberately, advisedly, having made their Wills, took leave of their Relations, and sometimes left Papers behind them of the Reasons that induc'd them to this Act. The Coroners therefore and their Juries would do well to lay seriously to Heart what our Author offers to their Consideration, to consult their Oaths, not their Interest; and to do Justice to their Country and Posterity, not an Unreasonable Tenderneſs and Charity to the Deceas'd or his Relations.

In the Remaining Chapters are Consider'd the Pleas which some Men make to justify this Practice, and the Prejudices by which they are misled in this Matter. The first Plea is that of Custom and Example, taken from several Instances of Laws and Customs of many Nations tending this way; which Mr. *Adams* examines at large in the Ninth Chapter, and particularly enters upon

upon the Example of the *Romans* which is commonly alledged in favour of *Self-Murder*. This last he enquires into, and treats of distinctly, and gives us the Sum of what he had said upon this Head, in these Words: " If *Self-Murder* was not practis'd by " the *Romans*, during the first Six Hundred Years; if this was " the time wherein they were at the height of their Virtue; if " not one of those, who, according to the Opinion of the most " judicious *Virgil*, were the greatest Glory to their Country, did " ever kill himself; if both he and *Cicero* were against it in " their own Judgments; and if there were several Laws by which " it was severely punish'd among them; then (concludes he) " the Example of this great Nation is rather against *Self-Mur-* " *ther* than for it.

The next Plea rais'd in Defence of *Self-Murder* is grounded upon the Doctrine of the *Stoicks*, But that this is more a mistaken Prejudice, than a Substantial Plea, our Author shews in the Tenth Chapter. There he gives us an Account of the first Rise of the *Stoick Philosophy*, and how it was set up by *Zeno*; shews us the Time when that *Philosophy* began to appear among the *Romans*, with the causes of its Progress; how the principle of *Self-Murder* in particular, came to be in Request, and to be put in Execution; and lastly, how inconsistent this is with the other principles of that Sect, and particularly with what is taught by *Seneca*, *Epictetus*, and *Antoninus*, those memorable Heads of that Sect, whose Authority has recommended it so much to the World.

Cato who kill'd himself at *Utica* in the time of *Julius Caesar*, and in hatred to him and his party, is one of the most considerable Examples that are brought in the defence of *Self-Murder*. But that even this Example is no just Plea, but rather Prejudice, Mr. *Adams* fully evinces in the Eleventh Chapter; where in Order to form a right Judgment of this Matter, he proposes, (1.) to give a just and true Idea of the Man, by considering his particular Temper, which was Rigid, Morose and Severe, and so inclin'd him Naturally to embrace the principles of the *Stoicks*. (2.) To consider him as he stood in Relation to *Caesar*; as being in Enmity with him, upon the Account of the difference of their Temper; some private Quarrels, joyn'd to that of his Interest for *Pompey* and the publick Good. (3.) To examine exactly the Circumstances of his Death, which before and at the Execution of it were full of Passion, and consequently shew that the true

cause of it was not so much the Love of his Country and its Liberty, as the implacable Hatred that he bore to *Cæsar*. (4.) Lastly, To inquire into the Reasons usually given for *Cato's* Self-Murder being so much applauded, and assign the true ones. From the Consideration of all these Circumstances, our Author argues that this Example of *Cato* is of no Authority in the Case, and can be no Plea for the *Lawfulness* of *Self-Murder*.

In the three last Chapters he shews that the other pretences commonly produced for *Self-Murder*, such as the Notions of *Courage*, *Honour*, and *Liberty*, are mistaken by those who make use of those Pleas. He informs us of the Nature, Extent, Use and Distinction of each of these Virtues, and proves that they are so far from countenancing such an Act, that they rather disapprove and condemn it; since *Self-Murder* is not a Demonstration of *Courage*, *Honour* and *Liberty*, but on the contrary the effect of a *Dastardly*, *Ignoble*, and *Slavish* Spirit.

Geodætes Practicus Redivivus. *The Art of Surveying: Formerly Publish'd by Vincent Wing, Math. Now much Augmented and Improv'd; with an Appendix therewnto subjoin'd, shewing the whole Art of Surveying by a New Instrument, called the Imperial Table; &c. With the Description and Use of a New Quadrant. To which is added by way of Supplement, Scientia Stellarum: Containing New and Accurate Tables of the Planetary Motions, &c. By J. Wing, Math. London, Printed for A. and J. Churchil, Fælio, Pag. 384. The Supplement, Pag. 134.*

THE Author of this Ingenious piece of Practical Mathematicks, has in the Preface before his Book, given the Reader a short Survey of the whole Work, to which we might also refer him, only inserting it *Verbatim* here, to serve for an Account thereof. But since Mr. *Wing* has modestly declin'd, taking notice of those Particulars, wherein he justly merits the Approbation of all Artists and Practitioners in that necessary Art, which he endeavours to explain; we shall desire our Reader to give us leave to draw before him a more full and particular Abstract of the whole at large.

He has divided this Tract into Seven Books; the first of these contains the Grounds of Vulgar or Common Arithmetick; wherein

wherein he gives a clear and easie Method for attaining to the Knowledge of the five first Rules, viz. *Numeration, Addition, Subtraction, Multiplication and Division*, in whole Numbers, and Fractions, Vulgar and Decimal: And hence proceeds to the Rules of Proportion and the Extraction of Roots.

The Second Book treats of the Principal Problems of Geometry, which are required in the Art of Surveying, and is resolved into four Parts. (1.) The Definition and Proportion of plain Figures is shewn, with the manner of Raising and Letting fall Perpendiculars at any Point assigned; together with the Description of the Ten first regular Polygons, with several New and excellent Conclusions upon the Nature and Properties of Plains, particularly the Triangle and Circle. (2.) The Mensuration of these Figures is next consider'd, and under each Problem is laid down the Theoretic Demonstration, for finding the Areas of every such Figure, extracted from *Archimedes, Euclid*, and the best Modern Writers on that Subject, and each Example illustrated by Arithmetic and Numbers, to give the Young Tyro an easier view of that Science. Under this Head, he likewise shews the Powers of Right Lines, in relation to their proper Plains and Segments, and then gives Rules for finding the Superficial Areas, and Solid Contents of Spheres, Cones, &c. and their Frustums. (3.) He accounts for the dissecting or dividing regular or irregular Figures into any Number of equal or unequal parts, according to any assigned Proportion or Applotment, whether by Lines drawn parallel to any Side, or from any Angle or Point in the Limits of the Figure or Map of Land. (4.) He shews the manner of reducing of one Figure into another, without altering the Area, both Arithmetically and Geometrically, according to any Dimension or Side propos'd.

The Third Book contains the Canon of Sines and Tangents, with the Table of Logarithms, and all the Uses of these Tables in plain Trigonometry. Wherein he has taken care to suit the Cases to the best and most expeditious proportions for resolving the Sides and Angles by, from the known Numbers of the Triangles given.

Having clear'd the Way thus far, by initiating his Surveyor into the first Principles of the Art, the next thing he does, is to bring him into the Open Field, to practice the use of his Instrument; and this he makes the Subject Matter of the Fourth Book, and the Appendix: and First he gives us the Reason, Why the Plain Table has
been

been hitherto the best Contriv'd Instrument for taking the Scituation of Land; and then shews the Manner of making the Observation by it, together with the Agreement it has with the Protraction, which bears the same Relation to the Paper, whereon the Map is describ'd, as the Instrument has to the Land survey'd; and withall describes the Chain for Measuring the Distances from Station to Station. After this, beginning with Figures of a few Sides he leads his *Reader* insensibly into the Knowledge of Applotting a Farm, Lordship or Country of any Extent what ever, either by a Roundabout Survey, or Stationary Observation from some few Proper Eminences, in the Middle, or on the Limits of the Land, laying the same either at large, under the utmost Bounds, or in Parcels, according to each Tenement, or Particular Portions of the whole. And then shews how to protract the same upon Paper, making a Map thereof, whereby the Area of it, in Acres, Roods and Perches, or any other Measure, may be found from the Notes in the Field-Book, wherein all the Observations were enter'd.

In the next place follows An APPENDIX, wherein the Description of a New Instrument, which he calls the IMPERIAL TABLE, is contain'd, and the Use thereof fully shewn in the Practice of Surveying: This Instrument is so accurately and well contriv'd, that it answers for all the other Instruments now in Vogue, and perform at once, with great Expedition, and far more Certainty, all that is requir'd in Observation, better than any other yet invented. With this, he has provided for his Surveyor, a New Decimal Chain and Scale, very well adapted to Practice, and omits nothing that may serve to illustrate the Uses of these Instruments, having in his *Appendix* given a great many Curious and dispatcful Methods for Applotting, Protracting, and Measuring of Land, which seem to have been hitherto wanting to the Art.

The Fifth Book lays down some very useful and practical Methods for Measuring exactly all manner of Plain and Solid Work, which is done by Masons in Building, Wainscoting, Tyling, Slatting, Glazing, Flooring, Paving, Bricklaying, Roofing, Painting, Timber-work, and Stone, &c. — according to the Standard, or Common Measure. And also how to Estimate any Piece of Work, before it begins, or after it is finish'd, by knowing the Rates, and Prices of all manner of Work of this Nature, according to the Best Estimate he could make, from the best establish'd or running Rates of Wormanship.

In his next Book, which is the Sixth, he gives us the Description and Use of a New Quadrant, shews wherein this Instrument has the Advantage of being more universally useful, and better contriv'd than any yet extant, in resolving Astronomical, and other Quadrantal Questions, of all which he gives an Illustration by Examples in several Problems, for taking Altitudes and Distances, for finding the Hour, Azimuth, Right Ascension, Declination, Oblique Ascension and Descension of all Points of the Ecliptick, and by these the Rising, Southing, and setting of the Planets and Fixed Stars; together with the Rising and Setting of the Sun, the Increase and Decrease of the Days to a Minute; how to erect a Scheme of the Heavens at any Time, to find the Diameter, Circumference, Area, and Side of a Square equal to a Circle, with a Perpetual Almanack, and then adds a new Table of Refractions for Correcting the Altitudes of Sun, Moon, and Stars; as also a Table of Equations for Pendulum-Clocks and Watches.

His Seventh and Last Book, is in three distinct Parts, and consists principally of Necessary Problems in Spherical *Trigonometry*, whereby he proposes to give his *Reader* sufficient Instruction how to answer all Questions, that may serve him in *Geography*, the Doctrine of the Sphere, *Astronomy*, and *Gnomonics*, not omitting any thing that might contribute to the Information of the Ingenious and curious *Surveyor*: At the Close of this Book, are annex'd Tables of Right and Oblique Ascension in Time to every five Degrees of North and South Latitude.

Thus far he continues the Art of Surveying, under a Plain and easie Method, and a Style very suitable and Familiar to all Capacities; and tho' it be not our Province to recommend any thing particularly to the World, but only to content our selves with giving our *Readers* a bare and impartial View of such Pieces as are daily publish'd for the Use of the Learned; yet we must needs take Notice thus far of Mr. *Wing's* Performance in this Piece of *Practical Mathematics* (since we have so few of this Nature that come abroad, able to bear the Test) that he seems in the Choice of Matter proper for his Subject, and the Univerſality of what he has deliver'd in his Book, to have much outdone what ever has appear'd hitherto in *English* of the like Nature.

We have nothing to offer upon the *Scientia Stellarum*, which consists almost altogether of Tables, only to observe, That he has not omitted the Exemplification of their Uses, and withall given us Tables under every Head, for all the Planets successively. The
Accu-

Accuracy and Correctness of them we must leave to the Learned World to examine. But we are apt to believe, since he has been so Elaborate in the former Piece, it can't be supposed he would let these Tables come abroad under any Disadvantage.

An Exposition of the Thirty Nine Articles of the Church of England: Written by Gilbert Bishop of Sarum. London, Printed by R. Roberts, for R. Chiswell. 1699. Folio, Pag. 396.

IN the Preface, our Right Reverend Author informs us at large of the Motives that led him first to Compose, and now to publish this Exposition; and then gives us an Account of the Method in which he executed this Design, and what Books and Authors he perus'd in order to make the Work as Compleat as possible; so that in what he has done, he professes that he is, as to far the greatest Part, rather an Historian, and a Collector of what others have writ, than an Author himself.

Before he enters upon the Articles themselves, He by way of Introduction treats of the Title of them, upon which he considers, (1.) The Time, the Occasion and Design of Compiling them. (2.) The Authority that is stamp'd upon them both by Church and State, and the Obligation that lies upon all of our Communion to assent unto them, and more particularly the Importance of the Subscription to which the Clergy are obliged. These things he has handled very particularly, and has set them in a clear Light: After which he has set down the Differences of Reading there are between the Printed Editions and the MSS. of the Articles, according to two Collations made between the Printed Editions, and the MSS. of *Corpus Christi* College in *Cambridge*, wherein the Differences are mark'd very minutely, and with such a scrupulous exactness as became a matter of this Importance.

It would take up one or two Journals to give you an entire Abstract of this large and Elaborate Work. All therefore we think proper to be done, is to give you in the General a short Idea and Character of the Performance, and then to justify this Character and Idea by one or two Instances.

As to the first Point, it must be said that none before our Author has handled this Argument with so much Candour, Impartiality

partiality and Moderation as he has done. Those who have attempted any thing this way before him, have commonly been Men wedded to one Party or other, and accordingly have made the Articles of the Church to speak in their particular Favour, and in Opposition to all other Sects and Parties whatever. So that what they did, could not be look'd upon as a full and clear Explanation of the Thirty Nine Articles, but rather as an Exposition of their own Private Sentiments. And no wonder, that Men who are unhappily engag'd in any Party, should deal thus with the Articles of our Church; since they are no less tender of the Scriptures themselves, which they often make to speak more their own Sense, than the Will of God. But now our Bishop has taken a quite contrary Method in this Treatise, and whatever his own Private Opinions are as to these Matters, these he conceals, remembring, That he is explaining the Sense of the Church, and not his Own. In the whole Management of this Argument, he says nothing that may reasonably exasperate any Party of Men, but wholly aims at healing and accommodating those Differences, that are between the *Christians* of several Denominations, as well as to abate the Controversies that have been rais'd among those of our own Church. That he may answer this his main Design, he expounds the Articles fairly, and in as large a Sense, as they are capable of bearing, that so by this Latitude he may comprehend, and take in the Moderate Men of all Opinions and Perswasions. In those Articles therefore, which admit of any Controversie, he fairly lays down the Opinions and Arguments of all sides, and then shews, by his Exposition of the Article, how reconcileable these their different Opinions are to the Sense of the Church, and that they agree with her in the Main Points, tho' they differ in the Manner of Expressing their Sentiments.

Of the Moderation and Impartiality of the Bishop, every one must be convinc'd, who seriously and attentively peruses what he has offer'd on Artic. 17. Concerning Predestination, and Election. We chuse to instance in this, because he avows in the Preface, "That there is no part of the whole Work, in which he has Labour'd with more Care, and has writ in a more uncommon Method, than concerning Predestination." This Article, it seems, has given occasion to one of the Longest, the Subtlest, and the most Intricate of all the Questions in *Divinity*. It may not therefore be amiss to give you a Summary Account of our Author's Explanation of it.

In treating of it, he proposes to Himself this Method : First, To state the Question, together with the Consequences that arise out of it. Secondly, To give an Account of the Differences that have arisen upon it. Thirdly, To set out the Strength of the Opinions of the Contending Parties, with all possible Impartiality and Exactness. Fourthly, To see how far they agree, and how far they differ ; and to shew what Reason there is for bearing with one another's Opinions in these Matters : And Fifthly, To consider how far, we of This Church, are determin'd by this Article, and how far we are at Liberty to follow any of those different Opinions. This is the Scheme laid down, let us now enter into the Particulars of it.

I. The whole Controversy (as the Bishop says) may be reduc'd to one single Point ; viz. Upon what Views did God form his Purposes and Decrees concerning Mankind ? &c. From this, says he, three main Questions arise ; (1.) Whether both God and Christ intended, That Christ should only die for that particular Number, whom God intended to save ? Or for All, so that every Man that would, might have the Benefit of his Death, and none excluded from it, but such as wilfully rejected it ? (2.) Whether those Assistances God gives to Men, to enable them to obey him, are of their own Nature so Efficacious and Irresistible, that they never fail of producing the Effect for which they are given ; or, Whether they are only sufficient to enable a Man to obey God ; so that their Efficacy comes from the Freedom of the Will, that may or may not cooperate with them as it pleases. (3.) Whether such Persons do, and must certainly persevere, to whom such Grace is given ; or, Whether they may not entirely and finally fall away from that State ?

II. Having thus stated the Controversy, and the several Questions arising out of it, our Author next proceeds to give us the several Differences that have arisen upon it ; which we beg Leave to insert in the Bishop's own Words, to avoid all Mistakes, and Misrepresentations in this Matter. "The First Opinion (says he) is "of the *Supralapsarians*, who think that God only considers his own "Glory in all he does ; That whatever is done, arises, as from its "First Cause, from the Decree of God : That in this Decree, God "considering only the Manifestation of his own Glory, in- "tended to make the World, to put a Race of Men into it, to "constitute them under *Adam*, as their Fountain and Head : That "he decreed *Adam's* Sin, the *Lapse* of his Posterity, and *Christ's* "Death,

"Death, with the Salvation or Damnation of such Men, who should
 "be most for his own Glory: That to those, who were to be
 "sav'd, he decreed to give such Efficacious Assistances, as should
 "certainly put them in the way of Salvation: and to those whom
 "he rejected, he decreed to give such Assistances and Means only
 "as should render them inexcusable: That all Men do continue in
 "a state of Grace, or of Sin, and shall be sav'd or damn'd, ac-
 "cording to that First Decree: So that God views Himself only,
 "and in that View, designs all things singly for his own Glory,
 "and for the Manifestation of his own Attributes." The Second
 Opinion is That, of the *Sublapsarians*, and runs thus: "That
 "Adam, having sinned freely, and his Sin being imputed to all
 "his Posterity, God did consider Mankind, thus lost, with an Eye
 "of Pity: and having design'd to rescue a great Number out of
 "this lost State, he decreed to send his Son to die for them, to ac-
 "cept of his Death on their Account, and to give them such As-
 "sistances, as would be Effectual both to convert them to Him,
 "and to make them persevere unto the End: But for the Rest, He
 "fram'd no Positive Act about them, only he left them in that State,
 "without intending that they should have the Benefit of *Christ's*
 "Death, or Efficacious, and Persevering Assistances. A Third
 Opinion, is that of the *Remonstrants*, *Arminians*, or *Universalists*,
 "who think that God intended to create all Men free, and to deal
 "with them according to the Use that they should make of their
 "Liberty, that therefore he foreseeing, how every one would use
 "it, did upon that decree all things that concern'd them in this
 "Life, together with their Salvation and Damnation in the next:
 "That Christ dyed for all Men; that sufficient Assistances are gi-
 "ven to every Man, but that all Men may chuse whether they
 "will use them and persevere in them, or not. The fourth O-
 pinion (mention'd by the Bishop) is of the *Socinians*, who de-
 "ny the certain Prescience of future Contingencies; and there-
 "fore they think the Decrees of God from all Eternity were only
 "general; that such as believe and obey the Gospel shall be sa-
 "ved, and that such as live and dye in Sin shall be damned: but
 "that there were no special Decrees made concerning particular
 "Persons, these being only made in time, according to the State
 "in which they are. They do also think that Man is by Na-
 "ture so free and so entire, that he needs no inward Grace;
 "so they deny a special Predestination from all Eternity, and do
 "also deny inward Assistances. These are the several Opinions,

which our Author takes notice of, after which he gives us a short View of the History of the Controversie; tells us what were the Opinions of the *Stoicks* and *Epicureans* among the *Heathens*, of the *Sadducees*, *Essens* and *Pharisees* among the *Jews*, of the *Gnosticks*, *Marcionites*, and *Manichees*, *Hereticks* among the *Christians*, concerning this Matter, with the Sense of the Greek and Latin Churches in the first Ages of Christianity; and carries it down to our own times.

III. In the third Place, the Bishop represents at large the Arguments, which each party makes use of to maintain its particular Opinion, and does it, according to his first Proposal with all possible Impartiality and Exactness. From thence he proceeds,

IV. In the fourth place, to consider how far they agree and disagree in this Matter, and This he does by making some Reflections upon the whole. He observes that both sides seem zealous for God and his Glory. and in this are very well agreed: That the difference of their Opinions arises from the different Ideas they have of God, the one side arguing from the Infinite perfection, Independency and Absolute Sovereignty of God; and the other from his Attributes of Justice, Truth, Holiness, Goodness and Mercy. He farther Observes, that since both these Ideas are true, and Men are only mistaken in the extent of them, and in the consequences drawn from them; there are the clearest Grounds imaginable for a mutual Forbearance, for not judging Men imperiously, nor censuring them severely on either side. He likewise takes notice of the several practical Advantages which both the *Calvinist* and *Remonstrant* may deduce from their respective Opinions, with the peculiar Temptations to which they are both expos'd. Lastly, under this Head, he blames them for the manner wherein they manage this Controversie; in that they charge one another with the Consequences of their Opinions, as if they were truly their Tenets; and in that, both sides do too often speak very boldly of God.

V. In the last place, He gives us the Sense of the Church as to this Article of Predestination and Election; shewing how comprehensive it is in its Expression, so as to take in all Sides, both the *Calvinists* and *Remonstrants*. In the prosecuting of this whole Matter, the Bishop has kept to his proposed Indifference, and has not declar'd his own Opinion in the Case. Only in the Preface he owns, That herein he follows the Doctrine of the
Greek

Greek Church, from which St. *Austin* departed, and formed a new System. And after this Declaration, he appeals both to S. *Austin's* Disciples, and to the *Calvinists*, whether he has not stated both their Opinions and Arguments, not only with Truth and Candor, but with all possible Advantages.

We might from other Articles of the Church explain'd by the Bishop, produce other Instances, of his Exactness, Impartiality, and Moderation : but we suppose no more need to be added after that large View we have exhibited of these things, in his Exposition of the 17th. Article of which we have here given you an Abstract.

A Defence of a Book, Intituled; The Snake in the Grass. In Reply to several Answers put out to it, by George Whitehead, Joseph Wyeth, &c. In two Parts; To which is annex'd a Collection of Papers relating to the same Subject. London, Printed by M. Bennet, for C. Broome, W. Keblewhite, and Geo. Strahan, 1700. in 8vo. Part I. contains Pag. 184. Part II. 209. The Collection, Pag. 93.

THE People call'd *Quakers* seem for the most part to be Men of an odd sort of Composition ; They pretend indeed to a *Light within*, which they set up as an infallible Guide and Director to them, and yet notwithstanding this help, they wander in the *Dark*, and cannot discern the strength of a clear Argument when offer'd to them. Prejudice, Obstinacy, and Passion have so far blinded the Eyes of their *Understandings*, that they cannot see the *Truth*, even when it shines bright upon them. Nor is their *Will* in a better Frame, for though they make high Pretences to *Plainness*, *Upright-Dealing* and *Sincerity*, yet in the management of their Disputes, and in the Answers they return to an Adversary, they shew themselves so full of *Shuffles*, *Shifts* and *Evasions*, that one would be tempted to think that their *Sincerity* and *Plain-Dealing* are only Notions retain'd in the *Theory*, but never reduc'd to *Practice*. We would not be thought too Uncharitable to this sort of Men, nor are we for carrying the Point too far. We pity all Tender Minds, and such as these we presume would harken to Reason, were they not hinder'd by others. But we cannot but blame those, who stand out against all Conviction, and against the greatest Demonstration of their Errors, viz. plain and downright Matters of Fact

Had

Had we no other Evidence of this their Proceedings, yet their standing out against what the Author of *the Snake in the Grass* has offer'd to them from plain Matters of Fact, is a sufficient Testimony of it. He, to prove their Errors upon them, did in that Treatise produce Evidences out of their own Writings, even out of such as were penn'd by the Leaders of their Sect; which have never been suppress'd or oppos'd by any of that Party. In Answer to *the Snake in the Grass*, George Whitehead appears with his *Antidote*, Joseph Wyeth with his *Appendix* to the *Antidote*, and another with his *Anguis Flagellatus*. But neither of these give any direct Reply to what the Author of *the Snake* had charg'd the Quakers with, as is made appear in the Treatise now before us.

This Defence is divided into two Parts, the first answering George Whitehead's *Antidote*, and the second considers the *Appendix* to the *Antidote*, subscrib'd by Joseph Wyeth, and Intituled, *Primitive Christianity continued*, &c. Each of these Parts our Author has cast into distinct Sections, of all which it would be too great a Trespass upon the Reader to give him a particular account. We shall therefore only touch upon the most principal Passages, leaving the rest to the farther perusal of the more Inquisitive.

In the first five Sections of the first Part, our Author considers; (1.) George Whitehead's Pleasantry upon the Author of *the Snake*, in not thinking his Book at first worth answering, and yet afterwards putting himself to the trouble of doing it. (2.) His Meek and Lamb-like Treatment of that Author, against whom he spits the Venom and Bitterness of his Spirit in several virulent Expressions to be met with in the whole *Antidote*, a Sample of which the *Defender* here gives us. (3.) He farther considers George Whitehead's Cry of Persecution against that Author. (4.) George's Address to his own Work, which runs in these Words, "I confess then (says he p. 5. of his *Antidote*) a Holy Zeal the Lord raises, and has rais'd in my Heart and Soul, against such Bitter, Implacable, and persecuting Spirits. And the Lord's Power I have felt and do feel it to accompany and inable me in Defence of his Blessed Truth and People. 'Tis pity (adds he) but this defaming Author (meaning the Author of the *Sin*.) should be publickly expos'd by Name for his Folly and Outrage, that he may not be suffer'd to sculk and hide himself like a Snake in the Grass. (5.) Lastly, the *Defender* takes notice how G.

Whitehead

Whitehead shuffles about their Answer to the 7 Queries which were sent by Dr. *Lancaster* to their Yearly Meeting, in the Year 1695. and afterwards gives us a short Scheme of the Quaker's Principles, and the Monstrous Foundation of them.

The Author of the Snake had given several Instances of some Quakers being possess'd with the Devil in a most Wonderful and Astonishing Manner, and particularly related the Story of *John Gilpin*, and others. To this *G. W.* brings his sober Caution, and makes excuses for it in his Antidote, Saying (1.) That this ought not to reflect upon the Generality of the Quakers, or their Principles: (2.) That Satan, in a Mad or Posselt-Man, is not transformed into an Angel of Light: (3.) That such Persons are fitter Objects of Pity than Railery: and (4.) That not more Quakers than others have run mad. These Excuses the Defender takes into Consideration in the sixth Section, answers them briefly, and afterwards offers the following Proofs of the Quakers being Mad; viz. In those who went Naked, as *Solomon Eccles*, in *London*, and others both Men and Women at *Kendal*; In their strange Singularities; In thinking themselves to be free from Sin, and Equal to God; In assuming to be Prophets; In their Preter-Natural Quaking, &c. In their silent Meetings; In the New Quakers of *America*; and in their Vindicating of Madmen.

In the Seventh and Last Section of this first Part, the Defender takes into Consideration the Abuses and Mistakes which *G. Whitehead* alledges to be in the Snake of the Grass. He sets down the Mistakes and Abuses, as represented by *G. W.* at large, and then returns his Answer to them. But we shall not insist upon these Points, but pass on to the Second part of this Defence.

This is a Reply to the Appendix to *G. W.*'s Antidote, subscrib'd by *Joseph Wyerh*, and is likewise divided into Seven distinct Sections.

In the First Section, the Defender gives us a pleasant Account of the pretended Author of the *Appendix*, and says, "That as Giants were attended by Dwarfs, and Knights had their Squires ready at hand to save them sometimes at a Dead-lift, so have our Quaker Heroes made a Cat's-foot of poor *Joseph Wyerh*, to blunt their Enemies Swords: That if he should prevail, their Glory might appear the Greater, in giving the Foil by a Hand so inconsiderable as the Journey-man of *Ben. Antrobus*, a Quaker Linnen-Draper.

"Draper. But if he was overthrown, then their Shift was, That
 "all the Disgrace should fall upon him, who had no Honor to lose,
 "and They and Their Cause be guiltless; tho' all their Strength
 "was exerted in what they put out under his Name." After this
 he tells us, That by the common Method which the *Quakers* use in
 publishing Books, this *Appendix* must have been perus'd, and ap-
 prov'd of by their Second Day's-Meeting; and consequently, that
 since no Dislike was shewn to it by them, nor by *G. Whitehead*,
 who suffer'd it to be annex'd to his Famous Book, it follows, That
 this is a Joynt and Concerted Apology of the *Quakers*, which only
 goes under *J. Weyer's* Name.

In the Second Section, our Author takes notice of the Method
 which the *Quakers* use, in Answering of Books that are writ against
 them; and this he shews at large does consist, in the following Par-
 ticulars: (1.) In Railing, Personal Reflections, and Nastiness: (2.)
 In Insolence, and Threatning against any who oppose them: (3.) In
 Bringing of contrary Testimonies: (4.) In Double-Meanings, and
 Cross Purposes: (5.) In not taking an Answer: (6.) In Pretend-
 ing, That the Quotations, brought out of their Books, are not true
 because more than is pertinent is not quoted: (7.) In Appealing
 from their own printed Books to the Original Copies: And (8.) In
 Falsifying the Meaning of others. Of these several Methods, which
 the *Quakers* make use of, in Answering of Books writ against them,
 the *Defender* produces several Instances, and justifies this Charge
 against them, for above 100 pages together.

In the next Section, our Author shews, That the *Quakers* are
 clear from all *Contradiction*, even in those *Seeming Contrary Testi-
 monies*, which are produc'd in this *Appendix*, to defend them from
 the Heresies charg'd upon them, since they think and maintain the
 self-same thing as their Fore-fathers did; as is prov'd in the follow-
 ing Particulars: (1.) In the Testimonies brought in the *Appendix*,
Concerning Christ come in the Flesh: (2.) In those concerning *The
 Reality of the Sufferings and Death of Christ*: (3.) In the Testimonies
 produc'd concerning *The Resurrection and future Judgment*: (4.) And
 Lastly, In their Testimonies upon the Account *Of Government and
 Fighting*, which are allow'd to be contrary to the Notions of their
 First and Early Days; since they now grant, "That Magistracy
 "and Civil Government is God's Ordinance, the Good Ends
 "thereof being for the Punishment of Evil-doers, and Praise of them
 "that do Well." Which Assertion is not like what they vented in
Oliver's Time. From all these contrary Testimonies, the *Defender*

of the Snake says, That it is easie to see, first that the *Quakers* are guilty of *Contradictions*, and consequently according to *Will. Penn's* Rule, are *No Christians*: And Secondly, That they have a *Double-meaning* in their *Testimonies* and *Cant* in Scripture-Phrases, which which they quote (like the Devil to our Saviour) most opposite to their true Meaning.

We pass by what is contain'd in the Fourth and Fifth Sections, concerning their Witty Answer, and Repartees upon the Point of their *Denying Marriage*, and *Preaching up of Fornication*; and concerning their Re-asserting of their own *Infallibility*, and *Sinless Perfection*. In the Sixth Section, the *Defender* goes on to consider their Defence of not Taking off their Hats, and Giving Civil Titles; as also of their Plain Language (as they call it) of *Theeing* and *Thawing*. This Behaviour of theirs our Author shews, does not proceed meerly from their want of Manners, and Good-Breeding; but from a form'd Design they have of Subverting Government, when 'tis lodg'd in any other Hands but their own; since they think none but Themselves have any Right to Govern. This Charge he proves against them from a great many Passages, quoted out of their own most Celebrated Writers, who declar'd against all Subjection to any other Rulers, Magistrates, and Governors, but such as were of their own Sect.

In the Seventh and Last Section, our Author shews at large the *Absurdity* and *Blasphemy* of the *Quakers's* Notion of *The Light within*. And this their Notion he considers and refutes, as taken from *Will. Penn's* Defence of it, and others. In order to this, he shews the *Blasphemy* and *Absurdity* of this Notion, from their maintaining (1.) That there is no *Natural Light*, or *Reason* in Man: But that all in him is *Divine*. (2.) From their asserting, That by this *Light within*, they are not only equal to God, in some Sense; but that they are very God Himself. These things the *Defender of the Snake* proves upon them, by Testimonies produc'd out of their own Writings, for which he quotes both the Book and Page, where they may be found: And then (3.) Rescues some Texts of *Holy Scripture* from the *False Glosses*, which the *Quakers* put upon them, to favour the Universality of what they call *The Light within*.

Thus have we run through the two Parts of this Treatise, and have given as much Light into the Author's Design, as the Subject could well bear. We shall say nothing to the Collection of the several Papers annex'd to the End of this Treatise, since it has appear'd above four Years ago in the World; and only contains some far-

ther Confirmations and Testimonies, against the *Quakers* and their *Errors*, of which enough has been already said.

Parson's Christian Directory, being a Treatise of Holy Resolution; in two Parts: Put into Modern English; and now made Publick, for the Instruction of the Ignorant, the Conviction of the Unbelieving, the Awakening and Reclaiming the Vicious, and for Confirming the Religious in their Good Purposes. London, Printed for R. Sare, 1700. Pag. 490.

THE Piece, even in that Barbarity of Language, wherein it was penn'd, has obtain'd a very high Esteem in the World, for its Piety and Usefulness. 'Tis now new Modell'd, and taught to speak in a more refin'd Style, according to the present Usage of Our Nation. It is likewise reduc'd into a narrower Compass; and by leaving out what was Superfluous, Insufficient and Erroneous, it is less by one Third, than the Original Treatise: for which proceeding, the Learned Editor and Corrector, assigns his Reasons in the Preface, in Answer to the Cavils that might be rais'd against him, for his so doing.

The whole Treatise is divided into two Parts; in the First of which he presses Men from several Arguments to a Holy Resolution; and in the Second, considers and takes off the Obstructions commonly laid to it. Each Part is cast into several distinct Chapters, and those Chapters subdivided, upon occasion, into Sections.

After this General View of the Author's Design, and Method he takes, in prosecuting thereof, it may not be amiss to give you some more Particular Account of what is contain'd in this Excellent Treatise.

The First Part is divided into Twelve Chapters: In the First of which he shews the Mischief and Danger of Inconsideration. For he says, "That of all the Causes, which contribute either to the drawing Men into Sin at first, or to confirm them in the Habits of it, or hardning them in it finally, to their utter and eternal Undoing; none is more general, none more frequently charg'd in Scripture, than the Want of Consideration:" For the Proof of which, several Passages out of *Isaiah* are produc'd. The Causes which *F. Parsons* assigns of Inconsideration, are these: (1.) A Fear, lest by
this

this Means Men should be brought to see, and condemn those Faults, which they cannot prevail with Themselves to forsake; and therefore choose to continue insensible of. (2.) Worldly-mindedness, by which Men are totally immersed, in the Cares and Pleasures of this Life; so that the Thoughts of God, and their Spiritual Concerns are utterly shut out; and thus the Soul has no room left for her own proper Business, which is Consideration. (3.) And Lastly, A certain Levity and Unthinking Temper of Mind, which troubles it self with nothing, that is Serious and Weighty; but accounts Life a Pastime, and seeks nothing above Recreation. In the Close of this Chapter, he shews, That Consideration must descend even to the minutest Particulars.

As the Foundation of all Holy Resolution, and even of Religion it self, our Author, in the Second Chapter, lays down the Knowledge of a God; and here in two distinct Sections, is shewn what Arguments the *Heathens* and *Jews* had to prove that there is a God, rewarding Good, and punishing Evil. Here you will meet with many curious Reasons and Arguments, which would be too tedious to insert in this our Journal.

In the Third Chapter, he informs us of the End for which Man was Created; and here he tells us, That God's Word assures us, *Prov. 16.4. That he made all Things for Himself*, and consequently Men, by no means, the least and most inconsiderable Part of his Works. After this, he says, That this Consideration rightly improv'd, will have these two very Valuable Effects: (1.) In a due Sense, that serving God, and working out our Salvation, is our proper and only Business; We shall be convinc'd that every thing which is contrary or foreign, or not conducing to this End, can turn to no true Profit. (2.) Since we have but one End to promote, and all other Creatures are only to serve our Occasions in order to that End; this will help us to become Indifferent to all these outward Things; and we shall desire them, only in such proportions, as may be useful for the Attainment of our End.

In the fourth Chapter our Author shews that Religion is that Service of God, which is the End of Man; and treats in particular of the Christian Religion; in speaking to which he proves in three distinct Sections the following Points. (1.) "That from the beginning of the World there was a *Messiah* or Saviour promised, and that in some later Ages, tho' long before his actual Appearance, the Time, the Manner, the End, and Circumstances of his Coming, the Quality of his Person, Doctrine, Life

“and Death, Resurrection and Ascent into Heaven, were signified and predicted by the Prophets so plainly, that the fulfilling of these Prophecies might be a sufficient Mark to distinguish the true Messiah by. (2.) That these particulars so declar’d and foretold, were all most exactly fulfill’d in the Person and Actions of our Jesus, while upon Earth. (3.) That beside that Evidence during his Conversation here, he hath likewise left us many irrefragable Testimonies of his Divine Power, since his Departure into Heaven. From all this he draws eight Conclusions very proper to create a Belief of the Christian Religion in any unbiaßed and unprejudiced Mind.

Having prov’d, That the End for which Man was created, is the serving of God, and thereby gaining Eternal Happiness; He next proceeds in the fifth Chapter, to shew wherein that Service consists. Which, he says in short consists in believing the Doctrines, which Jesus and his Disciples have taught; and in obeying those Rules and Precepts, which they have left us for the Government of our Lives: and here he treats distinctly of Faith and Good Works.

What our Author treats of in the following Chapters of the first Part, concerning Eschewing Evil, and doing Good, concerning the last great day of Account; Of the Nature and Guilt of Sin, with the Aggravations of it; Of the Time of our Death, and the different Notions we shall then have of the Matters relating to our Souls; Of the Sinners punishment after this Life; and of the noble Rewards of good Men: These Points, we say, are very copious Subjects, and such as would carry us out too far, should we only offer to give an Abstract of what is said by *F. Parsons* upon them. We shall therefore leave these things to be perus’d and consider’d seriously by the Reader, and shall proceed to give some brief Account of the Second Part of this pious Treatise.

In the former part he had offer’d all those Considerations that he thought proper to excite Men to a Holy Resolution, and in this he proposes to consider and remove those Hinderances, which the common Enemy of our Souls lays in our way, to obstruct us from entering upon it. He reckons up several of these Obstructions, and treats of them at large in several distinct Chapters.

The first Obstruction to Holy Resolution, taken notice of by our Author, is a Distrust of God’s Mercy, upon the Account of the Greatness, or Number of our Sins. Now to remove this,

this, and to give comfort to such desponding Minds, he explains at large, the Nature of God's Love to Mankind; how tenderly he expresses himself to Sinners in Scripture; and the Assurance which he has given to all them that truly Repent, and Turn unto Him.

The Second Obstruction to a Holy Resolution, is the pretended Difficulties of a Good Life. The Fallacy of this Preence, our Author discovers at large, and explains the many Advantages, which render Vertue and Piety easie and pleasant; and tells us what Helps there are for making a Virtuous Life easie.

A Third Obstruction consider'd by *F. Bayler*, is the Fear of Persecution and Affliction; in order to remove which, he, in four distinct Sections, considers these Things: (1.) Whether Suffering be the Lot of all Good Men: (2.) The Reasons why God, notwithstanding his Love for Good Men, suffers them to be thus Afflicted: (3.) What Grounds of Comfort Good Men may have in their Troubles: And (4.) How Men ought to behave themselves under Affliction.

Another most dangerous Obstruction to Holy Resolution, is the Love of this World, Now for the Taking away this Hinderance, our Author proposes to explain these following Particulars. (1.) In Regard that our Saviour, in his Explanation of the Parable of the Sower, with the Cares and Pleasures of the World, mentions the *Decitfulness* of Riches, he endeavours to shew the Vanity of all Temporal Enjoyments and Advantages; how little they are worth in themselves, how unworthy to divert us from the Pursuit of Heavenly Treasures; and then how wretchedly they delude us, and fall short of what they pretend to, and what we are drawn in to esteem them for. (2.) In regard that our Saviour calls these Cares and Thorns, he proposes to examine, how they come to deserve this Title, notwithstanding the seeming Satisfaction which attend them. (3.) He enquires into that Quality, by which they are said to *choke the Word*, and make the Man unfruitful. (4.) And Lastly, he gives Directions for using the World so, as not only to prevent these Mischiefs, but to make it, and its Advantages, turn to our mighty Comfort, and more glorious Reward hereafter.

A Fifth Obstruction to Holy Resolution, mention'd by our Author, is a Presumption upon God's Mercy. The Fallacy of this, he shews, and withall informs us in what respects, and upon what accounts God's Mercy may be said to be greater than his Justice.

Another Obstruction, treated of in the Sixth Chapter, is Mens deferring their Repentance, out of a vain Hope of doing it to better Advantage hereafter. Here the Author shews the Cheat which Men put upon themselves by this Pretence; considers fully the Example of the Thief, pardon'd upon the Cross, which is commonly alledg'd in this Case; shews the Doubtfulness of a Sinner's Conversion at his Death; mentions some Instances of Persons, who perish'd in their Impenitence, thro' their Deferring their Amendment from Time to Time; and concludes with Pious Exhortations to a Timely, Speedy, and Hearty Repentance.

In the Seventh and Last Chapter, *F. Parsons* takes some other Obstructions to Holy Resolution, into Consideration; such as Sloth, Negligence, and Hardness of Heart. On each of these he bestows a Distinct Section: But we shall not enlarge upon those Points, since by what has been already said, the Reader may conceive some General Idea of the Author's Design and Performance.

The State of Learning.

GERMANY.

M. Leibnitz has made the following Epitaph, upon the Baron *Van Helmont*; which we think fit, for Curiosity's sake, to insert.

*Nil Patre inferior jacet hic Helmontius Alter,
Qui junxit varias mentis & artis opes.
Per quem Pythagoras, & Cabbala sacra revixit,
Hicque parat qui sua cuncta sibi.*

The same *M. Leibnitz* has made his Notes on the Dissertation of *Otto Sperlingius*, who wrote the History of *Denmark*, under the Title of the *Celta*, and other Subjects of that Nature.

M. de Maftricht, a Burgomaster of *Brême*, has prepar'd for the Press a Large Piece of the Learned *Vincentius Placcius de Psendo-Anonymis*.

FRANCE.

FRANCE.

At LIONS is publish'd a Book in Twelves, Intituled, *Tradition de l'Eglise touchant l'Extreme-Onction, où l'on fait voir que les Cures en sont les Ministres ordinaires*, 1699. This Treatise is full of Observations upon the Ecclesiastical Discipline.

At PARIS, *Discours & Meditations, Composez par l'Ordre de Monseigneur l'Eveque de Perigueux, pour l'Usage de Recraites de son Diocese*, 2 Tomes, 12s. 1699.

They are going to publish a new Edition of *The Maxims of the Saints*, larger than the former that was publish'd the Beginning of this Year: and they have likewise enlarg'd the Title of it, which is to run thus, *Les Veritables Maximes des Saints sur l'Amour de Dieu, tirées de l'Ecriture Sainte & des Saints Peres: Où sont indiquées celles qui sont opposées aux 23 Propositions extraites du Livre, qui a pour Titre, Explication des Maximes des Saints sur la Vie Interieure, & qui ont été condamnées par nôtre Saint Pere le Pape Innocent XII. Par M. Leget, Professeur en Theologie du Seminaire d'Aix*.

M. Delaisement, Professor in the Royal College of Navarre, has publish'd a small Tract, intituled, *Introduction à la Chronologie, pour faciliter la Connoissance des Temps*.

NETHERLANDS.

M. Van Til, Professor and Pastor of Dordrecht, is printing a Large Latin Piece in Quarto, on several Subjects, viz. On the Day, the Month, and the Year of our Saviour's Birth; on the Scituation of the Terrestrial Paradise; a Critical and Philological Commentary on *Habakkuk* and *Malachi*, and several other Essays on the Prophets.

HOLLAND.

At the HAGUE, is to be had at the Sieur Moetiens, an History of the Five Propositions of *Jansenius*, 'tis a thick Book in Twelves, of above 700 Pages,

At AMSTERDAM, *Lettres & Memoires de Francois de Vargas, & de Pierre de Malvenda, & quelques Evêques d'Espagne, touchant le Concile de Trente, traduits de l'Espagnol, avec des Remarques de*** &c. in Octavo*.

There is a New Edition of Mr. *Abbr. Comley's* Works in the Press, to which are added some of his Poems, that were never yet printed.

The Secret History of Poland, and of the Reign of John Sobiesky, done out of the Original of M. *Diderot*, will be publish'd in a few Days.

A Second Part of the History of the Canon and Writers of the Scripture, done in *French*, by M. L. E. *Dupin*, Dr. of the *Sorbonne*, and translated into *English*, is preparing for the Press, and will be publish'd the Beginning of the next Term.

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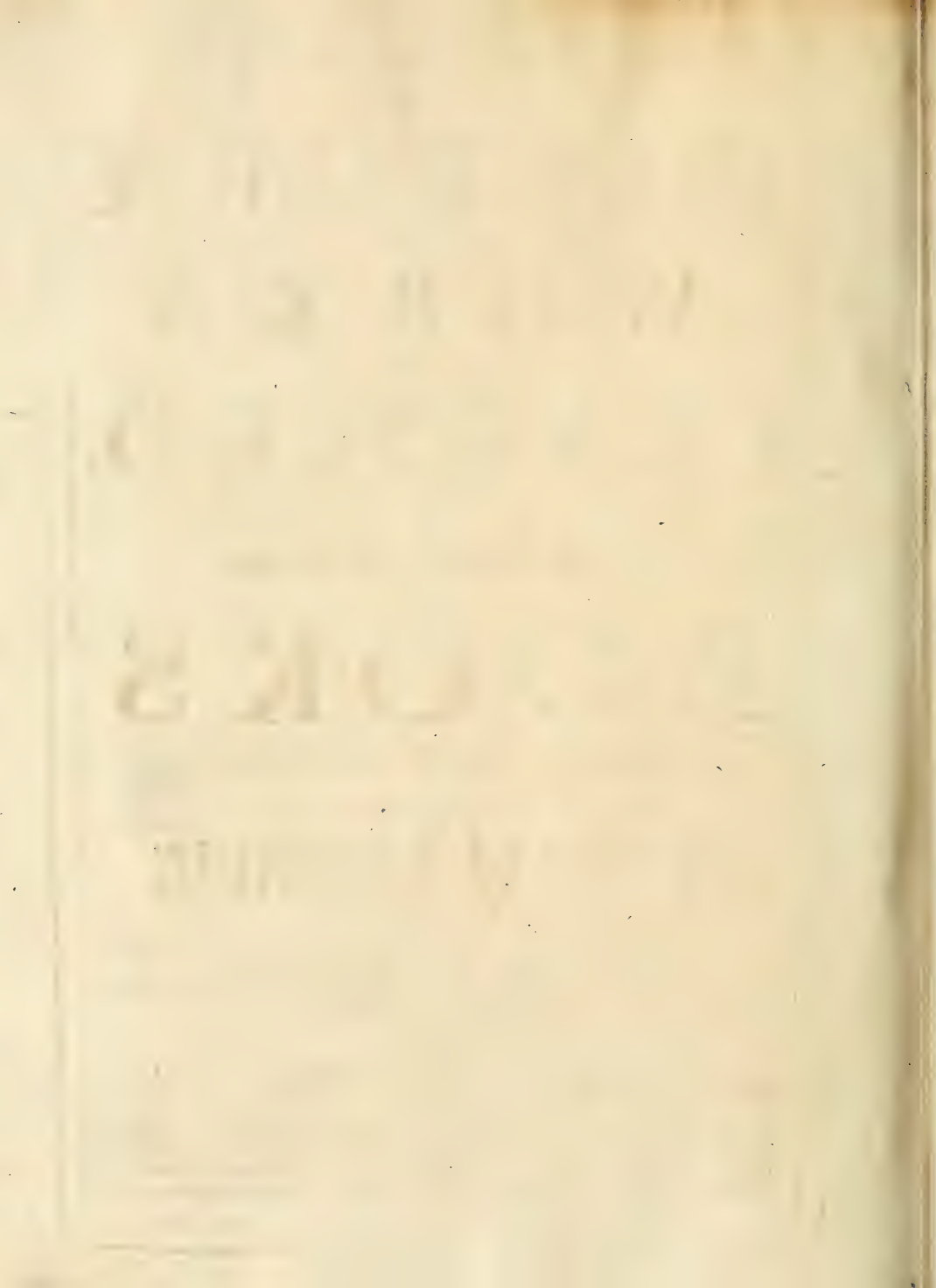
For the Month of December: 1699.

Done by feveral Hands.

Vol. I.

To be continued Monthly.

LONDON: Printed for H. Rhodes, at the Star near Fleet-Bridge; T. Bennet, at the Half-Moon in St. Paul's Church-Yard; A. Bell, at the Cross-Keys in Cornhill; T. Leigh, and D. Midwinter, at the Rose and Crown, in St. Paul's Church-Yard, 1699.
Where *to* be for Jan. Feb. March, April, May, June, July, August, Sept. *o*^{*u*}. and Nov. are to be had.



T H E
H I S T O R Y
O F T H E
Works of the Learned, &c.

For December, 1699.

Gallilei Gallilei Lyncei, Academiarum Pisane & Patavinae Philosophi ac Mathematici summi, Systema Cosmicum, &c. i. e. A System of the World. By Galileus Galileus Lynceus, the Great Professor of Philosophy and Mathematicks in the Universities of Pisa and Padua; where, in four Dialogues, he gives us a solid Dispute, but without coming to any Determination, concerning the two principal Systems of the World, viz. The Ptolomaic and Copernican; the Arguments on both sides being fairly propounded. There's added in this Edition, besides the Reconciliation of the Places of the Holy Scripture, with the Motion of the Earth, his Treatise of Motion, being the first time that ever it was translated into Latin, from the Italick. Printed at Leyden, 1699. 4to. Part I. containing 494 Pages, Part II. 282 Pages.

THE Fame and Honour of *Galileus Galileus Lynceus*, the Prince of all the Mathematicians and Astronomers who have flourish'd in our Age, will endure as long as the Sun & Moon. For those wandring & bright Stars call'd the *Satellites* or *Guards of Jupiter*, he first discover'd by the help of

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the Telescope (not indeed invented, but yet adorned and perfected by him) and call'd them *S I D E R A M E D I C Æ A*, in Honour of his Prince. ——— This, we say, will convey his Fame to all Posterity. The *Undertakers* supposing that these his most elegant Dialogues being well furnished with Variety of pleasant and profitable Things, would be grateful to all Students of True Philosophy, have therefore published them in their proper Method; and that they might deserve better of the Learned World, have taken Care that those that were not as yet translated from the Tuscan Language, should be rendred into Latin.

In the four Dialogues, that compose the first part of this Book, he examines whether the Earth, according to the Opinion of *Ptolomy*, and the *Peripateticks*, occupying the Center of the World, remains immoveable; or whether, according to *Pythagoras* and a long time after him *Copernicus*, it turns with an unwearied Motion, together with the rest of the Planets, round the Sun that rests in its Center: In the Disputation our Author uses this Method, he propounds the most specious and strongest Arguments for both Opinions, yet leaves the Question undecided. But so nevertheless as we may easily perceive that he declares for the Copernican against the Ptolemaic System, which Opinion he long ago defended both by Word and Writing; the Reader will easily perceive the Reasons why he behaved himself so cautiously by the subsequent Story.

It was almost 17 Years before those Dialogues were printed at Florence, that *Galilaus* was cited to Rome by the Inquisitors, Anno. 1615. and there accused of having embraced a false Opinion of the Immoveableness of the Sun and of the Motion, of the Earth which was contrary to the Christian Faith, and that he had taught it to his Scholars by Word and Writ; whereupon they excerpted from his Writings these two Propositions, which they censur'd.

- I. That the Sun is in the Center of the World, and immoveable by Local Motion; is an absurd Proposition, false in Philosophy and formally Heretical; because it is expressly contrary to the Holy Scripture.
- II. That the Earth is not the Center of the World nor immoveable, but hath a Diurnal Motion, is likewise a false and absurd Proposition in Philosophy, and Theologically considered, is no less Erroneous.

There.

Therefore next Year *Galileus* was ordered by a Decree of the same Inquisitors to renounce that false Opinion, and not to defend it either by Word or Writing, or insinuate it into the Mind of any Person, nor was he dismissed till he promised to conform himself to this Order. But when many Years after, the Book was published, he was again cited before the sacred College, accused and checked more sharply and severely, because though enjoined to Silence, he had rashly broke it, being induced thereunto meerly by his Ambition and his itching Temper after new Things. Wherefore he was not only condemned for Heresie, but was judged worthy of all the Punishments appointed for such Offenders by the Sacred C A N O N S, and other General and Particular Constitutions. Nevertheless he was absolved on this Condition, that he should sincerely and heartily recant his Errors before the Bar of the Inquisition, and abjure the same according to a form prescribed by them. And that he might not pass altogether unpunished, the Inquisitors thought fit to inflict a small Penalty on him, which might serve for an Example to others; and is as follows.

‘ We ordain, that the Book of Dialogues wrote by *Galileus Galileus* be condemned by Publick Edict; but we condemn thee formally to the Prison of the Sacred College, during our Pleasure, and we command that as a saving Pennance thou dost for three Years to come, repeat once a Week the 7 Penitential Psalms, reserving to our selves the Power of moderating, changing, or of taking away altogether or in part, the abovesaid Punishment and Pennance.

The intire Sentence of the Inquisitors against *Galileus*, and the Form of Abjuration prescribed to him (which likewise he repeated by VVord of Mouth, and subscribed with his Hand, *June 22. Anno 1633.*) are inserted in this Edition, at the end of the first Part, Page 488.

In the Dialogues themselves, besides the weight of most solid Arguments, some Jests are aptly intermixt, and many things sharply spoken against those Peripateticks who so obstinately persist in the Opinion of *Aristotle*, that they think it a Crime to depart a Hairs breadth from it. He says, he knew a Nobelman so much addicted to the Peripatetick Philosophy, that when he came to the House of a skilful Physician at *Venice*, whither a great many

many Persons resorted, to see a Dissection performed by the Hand of a skilful Anatomist, and that the Man showed a great many Nerves proceeding from the Brain, which afterwards passed by the Neck, were distended by the Back-bone, and finally spread throughout the whole Body, so that they touched the Heart only with a small Thread; the Philosopher being asked by the Physician, whether he would now believe, that the Nerves had their rise from the Brain and not from the Heart? He answered, not without being laughed at by the Company, *Truly you have so plainly shewed the thing before my Eyes, that unless Aristotle's Text were in the way, which deduces the Nerves from the Heart, I should be of your Opinion.*

He tells us of another Professor in a certain famous University, who when he heard the Description of a Telescope which he had never seen before, he made no doubt to say that the Invention was taken from Aristotle, and presently fetching Aristotle's Book, he shew'd a Place, wherein he gives the Reason, how it comes to pass, that the Stars are seen in the Day-time from the bottom of a deep VVell, and said to the Standers-by, 'Behold the VVell, which the Tube of the Telescope resembles; Lo the thick Vapours, from which the Invention of the Chrystals was taken; Lo the Sight fortified, whilst the Beams are transmitted more thick and obscure, thro' the Chrystalline. Galileus compares such Men to Alchymists, and that very pleasantly, who dream that the Art of making Gold was known to the Ancients, and that it was concealed or hid under the Fables and Fictions of the Poets.

In the first Dialogue the Arguments of the Peripatetics are explained, whereby they would prove, That Coelestial Bodies are unbegotten and incorruptible, and liable to no Change, that they consist of a certain Fifth Essence, very different from our Elementary Bodies. — But this Opinion is exploded and that Difformity of Parts being removed, it's demonstratred, That the Earth hath the same Perfections, wherewith the other Bodies are endowed that compose this Universe; Yea, that it is a moveable Globe. And therefore differs in nothing from the Moon, Venus, Jupiter and the other Planets. The Peripateticks think indeed they attribute a great Perfection to the Heaven, when they alledg it to be liable to no Alteration, and that therefore nothing can be generated or corrupted in it; and that earthy Bodies in which we see all those things daily happen, are therefore

fore infinitely worse than heavenly Bodies. But 'tis plain that they are mistaken, since the Earth, if it were nothing else, but a vast sandy Heap, or a solid Mass of Jasper, or a huge Globe of Chrystal, wherein nothing could be generated or changed, it would become void and be an useles heap, and no wise endowed with so great a Perfection as it is now, where almost every Moment, we see some Bodies born and come to an Existence, and others change, corrupt and die.

After he hath asserted that the Earth was extracted out of profound Darknes, by the Power of Heaven, and shown that it ought therefore to be reckoned among the Heavenly Bodies; in the second Dialogue he goes on to prove its Diurnal Motion. Because he thinks it more agreeable to Reason, that the Globe of the Earth is turned round its Axletree in the space of twenty four Hours, and so causes that infinite Number of Stars to rise and set, than that those vast heavenly Orbs are perpetually whirled about with a most rapid Motion. He likewise clearly proposes and refutes the Arguments of the other Party, and advances many things worthy to be taken Notice of concerning the Nature of *Weight* and *Levity*.

The third Dialogue proves the Annual Motion of the Earth, round the Sun, wherein almost all the Principles of Astronomy, are laid down, and many new Observations made by the Astronomers in *Galileus's* Age, are either confirmed or else confuted.

These things being disputed, our Author in the last Place deduces the Causes of the ebbing and flowing of the Sea, from this double Motion of the Earth, and endeavours to show, that if the Earth stood still in the Center of the VWorld, the Sea could not ebb and flow. And whatever Difference there be in these ebblings of the Sea, occasioned by Place and Time; He endeavours to explain the reason of all of them, by the Nature of his System.

In the mean time, because many are loth to be beat out of this Opinion, that the Copernican System is diametrically opposite to the Scripture, wherein the Earth is said to stand, and the Sun to move, and therefore that System cannot truly be accounted True. He adds a twofold Treatise to the last Part of this VWork, to deliver his Reader from that Scruple.

The First of these is only a short Argument out of the Introduction in *Martem*, wrote by *John Kepler*, who was formerly the Emperor's Mathematician, wherein he shews, that not only the common People, but likewise the wisest Men in many things, accommodate their Speech to the Sense of the Eye, although they know they are otherwise. And therefore it ought not to seem strange to us, if the Sacred Writers speak in the same manner, especially when some things which are taken from them against this Supposition, are such as seem to be only Poetical Sayings, and therefore ought not to be taken in the strictest Sense. Such *Kepler* thinks the 19th Psalm, where the Sun is said to rise out of his Tabernacle, or a Bridegroom coming out of his Chamber, as a chearful Gyant to run his Race; (For Poetry flourished many Ages among the Hebrews before it was known to the Gentiles: And *Virgil* may be said in some sort to imitate this Expression of the Royal Prophet, when he sings,

Tithoni croceum linquens aurora cubile.

The other Treatise for reconciling the Holy Scripture with Philosophy, is much larger, the whole Title of which we think fit to communicate to the Reader.

Epistola, R. P. M. Pauli Antonii Foscani, Carmelitani, circa Pythagoricorum & Copernici Opinionem, de mobilitate terræ & stabilitate Solis, & de Novo Systemate seu constitutione Mundi; in qua sacre scripturæ Auctoritates, & Theologicæ propositiones communiter adversus hanc opinionem adductæ conciliantur ad Reverendissimum. P. M. Sebastianum Fantonium, Generalem Ordinis Carmelitani. Ex Italica in Latinam Linguam, nunc fideliter conversa. i. e. A Letter of Father Paul Anthony Foscanus, a Carmelite, about the Opinion of Pythagorus and Copernicus, concerning the Motion of the Earth, and the Stability of the Sun; and of the new System or Constitution of the World; wherein the Authority of the Holy Scripture, and the Theological Propositions usually brought against this Opinion, are reconciled. To the Reverend Father M. Sebastian Fantonus, of the Order of the Carmelites. Newly translated into Latin from the Italian.

The latter Part of this Book consists of four Dialogues wherein he disputes Mathematically concerning the Resistance of solid Bodies, whereby they sustain the force of others thrown against them, without being broken; and he enquires into the reason of this Resistance. He treats likewise partly of Local Motion, concerning which he hath some new things, never observed before, *viz.* It was long ago observed by others, that the Natural Motion of heavy Bodies descending, was continually accelerated; but none till our Author observed the Proportion of this Acceleration. It was likewise known, that all Bodies that are thrown, did from a crooked Line, but none, observed, till our Author, that that Line was a *Parabola*, which here the Reader will find Geometrically demonstrated.

Histoire de tous les ordres Militaires ou de Chevalrie, &c. i.e. The History of all Military Orders or of Chivalry. Containing their Institutions, their Ceremonies, their Practices, their principal Actions, and the Lives of the Great Masters, with their Habits, Arms, and Devices engraven on Copper Plates. By Adrian Schoenebeck. Printed at Amsterdam, 1699. Octavo. Tome I. containing 288 Pages, Tome II. 333 Pages.

THis Book was wrote by the same Author, who sometime ago gave us an Account of Ecclesiastical Orders, with Copper Plates representing the Habits of each Order. The favourable Acceptance that the Publick gave his former Work, encouraged him to set about this, but he found it much more troublesome than the former, because Authors have much more applied themselves to describe the Habits and Institutions of Monks and other Ecclesiasticks and Particulars of that Nature, than those that have wrote on the Orders of Chivalry have done, who for the most Part speak but briefly, of the Habits, Armorial Bearings and Devices of the Knights. This is the Reason why that in the Copper Plates appointed to represent all those things, our Author was frequently obliged to content himself with that which to him seem'd most likely to be true.

His Design at first was to follow the same Method that he did in his Book of Ecclesiastical Orders, *i. e.* to allow every Cop-

per Plate a Page for Explanation. But he changed his Design, seeing the Impossibility of placing in so little room, so many remarkable things, which he found relating to all the Orders of Knighthood. Therefore according to his Custom, he hath given us a very large Description, relating the Original and Institution of the Orders; then he speaks of their Ceremonies and History, and of the great Masters, that those Orders in being have had, down to this present time, or till the Abolishment of those that are ceased.

He gives us for Example, a large History of the Knights of the *Golden Angel*, instituted by the Emperor *Constantine*, the Knights of the *Sepulchre*, instituted by St. *Helen*, that Emperor's Mother, the Knights *de la Calza*, at *Venice* Knights of the *Bath*, in *England*, *France* and *Italy*, the Knights of St. *James of the Sword*, in *Spain* and Knights of the *Croisado*; on which occasion our A. gives us an Abridgment of the History of the *Croisado's*, Knights of St. *John of Jerusalem*, called afterwards *Knights of Rhodes*, then *Knights of Malta*, the famous *Knights Templers*, who our Author believes were unjustly condemned; the Knights of the *Teutonic Order*, on the History of whom he spends sixty Pages; Knights of *Calatrava* in *Spain*, and those of *Alcantara*, Knights of the *Garter* in *England*, and those of the *Golden Fleece*. He speaks very little of other Orders; either because they were not so considerable as those just now spoken of, because they were abolished, or because there is little mention made of them in History.

He gives us in his Preface the Origin of *Chivalry* or Knighthood. The Word *Chevalier* properly signifies a Man who can manage an Horse. When People went to War the Generals of the Army, in prospect of Advantage over their Enemies, caused come of those who served under them to mount on Horseback, and as they constantly chose for that end the bravest and most courageous; they gave likewise a Mark of Honour and Distinction to those that acquired the favour of their Prince, by any Action of Gallantry and Valour, which in time was changed into an Honourable Settlement. *Pharach* gave the Collar and the Ring to *Joseph* for a mark of Distinction. *Moses* and *Jeshua* gave the Title, and Marks of Honour to their bravest Warriors. The Ring was a Mark of Nobility among the Romans. *Romulus* was the Author of this Institution, when he chose from among the People 300 Men, whom he made Knights to serve

serve him as a *Guard de-Corps*. The Senators Sons were advanced to this Dignity, and call'd *Celeres*. They were a middle sort between the Senators and the People, called themselves *Equites*, and their Quality *Equestris*, the Censors received them as Knights.

After the Death of *Tarquinius Superbus*, *Junius Brutus* chose 300 of these Knights to fill up the Places, that were vacant in the Senate by the Death of those who were cut off. There were afterwards many of that Order, who came to great Honours in the Republick, and at last to the Consulate, as *Pompey*, who of a mean Knight was created Consul. It was this Order that furnished in process of time the Governours that were sent to the new conquered Provinces, and in the Reign of the Emperor *Titus*, the Office of Captain of the Guards was exercised by none but Knights, their Chief was called the *Great Master*, as may be seen in *Alexander ab Alexandro*, and they were so much esteemed that they acknowledged none Superior to them, but the Dictators and Emperors.

This Honour of Knighthood hath had different Degrees of Encrease and Diminution. It was principally obscured when States submitted to an absolute and independant Governour, under whom it happened that the richest were esteemed the most Noble.

The first that instituted an Order of Knighthood among Christians was the Emperor *Constantine* the Great; in which he was imitated afterwards by diverse other Princes. Kings themselves had so great an esteem for this Dignity, that they were willing their Children should be created Knights by Foreign Princes, and that they should receive the Collar of the Order at their Hands. *Henry II.* King of England was created Knight by *David I.* King of Scotland, and the latter sent him in his turn his Son *Malcolm*, that he might receive the same honour from him. *Peter* King of Arragon received the Girdle of Knighthood from Pope *Innocent III.* *Alexander* Son of *William* King of Scotland received the same from *Henry II.* King of England. Our Author cites many Examples of this Nature.

The Expeditions that were made into the *Holy Land*, gave ground to the Custom of Installing Knights by Ecclesiasticks, who blest their Swords and other Arms. This at last became so common that in many Kingdoms they had a Custom

of not crowning their Kings before they were installed Knights by the Ecclesiasticks. *Otho* Abbot of *Frisinguen* hath several Examples, and among others that of the Emperor *Frederic I.* and *William I.* called *Rufus*, who was installed a Knight by *A. B. Lanfranc.*

The most usual times, wherein Princes created Knights, was before or after a Battle, to encourage those to do their Duty, who had been honoured with that Dignity.

But seeing this *Honour* occasioned no particular Society, among Knights, and did not unite them into one Body, and considering that Religion is the Tye that unites all States together, it was thought fit to make of several Knights one Society or Fraternity under the same Banner and to give them for the Conduct of their Lives, a Body of Ecclesiastical Rules, which afterwards passed to their Successors. The Rules obliged them principally to be well united together, to defend their Religion, the Crown and the Prince, and to protect their Neighbours from all Harm. The Popes used to put their Seals to these Rules, to denote that they approved of them.

Our Author takes notice of the various Ceremonies, which he hath observed at diverse times in several Kingdoms, about the Reception of KNIGHTS, and of those that they practise at the Degradation of such as are rendred unworthy of that Title.

L'Histoire ou les Antiquitez de l'Etat Monastique & Religieux, &c. i. e. The History or the Antiquities of the Monastical and Religious State. Treating of the Institutions and Maxims of those who anciently made Profession of a Religious Life, under Christianity; and of the Persons of both Sexes, who made appear in their Lives some Marks of a Monastical Profession under Judaism and Gentilism. At Paris, 1669. 12^o. In 3 Vol.

THis History is divided into Four Books. In the first our Author treats of the Profession, Exercises and Habits of Religious Men and Women, from the third Century to the Tenth. He brings the Decrees of the Councils and Popes, the Sentiments of the Fathers, the Laws of the Emperors, the Statutes of the Founders of the Orders, and the Testimonies of Historians, for clearing all those Points of the Monastical Discipline.

He speaks first of the Ancient Solitaries in General. He shews that they were obliged by secret or express Promises, to Poverty, Chastity and Obedience; but that they were not obliged to make solemn Profession of them, for the most part they only made single Vows, whence it came to pass that those who came out of a Cloyster, were sometimes left a Liberty to contract Marriage.

Then he speaks of those Solitaries who made no Vow, and of Maidens and Widows, who obliged themselves only to Chastity; but the first were not properly at all Religious Men, nor the other truly Religious Women. He shews us that Persons of that Quality had Habits proportioned to their Condition, which differed from other Persons in Coarseness, Meanness, and very much in their Fashion.

He treats afterwards of the Religious Men and Women in the East, in particular of St. *Anthony* and his Disciples, of St. *Pacome* and his Monasteries; of St. *Dorothea* and her Nuns; of St. *Basil* and those that follow his Rules and of many others, both Anchorites and Monks. He speaks likewise of some false Brethren, called *Sarabaites*, *Remobotes* and *Eustathians*.

He shews, That they were condemned in the Council of *Gangres* in 319 or 324. and that they were blamed as becoming proud by their extraordinary Habits, and despising those that wore common Habits, calling them *Byvubi* or *Byvuba*. Then he describes all the Differences and Sorts of Religious Men and Women in the West, and particularly of St. *Martin* and his Monks, who were the first of that Profession in *France*; of St. *Augustin*, who was a Monk, but no Hermit; of St. *Fulgentius* and his Monks, who in some Measure followed St. *Austin's* Rule; of St. *Bennet*, who is not the first Founder of the Monks of the West; of St. *Gregory*, who was a Monk of the Order of St. *Equisia*, and not of St. *Bennet*. He explains the Rules of St. *Cesar*, *Aurelian*, *Isidore*, and *Fructueux*. He proves, that St. *Cesar* was not a Benedictine, but a Monk of the Monastery of *Lerins*, ancients than the Benedictines, and that *Isidore* was no Monk. He speaks of St. *Bennet Biscop* Founder of the Congregation of *Ingrutiane* in *England*, different from the Benedictines, of which *Bede* was. He ascribes to St. *Biscop* the Rule called of the *Master*, the principal Points of which he explains. He proves that St. *Columban* established a particular Order, and that he was not a Benedictine of the Order of the Hermits, called *S. Austin's*, which was not instituted til the 13th Age, so that they don't rightly lay claim to St. *William* of *Aquitain*, who is known to be the Chief of the *Williamites*, that follow St. *Bennet's* Rule. He speaks of the Consecration and of the Habits of Nuns. He explains the Differences of their Vails, of which there be five Sorts a Vail of Profession, a Vail of Consecration, a Vail of Ordination, a Vail of Prelature, and a Vail of Contenance or Observance. To which in the latter Ages a Vail of Probation was added.

He examines afterwards the Right of inheriting and voting by the Ancient Monks and Nuns of both Churches. He speaks of the Profession of the Infants by their Parents, and of Penitents and those sick unto Death, by the Authority of the Bps. of the Church.

In the second Book he treats of the Ornaments of the Superiors of the Monasteries. After having shown the Antiquity of the Cross, of the Mitre, of the Ring, of the Cross on the Breast, of the Coat, of the wide Sleeved Veltment, Gloves and Episcopal Shoes and Stockings, he shows at what time and how the Pontifical Marks were appointed for regular Prelates. He proves, that the Abbots bore the Cross and the Ring since the 7th Age, but they

they used not the Mitre till the 11th, by the Grant of the Popes, who allowed those Priviledes at 1st only to the Abbots of the most famous Monasteries, but afterwaies the other Abbots demanded them, and obtained them by their Credit and Money. He speaks afterwards of another Ornament proper to the Grecian Prelates, which he calls *Subgenuale*. ——— It is a Four-square Piece, adorned with the Picture of our Saviour's Face, or a Cross, or Flowers that the Bishops and principal Abbots have on their Coats, when they officiate at the Altar. The Abbesses wear the Cross on the Breast, and the Crozier to imitate the Abbots, without having any express Priviledge to use those Ornaments.

In the third Book he treats of the different Conditions and Sects of the Jews, the Nazarites, the Rechabites, the Prophets, the Essenians and the Pharisees.

He observes, that the Nazarites were dedicated to God for all their Life, and the others for a certain time, which is probable because Jesus Christ and St. *John* the Evangelist, were perpetual Nazarites, and that the Ecclesiastical and Monastical shaving doth not proceed from the Nazarites doing so for a certain time. That the Country-like and retired Life of the Rechabites, was not at all the Effect of their natural and wild Inclination, but of their Piety and Obedience. That the Prophets were the Fathers and Pillars of Religion, but they were not Monks. And that *Eli* and *Elias* were not Carmelites, nor the Founders of the Carmelites, seeing that Order was not established till the 12th or 13th Century. He describes the Lives of the Active Essenians, who used Marriage, and of the Contemplatives who abstained from it, and lived in common. He proves, they were neither Schismatics, nor Hereticks, nor Idolaters, and that 'tis probable many of them embraced the Christian Religion. He describes the Manners of the Pharisees, and says, that that Sect was good of its self, but had most corrupt Members in it. He speaks afterwards of the Women Nazarites, Rechabites, Essenians, Pharisees and Prophetesses. He enquires likewise, Whether the Sacrifice of *Jephthah's* Daughter was Real and True, or only Moral and Civil. He refutes *Plutarch*, when he says the Jews worshipped *Bacchus*. Because the Mahometans agree in several Points of Religion with the Jews, he describes likewise five Sects of Turks, the Dervices, the Calenders, the Torlaquis, the Huggiemales and Hermits. He supposes those Sects arise from the Circumcellians and other

other Impostors, who formerly infected *Asia* and *Africa*, or from the Mahometan Fachirs who are in great Numbers in the *INDIES*, and make Profession of Great Poverty.

In the fourth Book he treats of the Gentile Sects, in which he remarks some Likeness to a Monastical Life. He speaks also of *Pythagoras* and the Pythagoreans. He shows that neither that Philosopher nor *Ezechiel* were Carmelites. He speaks of the Institution of Circumcision and the Ceremonies of the Priests of *Isis*. He lays down the Likeness and Difference between the Worshipping of that Goddess and *Cybelle*. He treats of *Socrates*, *Plato*, *Antisthenes*, *Diogenes*, *Menedemus*, *Epimenides*, *Zeno*, *Aristippus*, *Epicurius*, *Empedocles* and *Hippias*; of the Institution and Origin of the *Magi*, *Ram* and *Zoroaster*, whom he proves not to be of *Moses*; of the Worship of *Mithras*, wherein they imitate many Christian Ceremonies; of the Priests of *Jupiter Triphylus* in *Arabia Felix*; of the use of Holy Beds and Tables; of the *Druids*, the *Eubages*, the *Bards* and *Siloduns*; on which occasion he speaks of the Excommunication of the Gentiles; of the Priestesses of *Juno*, *Minerva*, *Diana*, *Ceres*, *Apollo*, and *Bacchus*; of the Pythagorean Vestal Virgins, Platonicks, Cynicks, and *Driades*; of Fortune-telling Women or Fairies.

In the second Part of that Book he treats of the Sects of the New World, and of their Chiefs; of *Confucius*, whom some account a Christian others an Idolater; of *Lilaokium*, Chief of the Sect that the *Chinese* call *Teofu*; of *Xacca*, who denied all positive Principles, and who reduces all to nothing; of the Solitaries of both Sects in *China*, *Japan*, *Siam* and *Pegu*, of the Gymnosophists; of the Brachmans of *Narsingua*, and the Country of *Zamorin* where the Devil strives to imitate God granting a general Pardon every *September*; of the Priests & Virgins consecrated to the Worship of the Sun at *Peru*; of their Ceremonies, especially of their Confession, and eating certain Holy Cakes, whereby the Peruvians think they are united to their King, whom they revere as the Son of the Sun; of the Worship of *Vitzliputzli* in *Mexico*; of the Priests and Maids, dedicated to his Service, but not for ever, as they that are dedicated to the Sun at *Peru*, but for one Year only

He describes the Processions that the Mexicans make in Honour of *Vizliputli*, of whom they carry a Figure made of Paste of Corn and Maiz, of which they break into small parcells, and eat with as much Piety, as if they swallowed the Flesh and Bones of their God.

Father *Claud. Delle*, a Dominican Monk and Author of this History of Monastical Orders, hath annexed to the end of the third Tome, the Life of Father Dom. *Ferom Merchant*, and a *Carthusian* Monk, to give in his Person an excellent Model of the Piety of those who aspired to the Perfection of an Evangelical Life.

Father *Ferom Merchant* was born in 1540. at *Auxi le Chateau*, a Village within three Leagues of *Abbeville*. In his Youth he entered into Holy Orders, and kept a School at *Auxi*, the Place of his Birth, then he taught Humanity in the College of *Abbeville*. In 1562. he took the Habit, in the Charter-House of the same Village, and the next Year made Profession there.

Dom, *Bernad Caraffe* elected Prior of the Great Charter-House, and General of the Order, enticed Father *Ferom* thither, and caused him to make a new Profession, according to the Custom of the Carthusians at that time who promised *Stabilitatem in loco*. this Custom of renewing the Profession was abolished by new Laws in 1577. and since that time when a Carthusian Monk is translated from one Monastery to another, he loses his Vote in the Chapter.

Not long after Father *Ferom Merchant* went to the Monastery of Carthusians at *Lions*, and was chief Prior there, till he was elected Prior of the Great Charter-House and General of the Order. He thinking himself unworthy of the said Charge, demanded every Year of the General Chapter most heartily to suffer him to lay down, he did not desire it only in Ceremony, as the Priors of the Carthusians are observed to do, but beg'd it of them for Pity. He departed this Life, aged 53 Years, after that he had practised all Christian and Religious Vertues, says Author.

Sexti Pompeii Festi & Mar. Verrii Flacci de verborum significatione. Lib. XX. &c. i. e. Sextus Pompeius Festus & Mar. Verrius Flaccus's XX Books de verborum significatione. With the Notes of M. Dacier, for the Use of the Dauphin. Likewise the intire Notes of *Joseph Scaliger, Fulvius Ursinus* and *Antonius Augustinus*; With Fragments, loose Papers and a new Index added to this Edition. Printed at *Amsterdam*, 1699. 4to. four Alphabets.

THE time wherein *Sextus Pompeius* flourished is reckoned uncertain by Learned Men. *Vossius* conjectures from his Explanation of *Supparus*, that 'twas under the Christian Emperors. For when *Festus* saith there that *Supparus* was a Vail or Curtain, extended in the Form of a Cross, he rightly infers from thence, that he was born in those times, wherein the Holy Cross was honoured. It can't be doubted but he lived after *Martial* and *Canius*, seeing he mentions both of them with applause.

This *Festus* reduced into an Epitome the Books of *Verrius Flaccus*, (the famous Grammarian, who flourished under *Augustus*) *De verborum significatione*, omitting the old obsolete Words, which were of no use. *Festus* himself informs us of this under the Word *profanum*, in these Words, ' Whose Opinion (to wit, *Verrius's*) 'tis no ways necessary to confute, in this and ' many other things, I resolve to omit the old and obsolete ' Words, (which he himself confesses to be of no Use or Weight) ' out of a great Number of his Books, and to reduce the ' rest into as little space as I can. But those from which I dissent, ' I'll lay down as plainly and briefly as may be, which will be ' found in my Books, Entituled, *Priscorum verborum cum exemplis*. But beware of inferring from this Place, That *Festus's* Books *De verborum significatione* are the same with those that are here called, *Priscorum verborum cum exemplis*; as some Learned Men, who did not well understand the Sense of this Place, have conceived. For those Words mean no more, than that *Festus*, in those Books *De verborum significatione*, had reduced into an Epitome *Verrius Flaccus's* Books on the same Sub-
ject

ject, omitting the old obsolete Words; but that he had explained in another Volume, intituled, *Priscorum verborum cum exemplis*, as well those that he had omitted in the Books *De verborum significatione*, as those wherein he dissented from *Verrius*. And that these Words can't be understood otherwise, they must needs confess who observe, that *Festus* in these Books *De verborum significatione*, did not design to reprehend *Verrius* but in a very few Places, nor doth he use many obsolete Words, with which the Book, *Priscorum verborum cum exemplis* was stuffed.

Festus's Books *De verborum significatione*, were kept intire until the Reign of *Charles the Great*, at which time *Paulus Diaconus* a Lombard, grievously curtail'd and corrupted them. For when *Desiderius*, the last King of Lombardy, was overcome, *Pulus* was taken Prisoner by the Emperor *Charles the Great*, and thought he should gain great Favour from the Conqueror and Posterity if he abreviated *Festus*, as *Festus* himself had abreviated *Verrius Flaccus*. But the barbarous Man did so mutilate and corrupt this Writer, a more useful than whom there was not in the Latin Tongue, that he left us a Carcass instead of a Man, and a Man half dead instead of a live one. Nevertheless this barbarous Author's Book was received with great Favour and Applause, and substituted in the Place of *Festus* in all Libraries; from whence in a short time it came to pass, that the true Book of *Festus*, was no more to be found. One only Book survived this terrible Havock, but was miserably deformed by the Injuries of the times, some Pages of which being brought from *Illyricum Pomponius Lætus* purchased them, but *Manilius Rallus* had the greater part. *Angelus Politianus* received the Book from them, revived and copied it out. The Remainder of this Book fell into the Hands of *Aldus Manutius*, who endeavoured to annex them to *Paulus's* Epitome, and to form one Body of those two Members. By the same Method another Book composed from those two, remained in the Hands of *Achilles Mæseus*, Brother to Cardinal *Bernardi*, which was larger than that of *Aldus*. The Learned *Antonius Augustinus* Bishop of *Ilerda* wrote this out and gave an Account of what things were *Paul's* and what *Festus's*; he likewise took Care to have all the Fragments, which he had out of the Library of Cardinal *Farnesius*, wrote fair, and illustrated them with Notes. After him *Joseph Scaliger* took a great deal of Pains in correcting this Author, healed many of

his Wounds, and would have left few for others to employ their Industry in, if he had found a more accurate Book. *Fulvius Ursinus* followed him, and published *Festus* much more large and correct, by the Help of the Farnesian Copy, in writing out of which he found that *Antonius Augustinus* had taken no great Pains. Last of all, the Learned M. *Dacier* undertook this Work, and published in 1681. a neat and accurate Edition of *Festus* at *Paris*, for the use of the Dauphin, and corrected many things in that Writer after other Learned Men. 'Twill not be amiss to repeat the Words of M. *Dacier*, wherein he shows the Reader, what he hath performed in this Edition. He says, 'That *Antonius Augustinus* performed but little in respect of what he might have done. That many things were done by the Divine *Scaliger*, but whilst he too much indulges his Wit. He oftentimes catches Shadows and is far from interpreting *Festus*. *Fulvius Ursinus*, being more happy than the rest, published a more perfect Work, yet did not publish *Festus* so much amended, as easie to be amended. Therefore I thought if I published my Endeavours in like manner, I should not do a needless Work. I confess, I was much beholding to those Gentlemen, yet I have interpreted many things contrary to their Opinion. I have diligently consulted the Fragments and loose Papers published by *Fulvius* at *Rome*, I have carefully examined into the Strokes of the Letters, their Marks and Titles, so that I may say, there's no good Edition of *Festus* extant, but what's imperfect and wanting in some part or other. I have mended an incredible Number of Faults, I have discovered horrid Transpositions which arose from those who pretended to have reduced *Festus*'s Words into an Alphabetical Order. For *Festus* according to the Custom of the Ancients, contented himself to observe the 1st Letter, and without any further Series, he sets down all the Words derived from the same Letter. And a little after says, I have supplied many things, and added some things omitted in other Editions. Nor will I say, I have made *Festus Pompeius* perfect, when I see several Places cited by Grammarians, which are not here. Thus far M. *Dacier*.

This last *Paris* Edition of *Festus*, now at length published, with the intire Notes of *J. Scaliger*, *Fulvius Ursinus* and *Antonius Augustinus*, together with the Fragments and loose Papers, was first published at *Rome*; but because this new Edition at *Amsterdam* is as it were enriched with the Spoils of all the other Editions, it ought certainly to be most esteemed.

The History of Henry II. the last Duke of Montmorency, Peer and Marechal of France, Governor and Lieutenant General for the King in Languedoc. At Paris 1699.

THE Author of this History says, he was Eye-witness to many of the Things he relates. He divides it into three Books. The first contains the History of the Duke *de Montmorency* from his Birth to the Death of the Constable *Montmorency* his Father. The Duke *de Montmorency* of whom he writes, was the Son of *Louise de Budos* his second Lady, one of the finest Women of the Age, he had also one Daughter by her, who was married to *Henry de Bourbon* the first Prince of the Blood. Our Duke had for Godfather *Henry IV. of France*, who called him by his own Name, cherished him whilst he lived, and used to call him *his Son*. As soon as he was baptized he made him Governour of *Narbonne*, and gave him the Survivance of the Government of *Languedoc*, which fell to him at 13 Years of Age, and promised to give him one of his own Daughters in Marriage.

When he came of Age, the King willing to perform his Promise would have married him on *Mademoiselle de Verneuil* his Natural Daughter. But the Constable who always thought that it should have been *Mademoiselle de Vendosme*, because the King had no other Lawful Daughter, would never consent to his having any other. The King being provoked with this Refusal, and having endeavoured in vain to perswade the Constable to it, ordered him to retire from Court, and to leave the Duke his Son behind him. The Constable prepared to obey, but prayed he might not be deprived of his Son in his old Age; whereupon he was allowed to carry his Son with him to *Chantilly*. There a Marriage was proposed betwixt the Duke and *M. de Chemilly*, Heiress of the Family of *Rieux* in *Britany*. The prospect of adding so great an Estate to what the Duke already enjoyed in that Province made him agree to that Proposal. The King having Notice of it would have hindered the Marriage. The Duke *d'Amville* the Constable's Brother was desired to carry the young Duke to one of his Houses near to the Place, where the Countess *de Chemilly* was to come with her Daughter and Friends

to accomplish the Marriage. The King being informed of the whole, ordered M. d' *Plessis*, the Governour of *Saumur*, thro' which the Uncle and Nephew were to pass, to arrest them at the Place appointed. The Duke d' *Amville* who knew nothing of this Order till he came to *Saumur*, yet managed it so as to get out of the Town without being seized. The King being informed of what had passed, sent the Duke de *Soubise* with two Companies of Light Horse of his Guards, to bring off *Mademoiselle de Chemilly* by fair means or foul; but the Duke d' *Amville* well foreseeing what was like to happen took Care to have them married and bedded before the King's Troops came. Such Conduct would not in all probability have escaped so well in another Reign. The Constable found Cause to repent of this Step a little time after. He found that the Advantages of this Alliance were nothing so great as he had fancied to himself, and were far from being able to ballance the Loss of the King's Favour. To make his Peace, he pretended that his Son's Marriage was not consummated, and proposed to the King to have it annulled if he would give his Son *Mademoiselle de Vendosme*. The King was so good as to consent to it. The Marriage was declared Null; and the second upon the Point of being concluded when the King was unfortunately killed, which broke it off for ever.

Lewis XIII. having succeeded *Hen. IV.* he honoured the young Duke with the Office of Great Admiral of *France* in *Guienne* and *Brittanny*, which his Uncle *Charles de Montmorency D. d' Amville* had laid down. A little after, he honoured him further with his Alliance, in procuring to him by the Advice of the Queen *Mary de Medicis*, the Princess *Mary Felicia des Ursins*, who by her Misfortune or Crime was afterwards the fatal Cause of her Husband's Ruine, as to which she remained unconsolable to her dying day, having pass'd her Widdowhood in the Abby of *Marlins*, after having erected a Rich Tomb for her Husband in that same City.

Our Author notwithstanding the great praises he bestows on his Hero, who was indeed one of the greatest Captains, one of the most Liberal, Generous and handsome Men of his time, does not however dissemble his faults. As for instance, he gives us one Taste of his Vanity which cannot be excus'd. The D. de *Retz* had married *Mademoiselle de Chemilly*, whose Marriage with the D. de *Montmorency* had been annull'd. Those two Lords meeting one day at a great Collation, the D. de *Montmorency* after having taken Sweet-meats in a Basin that were presented him,

him, turned toward 'em the D. of *Retz*, who was near him, and says in his Ear, There Sir, It is not the first time that you have taken my Leavings.

The second Book gives an account of what part the Duke *de Montmorency* had in the Wars of Religion which happened in his time in the Kingdom, and also in those of *Italy*. He represents him throughout as an Undaunted Hero, who out-braved the greatest Dangers, and whose Courage was next door to Rashness. We find him at the same time expos'd to the Jealousie of the Ministers, who did him all the ill Offices they could, and ruining him by degrees in the Opinion of his Sovereign, effected so much at last, that the Duke becoming Criminal, rather out of Imprudence and easiness of Temper, than out of Malice, he could never obtain his Life, tho' it was begg'd of the King by all the Persons of Quality in the Kingdom, excepting the Cardinal *de Richlieu*, who had sworn his Ruine.

Lewis XIII. having made a Creation of Knights of the Holy Ghost in 1619. the D. *de Montmorency* was of the number, and had the honour to be named immediately after the Princes as the first Duke and Peer of *France*. The Queen Mother having retir'd some time after, dissatisfied with the Court, would have engaged the Duke on her side, and spar'd nothing that might bring him to that Resolution. It would naturally have seem'd that he should have espoused the Interest of that Princess to whom he was allied by his Wife: but he constantly refus'd to enter into a Party contrary to his Duty, and to the Interest of the King his Master, who receiv'd him but very coldly, when he went to attend him in *Guienne*, because of the ill Offices the Ministers had done him. The Constable *de Luynes*, one of his secret Enemies, gave him great proofs of his hatred at the Siege of *Montauban*, where he expos'd him to the Places of greatest danger in order to have destroyed him.

After several Victories over the Protestants in *Languedoc* and elsewhere, he defeated the *Rochellers* by Sea, and retook the Isle of *Rhe* from them. So many services, one would think, should have been able to raze out of the mind of his Prince the Bad Impressions which the Favourites had given of him, but he was quickly convinced, that he was not to rely upon that, for having demanded the Government of the Isle of *Rhe*, which his Office of Admiral rather than his particular Interest inclined him to desire, it was refus'd him, and given to *Toirax*. Some time after he was inform'd

inform'd, that the Cardinal *de Richlieu*, and *d'Effiat*, had labour'd mightily to ruine his Reputation, not only with the King, but with the Fleet, by means of certain Persons who had betrayed him, and did all that was possible to dissuade the Commanders of the Dutch Army from fighting under him. By which it is plain, that the Cardinal did not consult the Interest of *France* any further than it agreed with his own particular Passions.

It was he who at last perswaded the K. to have the Office of Great Admiral executed by Commission, under pretext of the Great Expence it occasioned otherwise, but in truth to despoil the Duke, and to invest himself with it under another Title as General of the Seas. It's true that to appease the Duke a little, they promised him a Million of Livres which was assign'd him upon the Town house of *Paris*. For that same end the K. ordered the States of the Province of *Languedoc*, of which the D. was Governour, to be suppress'd, and to create those call'd Elects in their stead. It is true, that the Estates were re-establish'd there some time after, but not with their former Authority. The D. was extremely blam'd for his Complaisance towards the Cardinal on this occasion, who, to ruine him entirely in the good Opinion of the King, caused a Report to be spread, that he was in Love with the Queen. This oblig'd the Duke's Friends, and particularly the Queen Mother, to advise him to find some pretext for Leaving the Court, where during his absence that Princess was so successful in her Endeavours, that she perswaded the K. that that Report was a meer Imposture, and invented by the D's. Enemies on purpose to ruine him.

After the Wars of *Italy*, where the D. had the honour to Command the Armies of *France* in Chief, and signalized himself by such brave Actions as are almost incredible, he went to attend the K. at *Lyons*, where His Majesty was so sick, that his Life was despaired of. That Prince order'd the D. to be call'd to him, and after having testified his satisfaction in the Services he had done the State, he recommended to him to continue always the same Affection towards it, and to love the Cardinal *de Richlieu* for his sake.

The D. to begin his Obedience, as soon as he left the King's Chamber, went into that of the Cardinal, whom he found laid along upon his Bed, and melted into Tears, as a Man that saw himself entirely abandoned of all those who ador'd his Fortune. The D. seeing him in this Condition, forgot all the ill Offices he
had

had done him, and offered him his Person, Government and Estate to oppose even to the peril of his Life, and those of his Friends, the designs of such as should attempt any thing against him. This Example of Generosity fortified that of *La Villicre*, Secretary of State, who joyned himself to the *D. de Montmorency* for the Interests of the Cardinal, and in conjunction with him discovered all the Cabals of the opposite Party, and laid Post-horses upon the Road from *Lyons* to *Marseilles*, to save the Cardinal in case of the King's death.

This Important Service made but little impresson upon the Cardinal's hard heart; his Fortune ballancing between Fear and Hope, his Fall or his Confirmation, because of the great Quarrels he had with the Queen Mother, made him resolve to assure himself of all his Friends on this Important Occasion. He order'd one to write to the *D. of Montmorency* to come to Court, where his presence was absolutely necessary for him. The *D.* to whom it was signified that he should not omit this opportunity of obliging the Cardinal, by making himself Mediator of all the Differences that had happened betwixt him and the Queen Mother, communicated the Letter to his Wife and other Confidants, who advis'd him to Temporize till he saw to which side Fortune would betake her self, but that he should set out for Court, and stop by the way on pretence of being ill. Fortune, which declared her self for the Cardinal at the time of the Dukes Arrival, occasioned him to have several apprehensions, which he found afterwards to be too well grounded. The Cardinal, from whom this could not be conceal'd, received his Excuses with so very much coldness, that the *D.* soon perceived he had procured himself an Irreconcilable Enemy by this Temporizing.

The third Book contains the History of the fatal Alliances betwixt the Duke of *Montmorency*, and the Duke of *Orleans*, and the Tragical Events of those Alliances, as the Duke of *Montmorency's* being taken Prisoner at the Battle of *Castile Naudry*, his being condemn'd by the Parliament of *Tholouse*, to whose Judgment he willingly submitted himself, though he was Duke, Peer and Marechal of *France*, the vain Efforts of all his Relations and Friends, and even of Foreign Princes to save his Life, as also the Particulars of his Death, which he suffered like an Hero, and with so much Courage and Meekness as all the World admired it.

Our Author omits none of the Particulars of the History, that may contribute to excuse the Duke's Rebellion. He tells us, that before he had any Concern with the Duke of *Orleanse*, the Cardinal *de Richlieu* his Enemy, willing to believe him Criminal ordered him to be seized, which had been done but that the Duke had previous Notice of it, and that those who were commanded to do it, had not so much Courage as the Duke. Our Author forgets not the repeated Sollicitations and Counsels of his Wife and Friends, who continually press'd him to improve that Opportunity for avenging himself on the Cardinal; and so much the more that by so doing he should render a considerable Service to the State, instead of doing any thing contrary to its Interest. His Wife was the Person who fully determined him to it, and by that fatal Advice prepared her self a Subject of Grief for all her Life. The Duke being overcome by her repeated Desires, answered her at last, 'Well, Madam, you desire it, I will do it to satisfy your Ambition; but remember I have told you, that it will cost me no less than my Life. The Dutchess would have answered, but that the Duke interrupted her, saying, Let's speak no more on't, Madam, the thing is resolved on, I shall not be the Person that will last repent it.'

The first Misfortune in this unhappy Affair was the Duke of *Orleanse's* coming too soon into *Languedoc*. By this Precipitation the Duke of *Montmorency* was taken unprovided, and all things were in such Disorder, that the D. had not Command enough over himself, to prevent its appearing. He began then to be sensible of his Mistake, but there was no time to retrieve it. That which compleatly put the Duke of *Orleanse's* Affairs into Confusion, was that the Governour of *Beaucaire*, who was thought to depend entirely upon the Duke of *Montmorency*, hesitated in delivering the Castle into his Hands, which gave Occasion to the Town to declare themselves against the Castle, the very Day when the Duke entered the same. Our Author imputes the loss of the Battle of *Caslemaudary*, where the Duke of *Montmorency* was taken, to the Duke of *Orleanse*, who suffered himself to be too much governed by his Favourite *Puylaurens*, a secret Creature of Cardinal *Richlieu's*. 'Tis true, that the D. *de Montmorency* did himself contribute to his misfortune, by engaging himself with too much Precipitation in the middle of the King's Infantry lodged behind the Hedges of a Field, that was ditched round, without bethinking himself of the Order he gave *Soudeilber*, the Commander of his Guards, and to the Count

de Brion to wait at the Posts where he had placed them, whilst he went as he said, only to view the Enemy. He made his Horse leap a great Ditch, and found himself, with the Count *de Rieux*, the Count *de la Feuillade*, the Viscount *de Pujol*, the Chevalier *de Villeneuve*, and some others encompassed with the King's Foot, without possibility of being relieved. At the first Discharge all those Gallant men were slain, *Pujol* excepted, who never left the Duke, till he was disabled by a Musquet-shot in the Legg, which put him out of a Condition to fight.

Those that could not pass by the same Way the Duke had done, and particularly his Company of *Gens d'Arms*, were forced to take a great compass, to come to the Battle; and with so much disorder, that the King's Army, which was advantageously lodged in the Ditches, fired upon them as they marched without missing one shot.

In the mean time the Duke performed Actions of a surprizing Valor. He threw down all that stood in his Way, and made a Lane through the Enemies Army from one end to the other, where finding himself alone, all over wounded, and in a very ill Condition, he resolved to die generously, but at last his Horse being grievously wounded in the Flank with a Sword, fell under him, and occasioned his being taken. Those who were present at this Action, accused the Duke of *Orleanse*, and those that commanded his Army with Cowardice and Treason, who consisting of 12000 men, did not stir against 1200 men to rescue the Duke of *Montmorency*, who having continued some time in Prison, ended his Life unfortunately on a Scaffold. Our Author forgets none of the Circumstances of such a Tragic end, which he ascribes solely to the implacable hatred of the Cardinal *de Rich-lieu*. All the World was perswaded of it, and the Day after the Duke's Execution, these four Lines were found in the Cardinal's Chamber.

*On ne souvient que du mal.
L'ingratitude regne au monde.
L'injure se grave au metal,
Et le bienfait s'ecrit sur l'onde.*

Memoires du Chevalier de Beaugen, &c. i. e. The Memoirs of the Chevalier de Beaugen. Containing his Travels in Poland, Germany and Hungary. With particular Accounts of the Affairs of those Countries from the Year 1679. Paris, 1700. 12^o. Pag. 496.

These *Memoirs* are divided into three Books, and each Book into four Chapters. The first *Book*, besides the Preface contains the Author's Voyage by Sea from France to *Dantzick*, the Ancient Limits of the Kingdom of Poland, and its present State, the Description of the Duchy of Prussia, and that of Masovia in General, with the Road from *Dantzick* to *Warsaw*.

Our Author in his second Chapter gives an Idea of the last D. of Mecklenburg, which is nothing to that Prince's Advantage. His only Business at Paris was to go to the Opera and Comedy, to walk upon *Pontneuf*, in the Street of *St. Honore*, and other Places of the City most frequented, because he was perswaded by those about him, that the People were charm'd with his Mien and Equipage. He had a Coachman exactly suited to his Temper, for he would carry the D. through all Paris, without so much as once asking whither he should go, and set him down at the Opera or Comedy, according to the day; so that in time his very Horses could of themselves carry him his Tour.

Our Author in the next Place gives us a Character of the Danish Women. The Country-women, he says, are generally very pretty, and the young Girls are for the most part of a Frank Temper, Wanton Behaviour, and good Countenance: Besides their Genteel Deportment, they have an admirable Complexion, so fair indeed as English Women, but more lively, their Eyes blue, without being languid, and their Hair of the most Ash Colour imaginable; they roll it up on great Rolls, as they did formerly in France. These form beautiful Tresses, says he, proper to inspire an Amorous Poet with new Thoughts. He adds, That the Vertue of the Danish Women seems to be made for their Beauty, which they are willing should not be an useless Treasury, yet not so much, says he, from a vicious Inclination, as from an idle and careless Temper.

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He comes in the next place to give us an Exact Account of the Designs of the King of Sweden upon the Ducal Prussia during the last War betwixt that Prince and the Elector of Brandenburg; He gives us the Reason why the Army that the Swedes assembled in Livonia, was defeated by the Brandenburgers as soon as they arrived; he ascribes it to the slackness of the Swedes, who after forming the Project, were two Years in assembling their Army, which occasioned the King of France (who was to favour the Execution of their Design) to grow weary of paying the Troops that he had caused to be raised in Poland for that end. In that same place he gives an account of many other disappointments that the Swedes met with in that matter, which were never before made known to the Publick.

After this he acquaints us how the Cossacks came to revolt from Poland, which occasioned the Loss of all *Ukrania* to that Kingdom. Those People being ill treated by the Polish Lords, whose Vassals they were, they had sent several Deputies to complain of it to King *Ladislaus* the IV. but in vain. In fine, having thrown themselves once more at his feet, to implore his Justice and Protection, that Prince having a secret Grudge at the Republick, who had just obliged him to Cashier his Army, endeavour'd rather to exasperate the Cossacks, than to reduce them to their Duty, and gave them no other Answer but this rude one: *What have you no Cimeters?* The Cossack Deputies overjoyed with this Tacit permission to avenge themselves, thank'd the King, and soon after put his Advice in Execution.

A Mill taken from a Peasant by a Gentleman, became the signal of the Revolt. The Cossacks Massacred all the Poles, and defeated them in several Battles, where they killed above 2000 Men at a time. They afterwards called in the Crim Tartars their Neighbours to their assistance, whose Names the Poles had never heard of till then: The Turks came also to the assistance of the Cossacks, and Ravaged all *Ukrania* at their pleasure, excepting some Countries on both sides the *Boristhenes*, which the Muscovites saved, and then seized.

The City of *Dantzick* is under the Protection of Poland, but a Free and Hans-Town, which Governs and Guards it self. They pay

pay the King a third or fifth of their Customs, but constantly Farm them themselves, that he may not know the just Product, and they always keep one of the Secretaries at Court to manage their Affairs. He tells us there's but one Press in all *Poland*, and that's in the Abby of *Oliva*, famous for the Peace of 1661. but in all the Kingdom there is neither Polls, Hackney-Horses, Stage-Coaches, Waggon, nor Publick Boats. Those sorts of Publick Carriages being esteemed by the Poles as a sort of severe Tax, and prejudicial to Liberty, which they extend so far as not so much as to fortifie their Towns, repair their High-Ways, or Pave their Streets, because there must be a Tax laid on to bear the Charge of it. For Inns, there's no such thing known in *Poland*, so that every Traveller must be Landlord, Inn and Traveller altogether. His own Carriage must furnish him Necessaries, as Bed, Provisions, Utensils, Kitchin and Cook, only here and there they have some great Woodden-houses called *Cartchemas*, where the People Lodge promiscuously, and where Hay and Oats is sold for Horses, and Beer for the Travellers.

His second Book contains an Account of the Road from *Warsaw* to *Leopold*, &c. of the Convocation held in 1680, and of the Roads from *Warsaw* to *Dantzick*, and from thence to *France*.

He says its a Mistake to think that the Peasants of *Poland* are Slaves. It's true that the Revenues of a Lord are reckoned by the Number of his Vassals, but it's because of the Tax and Service he exacts from them, which saves him the Entertaining of Labourers, and Plows but to the Subsidies of the State, or for the Service of the Republick, the Peasant pays nothing, the Lords, Gentlemen and Ecclesiasticks, who compose the three States, bear all the Burden of that. It's true indeed that the Peasant cannot leave his Lord to go and live with another, or if he do, he may be remanded as a Deserter. Besides, the Lord may kill his Peasant without any other penalty than giving Ten Crowns to his Family, because 'tis supposed the Lord loses more than any body else by the Loss of his Vassal, which lessens his Revenue; without considering that this exposes the *Lives* of their Subjects to the Passion of their *Lords*, which many times blinds them so as they cannot see their Interest.

He gives us a frightful Idea of the Ignorance of the Poles in Matters of Religion, and of the disorderly Lives of their Clergy. One of the Missionaries of St. Lazarus told him, that in the whole Extent of his Mission, he never found one Person that had heard a Word of the Trinity, that when he would explain it to the Peasants he made use of the Comparison of a Candle, composed of Tallow, Wick and Light, which make up one Whole of three different Parts, and after he had taken a great deal of pains to instruct them on this Head, and that the Peasants told him, they understood it very well, he asked one of the most sensible of them, *What the Trinity was*, to which he answered, *That it was a Candle.*

This, he says, is occasioned by the Ignorance of their Clergy, and the Carelessness of their Bishops, who are most of them Libertines, Drunkards and Whoremongers, and appear in Publick Assemblies and Balls amongst the Ladies in their red Coats, lac'd Hats, &c. and take as much Liberty as the avowed *Debauchees.* He instances in the Bishop of Cracovia, whom he saw solemnize a Marriage when he was so drunk that he reeled and staggered, and instead of his Spectacles took a Ring out of his Pocket, which for half a quarter of an hour together he endeavoured to put upon his Nose, to the no small diversion of the Company, the King and Queen being also present in Person.

He afterwards gives us the History of several of the Polish Diets of the late King's Family, and of several particular Customs of the Country. *He* also gives us a large Account of the Treaty of Oliva, and of the War that preceded it, and of the Alliance concluded betwixt Sweden and France, in the time of Charles Gustavus by means of Cardinal Mazarin, who therein consulted his own Interest more than that of his Master; and gave the King of Sweden a Subsidy of 200000 Crowns out of his Masters Treasury (in reward for as much fine Copper as served to cover the Cardinals Palace) which kept the Swedes from sinking, of which they were in great danger at that Juncture. There are abundance of other curious Pieces of History intermixed throughout those Memoirs.

He gives us afterwards a neat Description of the Form of the Polish Government and Diets, and inveighs against the Prerogatives of their Nobility, and of the Members of their Diets, one of whom may, when he pleases, put a stop to, and annul the deliberations of the whole by his Negative Voice, and no Nobleman, can be seized or imprisoned for any Crime whatsoever, till after the Sentence of Condemnation be pronounc'd and signified. They have also the Liberty to plead their own Cause, and three days after Condemnation, to save themselves.

The Presence of the King is so necessary in the Diets, that it cannot be dispens'd with for one Moment, so that if he be sick, he is carried into the Senate Room on a Bed, but the Senators and Deputies have their Liberty to go out and in every Moment at the Diet of *Grodno* in 1679. When the Sessions continued till Midnight, the King had his Victuals brought him on his Throne, and was hid from the Assembly by a Circle of his Gentlemen that stood round him whilst he eat it.

An Historical Account and Defence of the Canon of the New Testament, in Answer to Amyntor. London, printed by J. Darby for J. Robinson and A. Bell, 1700. in Octavo, Pag. 122.

THE Author of *Amyntor*, has been very much magnify'd by his Friends about Town for that Performance, which they look'd upon as Unanswerable; especially when Mr. Bl. . . . against whom that Treatise was chiefly aim'd, was silent, and instead of Replying to it, only publish'd his Reasons for not answering it. But 'tis plain that Mr. Bl. . . . by his Silence and Modesty, has given a greater Wound to *Amyntor's* Cause, than He or his Friends imagine. For to slight and condemn an Author, argues him *Despicable*, and his Treatise not worth Answering, which is a Severe tho' Tacite Reply. * But that that Gentleman might not think *His Amyntor* Unanswerable, our Author has enter'd the Lists with him, and offers to to prove the *Canon* of the New Testament against the Doubts and Cavils rais'd by Mr. T. . . . d.

The Sum of the Dispute between him and *Amyntor*, our Author has given us Himself at the End of his Treatise; which, giving a Full tho' Short Account of the whole Controversie, we think proper to insert in the Author's own Words. The Contest between them is partly concerning the Books of the *Canon*, which have been receiv'd and own'd by all *Christians*, and partly concerning those of the *Catalogue*, which *Amyntor* has set down at large; and concerning which (as our Author observes in the Beginning) he is of a different and contrary Mind, in divers part of his Book: sometimes complaining that they are not receiv'd into the Canon of the New Testament; and at other times calling them *Forgeries*, and *Spurious Pieces*. The Abstract of the Dispute runs thus:

As to *The Canon*, *Amyntor* says, (1.) *All the Authors of the Canon, were wholly strangers to one another's Writings.* Our Author proves on the contrary, That *Mark's* Gospel is but an Abridgment of the Gospel by *Matthæw*; that, *Saint Luke* (in the first Verses of his Gospel) commends the Gospels of *Matthæw* and *Mark*: that, *Saint John* approv'd the Gospels of the three former Evangelists, and wrote his Gospel only by way of Supplement to theirs. that, *Saint Peter* commends the Epistles of *Paul*, and signifies at the same time that they were commonly read, and a bad use made of them

by some : and That, the Catholick Epistles (by *James, Peter, Jude and John*) the Epistle to the *Hebrems*, and the *Revelation*; being written either to whole Nations, or to all *Christians*, were certainly publish'd as soon as written. (2.) *Amyntor* farther urges, That, *at least the Clergy and Churches were unacquainted with the Books of the New Testament, till 130 Years after Christ*. Against this our Author proves, That they were quoted by all the extant Writers of those Times; by *Barnabas, Hermas, Ignatius, Polycarp, Clemens Romanus*: and by some not extant, as *Papias of Hierapolis* in the Year 110. That, the Four Gospels, the *Acts, Revelation, Catholick Epistles*, and Epistle to the *Hebrems*, being written for General Information, or to whole Churches or Nations, they were written to be publish'd, and publish'd as soon as written: and that, 'tis a very precarious, and withall an unreasonable Supposition; that the Clergy and Churches were ignorant of the publish'd Books of their Religion. That, the contrary in Truth is evident: for as early as *Justin Martyr's* Time, the Churches entertain'd a Reader (besides the Deacons, Presbyters, and Bishop) who read the Old and New Testaments, to the Assembly. (3.) *Amyntor* says, That it was impossible, when the Books of the Canon first appear'd, to distinguish them from Spurious Gospels, *Acts, Epistles and Revelations, which were also entitl'd to the Apostles*. To this the Author in this Treatise replies, That there was nothing more obvious or easie to the *then* Churches, than to distinguish them with absolute Certainty, by their Agreement or Disagreement with the Doctrine and History of our Saviour; which those Churches had but just before receiv'd by Word of Mouth, from the Apostles, and other First (Miraculous) Preachers. *Amyntor* adds, (4.) That different Copies were shewn of all the Canonical Books, from the very first: the Nazarens and Ebionites had a Gospel of Saint Matthew, different from ours; the Marcionites of Saint Luke, and of the Epistles of Saint Paul. To this our Author answers, That, *Marcion* was so ingenuous as to retract his Vitiated Copies of Saint Paul's Epistles, and of Saint Luke's Gospel: That the Copy of *Matthew* us'd by the Nazarens, was (say the Ancients) πληρέστατον, most Perfect: and that the Ebionites Copy, being probably Saint Matthew's first, or Hebrew Edition of his Gospel, did indeed want the two first Chapters; and in Time they had added some Traditional Memoirs, from the Witness of some Disciples, that had seen the Facts, and knew the Persons. (5.) *Amyntor* says, That the Books of the Canon were imputed by some very considerable Sects of Christians, not to the Apostles whose Names they bear; but either to Hereticks,

or to a Set of Half-Jews and Half-Christians, who had written them only from Hear-say and flying Report. In opposition to this, our Author has evinc'd, That only the Gospel of *John* was ever mislay'd: and that the *Alogians* soon saw their Error in this Case; not only receiving that Gospel, but receiving it also (with all other Sects and Churches) as Saint *John's*. That the *Manichées* (the other considerable Sect of *Christians* intended in the Objection) own'd our Four Gospels, the Epistles of *Paul*, all the Catholick Epistles, and all other Books of our Canon: In short, That *Amyntor* certainly (and inadvertently enough) mistook the meaning of the Author, (*Faustus* the *Manichée*) whom he alledg'd. (6.) In the last place, 'tis urg'd by *Amyntor*, That the *Philosopher Celsus* complains that the *Christians* had alter'd their Gospel three or four, or more times. This Objection our Author considers distinctly and particularly, and shews that *Celsus* meant this of the Copies of *Marcion*, and of *Valentinus* and *Lucanus*: which were never us'd in the Churches, but at their first Appearance were detected, and rejected by all Churches.

Thus much for the *Canon*, as to the Books of the *Catalogue* drawn by *Amyntor*, the Sum of the Controversie between him and our Author upon that Head, is as follows. (1.) *Amyntor* saith, That many of these Books have rather been suppress'd by the strongest side in the Church than lost: and that probably they were the Genuine Works of the *Apostles*. Here our Author grants, That divers of them might be the real Works of those, whose Names they bore; and that our Loss of them is to be regretted: but the whole Body of Learning has suffer'd extremely by the Loss of some of the Best Books in every Science and Art. Notwithstanding (adds he) the Reasons alledg'd by the Ancients against Many of them, are sufficient to convince us, That, there was just cause to slight, and even suppress them. (2.) 'Tis objected by *Amyntor*, That the Epistles of *Barnabas*, *Ignatius*, *Polycarp*, *Clemens Romanus*, and the Pastor of *Hermas*, were esteem'd by the Ancients to be as good Scripture, as any part of the *New Testament*; That they were receiv'd by the soundest of the Ancients; who at the same time rejected divers Books of our present Canon, namely the Revelation, the Epistle to the Hebrews, the Epistle of *Jude*, the Second of *Peter*, and the Second and Third of *John*. In opposition to this, our Author has produc'd the unquestionable Testimony of the Ancients, to prove, That these lesser Pieces of the Canon were always receiv'd by the Generality of Churches and *Christians*; and that when they were own'd in the Council of *Laodicea*, 'twas on very good Grounds; on the same Reasons which convinc'd 'em of

the Genuineness of the other Books of the New Testament. As to *Barnabas*, *Ignatius*, *Polycarp*, *Hermas*, and *Clemens Romanus*, they were consider'd, indeed, as pious and well-minded Compositions; but were read no otherwise, but as we now read in our Churches the *Apocryphal* Books of the Old Testament: which for all that we directly deny to be *Divine Scripture*.

(3.) Lastly, *Amyntor* objects, That the Principal (Anti-Nicene) Fathers quoted divers Gospels, Epistles, and Acts of the Catalogue, as Scripture, and Canonical: and this is all that can be said for the Books of the Canon, and more than can be truly said, for some of them. In answer to this, our Author has produc'd the very Words of those Fathers; by which it appears, That they never cite the Books of the Catalogue, as *Divine Scripture*: and in reciting the Books of the true Scripture-Canon, and of the Apostles, they always omit all the Gospels, and other Books of the Catalogue. He grants However, that, the mere Terms *Scripture* and *Canonical*, were at first apply'd to all Ecclesiastical Books, that were judg'd Orthodox; as also to the Apocryphal Books of the Old Testament; to distinguish them from the Moral Pieces of the Heathen Philosophers: but, that the (alledg'd) Fathers have made us know the great difference, they put between mere *Scripture*, and *Divine Scripture*, between *Canonical* and *Inspired*.

Thus have we given You an Account of our Author's Prosecution of this Disputation, in his own Words: and upon the whole, we cannot but observe, How fair an Antagonist *Amyntor* has had; One who makes no Personal Reflexions, who grants him all that can reasonably be granted, and opposes only the Authority of the Fathers to his wild Objections and Assertions. Tho' he seems to bear hard upon him, at first, for his formidable Dedication of his Book to the *Ghosts of Hell*, &c. Yet at the End of his Treatise, he shews that he is not so much an Enemy to *Amyntor's* Person, as he is to his Errors.

A Discourse upon Grants and Resumptions: Shewing how our Ancestors have proceeded with such Ministers, as have procur'd to themselves Grants of the Crown-Revenue: and that the Forfeited Estates ought to be apply'd towards the Payment of the Publick Debts. By the Author of the Essays on Ways and Means. London, Printed for J. Knapton, 1700. Octavo Pag. 448.

THIS Treatise met with such a favourable Reception from the World, that the first Impression of it went off in a few days time. It is now printed afresh, but without any Additions besides a *Post-script*, relating to the D. of *Leeds*, which may be had single of the Book-seller, to supply the first Edition. 'Tis ealie to see by the very Title-Page what the Author aims at; and that he is a bold Writer, and speaks his Mind freely, and fears no body. His chief Design is to serve the Government, to ease the Publick of the Burden of Land-Taxes, to propose other Ways and Means to supply the Deficiencies of the Parliamentary Fonds, and that by resumming the Grants that have been made of the forfeited Estates in *England* and *Ireland*.

We shall not enter into the Detail of this Discourse, nor presume to draw an entire Abstract of it; but all we propose is to give, First a General View of the Author's Performance, which has made so great a noise in the World; and then a more Particular Account of what he treats on concerning the *Romans*, as falling more properly under our Province, in Discourting of *The Works of the Learned*.

In the General, 'tis to be observ'd, That our Author has divided his Treatise into Five Sections. The First Section is a large Introduction to his ensuing Discourse, at the close of which he acquaints the World what Reason and Inducements he had to handle this Matter of the *Grants*, and the Methods he intends to observe in discourting upon this Subject. In the Second Section, he makes his Observations upon the Management of the *Romans*, in their publick Revenues: but of this, more by and by. In the Third Section, he shews how careful our Ancestors in *England* were, at the forming this Constitution, to make ample Provision for maintaining the King's Crown and Dignity: And that when those Lands and Re-

venues

venues had been parted with, which were allotted for his, and the State's Service, Parliaments have seldom fail'd to Relieve and Restore his Affairs by Acts of *Resumption*. In the Fourth Section, he shews how our Ancestors have handled such Ministers of State, as in Breach of their Trust, did presume to procure to Themselves Grants of the King's Lands; of which he produces several Remarkable Instances: And he farther shews how both this Nation, and other Countries (particularly the *Romans*, the *Scots*, and the *French*) have proceeded with those who did imbezzle, or convert to their own Use the Revenues of the Prince. In the last Section, he states the present Deficiencies in divers Fonds, and offers several Reasons why the Forfeited Estates in *Ireland*, ought to be apply'd to the Payment of the Publick Debts. In order to the Clearing up of this last Head, he proposes to examine into, and state the following Points: (1.) How far it is consistant with the Honor of a Prince, to desire and promote a Resumption by Act of Parliament. (2.) What Interest the People of *England* have in the Lands granted away, and especially as to the Forfeited Estates in *Ireland*. (3.) How far in an Act of Resumption, it is just and reasonable to look backwards. Thus much may suffice to give our Readers a General View of the Author's Performance.

We shall now proceed to a more particular Account of what he has deliver'd in the Second Section, concerning the Management of the *Romans*, as to this Matter: wherein he undertakes to shew these Particulars: (1.) "How the Greatness of the *Romans* took its Rise from the Thrift that was shewn in all Matters relating to the Publick: (2.) That this Wise Nation made almost every Foreign Expedition bear its own Charge: (3.) That the best of their Emperors were the more Frugal: (4.) That such Emperors did not look upon the Treasure and Revenues of the State to be their own, and absolutely at their Disposal; but always thought that the Publick, and the Common-wealth, had an Interest in it: (5.) Lastly, That when the Treasure and Revenues of the State were exhausted by Prodigality, it made way for the Invasions of the Northern People, and at last produc'd the utter Ruin of the Empire." This is the Scheme of what our Author treats of in the Second Section, which he proves all along by Matters of Fact, taken out of the *Roman* Historians.

For the illustrating of the first of these Points, he shews how *Valerius Publicola* was the first, that lodg'd the Publick Mony of *Rome* in the Temple of *Saturn*; where two sorts of Treasure were deposited,

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the one in daily Use, consisting of Tributes and Ordinary Payments; and the other, call'd *Aurum Vicesimarium*, which was not to be touch'd but in cases of the last Necessity: That as the Empire extended, the *Romans* were more solicitous to gather a Publick Stock, in order to ease the *Plebeans* of the Burden of Taxes: And, That the Commanders, both by Sea and Land, were very faithful in bringing the Spoils gain'd by War into the Common-Treasury; never thinking, till sometimes after the *Punick War*, of growing Rich by the Spoils of War; and that they who did it were Men who hatch'd wicked Designs against their Country; of which number our Author reckons *Marius*, *Sylla*, *Pompey*, *Cæsar*, and *Lucullus*.

For the Proof of the Second Point he produces several Instances of vast Sums, from time to time brought into the Common-Treasury, as Tributes exacted from several Conquer'd Nations. Thus *Fabritius*, having conquer'd the *Lucani*, *Brutii*, and *Samnites*, besides a Rich Dividend made among his Soldiers, brought into the publick Treasury, 400 Talents. So *Scipio*, treating with the *Carthaginians*, oblig'd them to pay 10000 Talents to the *Roman State* in 50 Years time; beside which he brought into the Treasury 100033 pound-weight of Silver. Again, *T. Quintius Flaminius*, in his Treaty with King *Philip*, oblig'd him to pay to the *Roman State* 1000 Talents, one half in hand, and the other in equal Payments for 10 Years together. Besides these, he produces several other Instances of this Nature, which are too long to be inserted.

For the Proof of his Third and Fourth Particulars, he mentions *Augustus*, *Tiberius*, *Vespasian*, *Nerva*, *Trajan*, *Adrian*, and *Antoninus Pius*, who were very frugal, in the Management of the Publick-Treasure, left great Sums behind them, and made a great deal of Difference between the Publick Revenues, and their own Private Patrimony.

Lastly, To evince his Fifth Particular, he tells us of *Caligula*, *Nero*, *Vitellius*, *Domitian*, *Commodus*, *Julianus*, *Antoninus Caracalla*, and other profuse Emperors, who by their Prodigality, squander'd away the Publick Revenues, gave the first Rise to several Vices and Enormities, open'd a door to the Invasion of the *Goths* and *Vandals*; and so completed the Ruin of that Vast, and once Glorious Empire.

Devotions in the Ancient Way of Offices, with Psalms, Hymns, and Prayers for every Day of the Week, and every Holy-day in the Year. Reform'd by a Person of Quality, and publish'd by George Hickes, D. D. London, Printed for J. Jones, 1700. in Twelves, Pag. 598.

WE need say but little concerning these Devotions, since the Devout Part of the *English Church* have sufficiently testify'd their Approbation of them, by that kind Reception which they gave to the Reform made of them by Mr. *Dorrington*. These are the same in Substance with *H's*, but alter'd a little to bring 'em the nearer to the Ancient Form.

Of the Alterations and Additions made in this Edition (to render the Devotions more perfect) it will be necessary to give our Readers some Short Account.

Mr. *Dorrington* had divided them into two Parts, under the Heads *Meditations, Hymns* and *Petitions*: But the present Compiler has reduc'd them all together, and divided them into several Offices for four several Parts of the Day; viz. *Mattins, Lauds, Vespers*, and *Compline*. He has likewise added the Lessons to each Office, which Mr. *D.* had omitted; and has cast what Mr. *D.* calls *Meditations*, into a sort of *Psalms*, with Versicles to be said alternately, to which he has annex'd *Antiphones*, according to the Ancient way of Devotion.

These are all the material Differences, that are between the present Treatise, and Mr. *Dorrington's Reform'd Devotions*. The Reasons of these Alterations and Additions, the Editor gives us in the Preface; and at the same time, lays down Directions how to make use of these Devotions to the best Advantage: All which we refer to the farther perusal of the *Christian Reader*.

The Resurrection founded on Justice: Or, A Vindication of this great standing Reason assign'd by the Ancients and Moderns; wherein the Objections of the Learned Dr. Hody against it are answer'd: Some Opinions of Tertullian about it, examin'd: The Learned Dr's three Reasons of the Resurrection inquir'd into: And some Considerations from Reason and Scripture, laid down for the Establishment of it: By N. B. M. A. London, Printed for T. Helder, 1700, in Octavo, Pag. 144.

OUR Author endeavours in this Treatise, to establish the Resurrection of the Dead on a Principle of Justice, according to that Saying of Damascene, *Si Resurrectio non est, neque Deus, neque Providentia*. He has divided it into Fourteen Chapters; the three First of which are only Introductory to his main Design: And in them he shews, (1.) That the Resurrection of the Dead, is the Grand and most Important Article of our Religion; the Ground-work and Foundation of our Faith, Hope and Expectation. (2.) He shews, what Opposition this Article has met with from the Enemies of our Holy Religion, viz. The Philosophers and Common-People of Athens (who ridicul'd Saint Paul, when he preach'd up JESUS, and the Resurrection;) Pliny, in his Natural History, the Apostate Julian, Lucian, Porphyry and Celsus. (3.) Lastly, he shews upon what Grounds it stands, how the Objections against it are answer'd, and then tells us what Method he will pursue in the handling of the Subject; which is as follows: First, briefly to lay down the State of the Argument: Secondly, to shew how it has been the Great, the Principal, and the Chiefest Argument of all Ages: Thirdly, To answer the Objections that are brought against it: Fourthly, To examine Dr. Hody's Reasons of the Resurrection: And lastly, to establish the Doctrine by such Considerations as he hopes will secure it.

The two First of these Particulars, he dispatches in the Fourth Chapter, wherein he states the Argument in short thus: "The Body and the Soul (says he) are here joyn'd together, as sharers in "all the Concerns and Actions of this Life; which is a State of Pro-
"bation, and therefore they are to stand or fall together in the next,
"which is a State of Remuneration. For Justice (adds he) carries
"in the very Nature of it, a Due and Impartial Distribution of

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“Rewards, and Punishments: So that if two (as the Soul and Body) work together, both have a right to the Wages and 'tis down-right Injustice to give all to One, and nothing to the Other. Having thus stated the Argument, he proceeds farther to shew, That this has been the great Reason assign'd by all, *Jews*, Primitive Fathers, Schoolmen, and Modern Writers for the Resurrection of the Body.

In the fifth Chapter, are set down the three great Objections, which Dr. *Hody* in his Treatise of the Resurrection, has started against our Author's Argument; and they run thus: (1.) “To speak properly, the Body is not capable either of Sinning, or doing well; it is only the Instrument of the Soul; and the Arm that stabs, is no more than the Sword; 'tis the Soul only that is the Murderer. (2.) The Body is not capable of Rewards and Punishments, 'tis the Soul that is sensible: Nothing but what is sensible only, can be capable of Rewards and Punishments. (3.) If it be Injustice in God, to punish the Soul alone without the Body, in conjunction with which she committed the Sin; then all the Matter which constituted the Body, when the several Sins were committed, must be rais'd again, and reunited to the Soul; for if some, why not all? But what Monsters of Men should we be in the Resurrection, if all the Substance, of which our Bodies consisted from our Childhood to our Death, should be gather'd together, and form'd into a Body.

These are the Objections which Mr. *B.* undertakes to answer in the Series of his Discourse. In the Two first Objections, he says, is a manifest Fallacy of Division: For the Body alone cannot either commit Sin, or do Well; tho' it is not alone capable of Rewards or Punishments, yet in Conjunction with the Soul, it may do the one, and be capable of the other: These things he illustrates very particularly, in this and the two next Chapters; and in the Eighth, offers several Arguments at large, to prove that our Bodies are more than Instruments only.

In the Ninth Chapter, our Author passes on to examine Dr. *Hody's* Third and Last Objection; to which he answers in these Particulars: (1.) “That the Resurrection depends upon an All-sufficient and Omnipotent Power; and tho' he cannot tell with what Matter the Bodies shall arise, yet every Good Man ought to rest satisfy'd in this, That a God of Infinite Abilities, will take care to make good his Word. (2.) That the Doctor's Assertion runs counter to the Doctrine of the Schoolmen and Ancients, who have with one Mouth determin'd, That the Child shall

“ shall not arise a Child ; nor the Corpulent Man, with his great Bulk. &c. but all shall arise (*inter Incrementum & Decrementum humane Naturæ*) about the Age of 33, in a perfect State ; *Staturâ quam habuit vel habiturus est.* (3.) That what the Dr. says, is altogether beside the Question: since we are to consider the Body fallen, and to prove the Resurrection of the same Body, to be joyn'd to the same Soul, in order to a Judgment ; and this is all that in Reason can be expected. (4.) That this Objection is too strict and subtle, since it impeaches, destroys and overthrows all Justice upon Earth, and renders it altogether impossible ; this our Author illustrates very distinctly, and familiarly. (5.) He answers plainly, by denying the Consequence ; *viz.* That it does no way follow, from the Principles of Justice, That all the Matter which constituted the Body, when the several Sins were committed, should be rais'd up again ; and for this he assigns his Reasons at length. (6.) In the last Place, he answers to the Doctor's Objection in his own Words, quoted out of his Treatise, p. 187.

In the Tenth Chapter, our Author examines the three Opinions of *Tertullian*, concerning this Matter ; which are as follow : (1.) He asserts the Sensibility of the separate Soul ; That it is of its self capable of Rewards and Punishments, is actually in some measure comforted, or tormented before the Resurrection. (2.) He seems to assert a quite opposite Doctrine ; *viz.* That the Soul is not capable of suffering without the Body ; and this he makes the Reason of the Resurrection. (3.) He owns, That separate Souls are actually rewarded or punish'd before the Resurrection, &c. These Opinions of *Tertullian*, our Author takes into particular Examination ; and shews how little they make for Dr. *Hody's* Notions.

In the Eleventh Chapter, he inquires into the three Reasons of the Doctrine assign'd by the Learned Dr. *Hody* ; and in the Twelfth shews, that the Doctor's third Reason is the same that our Author contends for.

In the two last Chapters, we have the Author's several Arguments from Reason and Scripture, of the Position he had laid down, *viz.* That the Resurrection of the Dead was founded upon the Principle of Justice.

Letters written by Sir W. Temple Baronet, and other Ministers of State, both at Home and Abroad: Containing an Account of the most Important Transactions that pass'd in Christendom from the Year 1665, to the Year 1672. In two Volumes; review'd by Sir W. Temple, sometime before his Death and publish'd by Jonathan Swift, Domestick Chaplain to his Excellency the Earl of Berkeley, one of the Lords Justices of Ireland. London, Printed for J. Tonson, A. and J. Churchill, and R. Simpson, 1700. in Octavo, Vol. I. containing Pag. 520. Vol. II. Pag. 360.

THE Author of the greatest Part of these Letters, which compose the two Volumes now before us, is so well known to the Learned, as well as to the Political part of the World, that nothing but what is extraordinary can be expected from his extraordinary Pen. That he was a great Scholar, his Works before extant do sufficiently testify; and that he was as able a Statesman, all who were acquainted with his Conduct during his several Embassies, in King *Charles II.* Reign, can witness, and these Remains will, in some measure, evince.

They are not mere formal Letters, and Letters of Compliment, but such as carry in them a Discovery of the secret Springs of Action under One of the most subtle Reigns that ever *England* knew. For (as the Publisher has observ'd in his Epistle) there is contain'd in them an Account of all the chief Transactions and Negotiations, which pass'd in Christendom, during the seven Years wherein they are dated; viz. The War with *Holland*, which began in 1665. The Treaty with King *Charles II.* and the Bishop of *Munster*, with the Issue of it: The French Invasion of *Flanders* in the Year 1667. The Peace concluded between *Spain* and *Portugal*, by King *Charles's* Mediation: The Treaty at *Breda*: The Triple-Alliance; and the Peace of *Aix la Chapelle*: These things are comprehended in the First Volume of those Letters. In the Second Part are contain'd, The Negotiations in *Holland* in consequence of those Alliances, with the Steps and Degrees, by which they came to Decay: The Journey and Death of *Madame*; The Seizure of *Lorraine* by the *French*, and his Excellency's Recalling; with the first Unkindness between *England* and *Holland*, upon the
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Yatch's transporting his Lady and Family : And the beginning of the Second *Dutch War*, in the Year 1672.

Here we have given You a General View of what is contain'd in these Letters ; but before we proceed, it must be observ'd, That with these are intermixt several other Letters, Familiar and Pleasant, written to his Friends upon several occasions : and that at the end of each Volume, is annex'd a Collection of several Letters to Sir *W. Temple* from the Chief Persons employ'd either at Home or Abroad, in these Transactions, and during six Years course of his Negotiations ; and particularly many from the Famous *Dutch Pensionary John De Witt*.

It cannot be expected that we should run through the whole of these Letters ; we shall only just give a General View of some few of the most Material of them ; leaving the rest to the farther Perusal of our more Inquisitive Readers.

His First Letter is to his Father, Sir *John Temple*, Master of the Roils of *Ireland* ; wherein he acquaints him with his Leaving *England*, and the Design upon which he was sent to the Bishop of *Munster*, with a Character of that Prince.

In his Letter to the Lord *Arlington*, dated *Octob. 13. N. S. 1665*, from *Brussels* ; he gives him an Account of the Conference that he had with the Marquiss *De Castel-Rodrigo*, then Governor of the *Spanish Netherlands* : tells him, That the Bias of the Marquiss's whole Discourse was to shew, they had no great need of the *English* Assistance, at the same time, they press so much to be assur'd of it ; and to represent the mutual Necessity of a Conjunction between *England* and *Spain*, with all the Expressions of Affection to his Majesty's (King *Charles II.*) Person and Service, that a Courtier, or almost a Lover could use. Next he acquaints that Lord with the Substance of his Answer to the Marquiss ; How he desir'd him to help Alderman *Backwell* to a Chapman, to take off all the Tin he had brought over for ready Mony, that he might make the second payment on his Master's behalf to the Bishop of *Munster*, who, tho' incessual against the *Hollanders*, yet had sent him Word, that he could not subsist any longer unless the Mony came.

In a *Latin* Letter to the Bishop of *Munster*, dated *Mar. 19. S. N. 1666*. at *Brussels*, he informs that Prince of the News he had heard by several Hands, of his Highness's Intentions of clapping up a Peace with the *Dutch* ; from which he endeavours to dissuade him by many powerful Arguments, such as the Friendship of the King his Master, his giving *M. Rhintorf* Letters of Exchange for several thou-

thousands of Dollars, and promising Speedily to transmit more Money for his Service. "In the mean while (concludes he) I shall use my utmost Care and Diligence for the Service of Your Highness, and it will be Your Part not to be wanting either to his Majesty, or Your own Honor and Safety, which are all concern'd in this Conjunction. I also (adds he) beg Your Highness not to be discourag'd by Your Enemies, not distrust Your Old Friends, nor despair of raising New ones.

His next Letter to Mr. *Codolphin* at *Madrid*, offers him several Arguments, why he should endeavour to promote the *Portugal* Truce, which was then on foot; and gives him a Character of the Principal Councillors of State in the *Spanish* Court, with a Light into the Motions and Inclinations of several Princes of Europe.

In a long Letter to his Father Sir *John Temple*, dated *Brussels*, May 10. S. N. 1666. he gives him a large Account of a hard and long Journey he had taken to *Munster*, and back again. The occasion of this Journey, was to dissuade the Bishop of *Munster* (by the command of his Majesty) from concluding the Treaty, that was then on foot, between the *French*, *Dutch*, and *Munster* Envoys, at *Cleve*, under the Mediation of the Elector of *Brandenburg*. He made all the haste imaginable, under the Disguise of a *Spanish* Envoy, sent from the Marquis *Castel-Rodrigo* to the Emperor; and at last arriv'd at *Munster*, where he was very kindly receiv'd by the Bishop, but the Treaty of Peace was sign'd at *Cleve*, before he came: Upon this he left *Munster* privately, and with all speed halted to *Brussels*, where he arriv'd time enough to stop several Bills of Exchange, that would otherwise have fall'n into the Hands of the Bishop's Agent there, and to forbid the Payment of the rest, which he receiv'd during his Absence.

This, with several of the foregoing Letters, relate chiefly to, and give an Account of the whole Affair of *Munster*, which at that time made so much noise, and rais'd so much Expectation in the World: and in the next Letter, to the Duke of *Ormond*, he acquaints his Grace, That he had so concerted with the Bishop of *Munster* whilst he was there, and with the Marquis *Castel-Rodrigo*, at *Brussels*, that they expected between 5 or 6000 of the Bishop's Best Troops, upon his Excellency's paying 50000 Pattacons, and obliging himself to restore them upon repayment of the like sum, whenever the Bishop shall have need of them: "Which (says our Sage Politician) is a better Disposal of Forces rais'd by his Majesty's Money, than if they had been drawn over into the *French* Service, according to their

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“Prospect, and M. Colbert’s Endeavour, who was sent to *Munster*,
“on purpose to Marchand them.

It would be too tedious to run through the rest of these Letters :
that Summary Account which we have already given of those,
that relate to the Treaty of *Munster*, is sufficient we presume to
give the Reader a Taste of what he may find in the ensuing
Letters.

But besides these Letters, there is in the First Part set down at
large the Articles of the Triple-Alliance, between his *English* Ma-
jesty and the States of *Holland*; in which Sir *Will. Temple* was so di-
ligent and successful, as to finish it in few Days : of whose Address
and Vigilance in that remarkable Affair, be pleas’d to take an Ac-
count from the two following Letters.

The First is from the States to the King of *Great Britain*, and
runs in these Terms: “Sir, it is merely in compliance to Custom,
“that we do our selves the Honour to write to your Majesty, in
“Answer to the Letter you werè pleas’d to send us, relating to
“Sir *William Temple*: For we can add nothing to what your Majesty
“has seen Your self of his Conduct, by the Success of the Nego-
“tiation committed to his Charge. As it is a thing without Ex-
“ample, that in so few Days, three such Important Treaties have
“been concluded; so we can say, that the Address, the Vigilance,
“and the Sincerity of this Minister, are also without Example.
“We are extremely oblig’d to your Majesty, that You are pleas’d
“to make use of an Instrument so proper for confirming that strict
“Amity, and good Intelligence, which the Treaty at *Breda* had so
“happily begun: And We are bold to say, That if Your Majesty
“continues to make use of such Ministers, the Knot will grow too
“fast, ever to be unty’d, &c.

The other Letter upon the same Account is from M. *De Witt* to
the Lord *Arlington*, and that part of it which relates to Sir *William*
Temple, is in these Terms: “My Lord, As it was impossible to
“send a Minister of greater Capacity, or more proper for the
“Temper and Genius of this Nation, than Sir *William Temple*; so
“I believe, no other Person, either will, or can more equitably
“judge of the Disposition wherein he has found the States, to an-
“swer the good Intentions of the King of *Great Britain*. Sir *Wil-*
“*liam Temple*, ought not to be less satisfy’d with the Readiness,
“wherewith the States have been wrought upon, to conclude and
“sign those Treaties, for which he came hither, than they are
“with his Conduct, and agreeable manner of Dealing in the whole
“course

“course of his Negotiation. It appears, my Lord, that you thoroughly understand Men, and bestow your Friendship only upon such as deserve it; since you cause Persons to be employ’d, who acquit themselves so worthily. I think my self happy to have negotiated with him, and that by his means, your Lordship has been pleas’d to give me a New Testimony of your Good-will.

We thought fit to transcribe so much of these two Letters, in order to shew you what Esteem the States General and Mr. *De Witt*, one of the Ablest Ministers of that Time, had for this Great Man, whose Character has been since establish’d by his own Actions, as well as by the Testimony of other very able Judges in the Case.

It must be observ’d, That several of his Letters were written in *Latin, French* and *Spanish*, which the Publisher has taken care to have translated and printed in another Column, for the use of such Readers, as may be unacquainted with the Originals.

What the Editor has farther observ’d in his Preface, We think fit to insert, and with it conclude our present Account of this Piece; viz. That it is generally believ’d, That Sir *William Temple* has advanced our *English* Tongue to as a great a Perfection as it can well bear; and yet, how great a Master he was of it, has never (our Editor thinks) appear’d so much, as it will in these Letters: wherein the Style appears so very different, according to the difference of the Persons to whom they were address’d; either Men of Business, or Idle; of Pleasure or Serious; of great or of less Parts or Abilities, in their several Stations: So that one may discover the Characters of most of those Persons he writes to, from the Style of his Letters.

We shall add no more, supposing enough has been said, to recommend the Perusal of these Remains of that Great and Able Statesman, to the farther Perusal of the Learned and Prudent Part of Mankind.

An Account of the Court of Portugal, under the Reign of the present King Dom Pedro II. with some Discourses on the Interests of Portugal, with regard to other Sovereigns; containing a Relation of the most considerable Transactions, that have pass'd or lute, between that Court, and those of Rome, Spain, France, Vienna, England, &c. in two Parts: London, printed for T. Bennet, 1700. in Octavo, Part I. pag. 180. Part II. pag. 172.

VORAGES, *Historical Accounts*, and *Secret Memoirs*, have of late been very much in Vogue, not only in our own, but also in Foreign Nations. And truly, considering the Advantages that may be drawn from them, we have no Reason to complain of the Multiplicity of them. Humane Life, consider'd in its self, and abstractedly from the Concerns of another World, would be a dull and heavy thing without those kinds of Novelties, to recreate, divert and inform it self. Every Body is desirous to know what is done Without, as well as Within Doors; and the same Itch of Hearing or Relating some New Thing may be observ'd in Ours, as well as in the *Athenian's* Times.

To gratify the Curiosity of the present Age, our Author here presents us with a large Historical Account of the Court of *Portugal*, under the *Now* Reigning King. We pass by the Preface, and come to the Treatise it self, which is divided into Two Parts. The first Part is compris'd under Eight Chapters: and the Second under Five. Of which We shall give You the following Extract.

PART I.

In the First Chapter, he treats at large of the present King of *Portugal*, wherein he gives Us an Account of his Title; which runs thus: "The High and Mighty Prince Dom *Pedro* the Second, by "the Grace of God King of *Portugal*, and of the *Algarves*, on this "and on the other side of the Sea in *Africa*; Lord of *Guiné*, and "of the Conquest, Navigation, Commerce of *Æthiopia*, *Arabia*, *Persia*; and of *India*, with an, &c. After this, our Author tells us of his Birth, of his being made Prince Regent of *Portugal*, upon the Deposing of his Brother Dom *Alfonso*, and of his Succeeding him in the Throne after his Decease, Dec. 12, 1683. Next he in-

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forms

forms Us of his Make and Constitution, of his Habit, of his Natural Parts, of his Devotion, of his Temperance as to Diet, of his Education, and Bodily Exercises. Lastly, he accounts for the Regulations that this King has made since his coming to the Throne; particularly his putting a stop to those frequent Robberies and Murders, committed before his Time; his Management of the publick Revenues to the best Advantage, his Frugality in furnishing his Magazines with Stores, and his Care in reducing the Coyne of that Kingdom to its just Standard. As for the other most considerable Transactions of his Reign, he says, they will fall under some of the following Heads, and therefore all he adds in this Chapter, is, "That the King of *Portugal* is an absolute Prince, having the Legislative, as well as the Executive Power in his Hands. "For the Royal Edicts have the force of Laws; and a Collection "of These, is as much the same thing there, as our Statute-Book "is in *England*; where these fail, the Civil Law takes place.

In the Second Chapter, our Author treats of the publick Revenues of *Portugal*, and the Forces of that Crown by Land and Sea. Here he first gives us an Account of the Intrinsick Value of the several Coyns of this Nation; and then tells us, That the Revenues arise chiefly from Customs, Taxes, Monopolies, Rents belonging to the Orders of Knighthood, and Monies rais'd purely by the Pope's Bulls. Of each Branch of these Revenues, our Historian treats distinctly, and enlarges upon the last Ways and Means of raising of Money for the use of the *Portuguese* Crown; which is by the Pope's Bulls. These Bulls are retail'd out (it seems) to the People, under the Names of, The Bull for the Living; The Bull of Composition; and, The Bull for the Dead. Of each of these, our Author gives us a very pleasant Account, as of the Price that is pay'd for them by the People, according to their different Qualities and Circumstances. He shuts up this Chapter, with an Account of the King's Forces both by Sea and Land, of their Number and Pay.

The Third Chapter informs us at large of the King of *Portugal*'s First Queen, *Maria-Elizabeth-Francoise de Savoye*, marry'd first to his Brother Dom *Alfonso VI.* and then after a Divorce, to the present King. And here We have, intermix'd a particular Account of all the Remarkable Transactions and Intrigues, carry'd on during *Alfonso*'s Minority, and after his taking the Government into his own Hands: We are likewise inform'd of the Mismanagements and Crimes imputed to that King, and of the Reasons of his being

being depos'd; of the two great Factions headed, the One by the Young Duke of *Cadaval*, Dom *Nuno Alvarez Pereira*; and the Other by Dom *Luis de Vasconcellos*, and *Sousa Conde de Castelmelhor*. We have a Character given Us of these two great Ministers of State, whose Interests were so opposite, that like two Suns they could not both shine at once in the *Portugal* Court; but as soon as One arose, the Other was forc'd to remove. After a long Account of the troubles of *Alfonso's* Reign, and of the Quarrels he had with the Infante his Brother; We are at last told of the various Methods and Steps taken to depose the King, to put up his Brother as Prince-Regent, and to strike up a Match between the Queen and the Infante; of which Marriage was born within the first Year, the late Infanta, of whom our Author treats in a distinct Chapter.

In the next Chapter, We have an Account of the late Queen of *Portugal*, *Maria-Sophia-Elizabeth*, Daughtèr of *Philip William*, Duke of *Nienbourg*, and Elector Palatine of the *Rhine*. Her Character was quite different from that of the former Princess: She seldom or never intermeddled with Matters of State, being advis'd, it seems, by her Confessor, Father *Leopold Fuesi*, a Jesuit, who came along with her from *Germany*, never to concern her self with the Government. The principal Parts of her Character, were her great Piety, and singular Devotion, that especially which she pay'd to the Famous *St. Francis Xavier*, whom she preferr'd above all the Saints in the *Roman* Calendar, if the Jesuits may be credited in the case. Of her Devotions to this Saint, our Author gives us a pleasant and diverting Narration, and sets down in their full length some parts of an Address made to the Queen, by Padre *Balthazar Duarte*, Procurator-General at the Court of *Lisbon* for the Jesuits of *Brazil*, when he presented Her Majesty with the Life of *Xavier*, compos'd at Her Request, by the Famous Jesuit, *Antonio Vieira*, one of the Greatest Men, that ever the Society produc'd in *Portugal*. He concludes this Chapter with an Account of that general Regret which her Death caus'd to the whole Nation. But the Pennances done upon her Death, according to some Letters come lately from *Lisbon*, having something in them extraordinary, We beg Leave to insert the Relation of them, for the Satisfaction of the more Curious Readers. These Letters therefore say, "That one of the
"Queen's Ladies died in two or three Days after her, for meer
"Grief: That the Queen-Dowager was inconsolable: That the
"King never went to Bed during her Sicknefs, but lay on a piece of
D d d d d 2 "Cork

"Cork in the same Chamber: That his Majesty, while the Corps
 "was carry'd away, express'd his Passion in such a manner, as is not
 "to be describ'd; it being so violent, that neither the Nuncio, nor
 "any other Person could pacifie him: That the Cardinal Arch-
 "bishop did many Pennances in her Majesty's behalf: That the
 "King went one Night Bare-foot, quite up to *Nôstra Senhora da*
 "*Graga*, which standeth upon a steep Hill, at the furthest end of the
 "Town: That he went in the same manner nine times to the Ca-
 "thedral Church, at a considerable Distance from the Palace, and
 "some part of the way very rugged: And, That all the little
 "Princes were carry'd in a Coach without their Shoes and Stock-
 "ings, to Saint *Roques*, the Jesuit's Church where *Xavier* stands,
 "and when they came near the Church, went a little way upon
 "their Feet; and having said their Prayers for their Mother, re-
 "turn'd upon their bare Feet to the Coach again.

In the Fifth Chapter, is a short Account of the Queen-Dowager of *England*, acquainting Us with her Retrenching her Family and Court, laying aside all Ostentation of State and Grandeur, and altering her Directors in Spiritual Matters, from those of the Franciscan Order, to those of the Jesuits.

The next Section treats very particularly of the late Infanta of *Portugal*, Donna *Isabel-Luisa*, who was born Jan. 6, 1669. sworn Princess, or Heiress to the Crown in 1680. died October 21, 1690. Here our Author tells us of the several Monarchs in *Europe*, who sought her in Marriage, (till after the King marry'd a second time) viz. *Victor Amadée*, the present Duke of *Savoy*; *Lewis XIV.* King of *France*, after the Death of his Queen, Donna *Maria-Theresa de Austria*; the Prince of *Tuscany*; *Charles II.* King of *Spain*; the Electoral Prince Palatine of the *Rhine*, and the Dauphin of *France*. Of each of these Pretenders he gives us a distinct Account; and is more large on the first, telling us how the Match between the Duke of *Savoy* and the Infanta came on, and how it was unexpectedly broke off.

In the Seventh Chapter, an Account is given of the King of *Portugal's* Issue, by his Second Marriage: which are Dom *John*, who died within seventeen Days; Dom *Joaon-Francisco-Antonio-Bento-Bernardo*, the King's Eldest Son living, born Octob. 22, 1689. and sworn Heir to the Crown, by the Three States of the Kingdom, Decemb. 1, 1697. Dom *Francisco* born May 25, 1691. Dom *Antonio* born March 15, 1695. Donna *Theresa-Francisca-Josepha*, born Febr. 24, 1696. Dom *Emanuel* born in 1697. and another Princess nam'd

nam'd Donna *Maria-Xavier-Josepha*, born the beginning of the Year 1699. Besides these, his *Portuguese* Majesty has acknowledg'd one Natural Daughter, whose Mother has been reported to have been employ'd about the Palace, to sweep the Lower Rooms. This Young Lady (our Author says) was bred up in a Monastery, till the Year 1695, when the King bestow'd her in Marriage, upon the Eldest Son of the Duke of *Cadaval*, to the great Dissatisfaction of the Nobility.

The last Chapter of the First Part treats of the Publick Ministry of *Portugal*, in which our Author gives us a large Character of five Ministers of State, by whom that Government is at present chiefly managed: viz. Dom *Manuel Telles de Silva*, Conde de *Villa Mayor*, and *Marchese de Alegrete*; Dom *Nuno Alvarez Pereira*, Duke of *Cadaval*, Marquiss of *Ferreira*, Earl of *Tentugal*, &c. Dom *Luis* (now Cardinal) de *Sousa*, Archbishop of *Lisbon*, and *Capellaon-Mor* to the King; Dom *Anrique de Sousa de Tavares da Silva*, Conde de *Miranda*, and Marquiss of *Aronches*, Brother to the Archbishop; and *Mendo Foyes Pereira*, present Secretary of State.

PART II.

Having enlarg'd so far on the First Part, We have not room left to treat distinctly of the several Sections of the Second. We may have an Opportunity to give the World a more particular Account of what is contain'd in them at another time; and therefore at present shall only take Notice, That the Author therein treats of the Interests of *Portugal*, with respect to *Rome*, *Spain*, *France*, the Emperor, *Holland*, the Northern Crowns, and *England*. A particular Account of which you may expect in the *New-Year*.

The State of Learning.

ITALY.

AT VENICE is publish'd a Book intitul'd, *Idea Promptuarii Sapientis, seu Summa Universalis, Auctore Antonio Albergotti Doctore. Ad Eminentiss. & Rev. Ferdinandum Cardinalem de Abbatibus* 1700. Typis Hieronymi Albrici, in 12°.

FRANCE.

AT TOLOUSE, there is in the Press a Treatise intituled, *Institutiones Physicæ Francisci Bayle, in Academia Tolosana Liberalium Artium Professoris: in 4° tribus Tomis.*

The whole Work is divided into two Parts, the former of which treats of Natural Philosophy in General, and the latter treats of it in Particular.

At the same place is likewise lately publish'd a Book intituled, *Traité sur la Peinture, pour en apprendre la Théorie, & se perfectionner dans la Pratique, par le Sr. Dupuy Dugres.*

GERMANY.

AT COLOGNE, they are reprinting in Octavo, *L'Exposition de la Foi de l'Eglise R. touchant la Grace, & la Predestination.* This Piece, it seems, was compos'd by the Young Abbot of S. Cyran, and condemn'd by the Archbishop of Paris, in the Year 1697. This Edition promises to be more correct than the former, to which will be added the Archbishop of Paris's Injunction, and New Remarks upon it.

HOLLAND.

THERE is publish'd, *Historia Congregationum de Auxiliis Divina Gratie, Summis Pontificibus Clemente VIII. & Paulo V. Libri Quarti, Auctore Augustino Le Blanc, S. Theologia Doctore.*

At

At LEYDEN, *Elementa Juris secundum Ordinem Institutionum Justiniani, digesta à Johanne Voet, Jurisc. & Antecess. 1700. in Octavo.*

At LEWARD, *Hermanni Deusingii Commentarius Mysticus in Decalogum, & Explicatio Mysticatum Historia de Muliere Hemorrhoiſſa ſanitati reſtituta, & Filia Jairi ad mortem revocata, tum Parabola de Epulone divine, & Lazaro mendico, apud Gerardum Hoogſlag, 1700.*

L O N D O N.

There is in the Preſs, and will ſpeedily be publiſh'd, a ſmall Treatiſe in Twelves, intituled, The Government of the Paſſions, according to the Rules of Right Reaſon, by way of Abſtract. A farther Account of this, and other Books printed here, You may expect in our next.

There is juſt now publiſh'd, An Account of the Court of *Portugal*, under the Reign of the preſent King *Dom Pedro II.* with ſome Diſcourſes on the Interests of *Portugal*, with Regard to the other Sovereigns and Countreys of *Europe*: Containing a Relation of the moſt conſiderable Tranſactions, that have paſſ'd of late between that Court, and thoſe of *Rome, Spain, France, Vienna, England, &c.* Not before made Publick.

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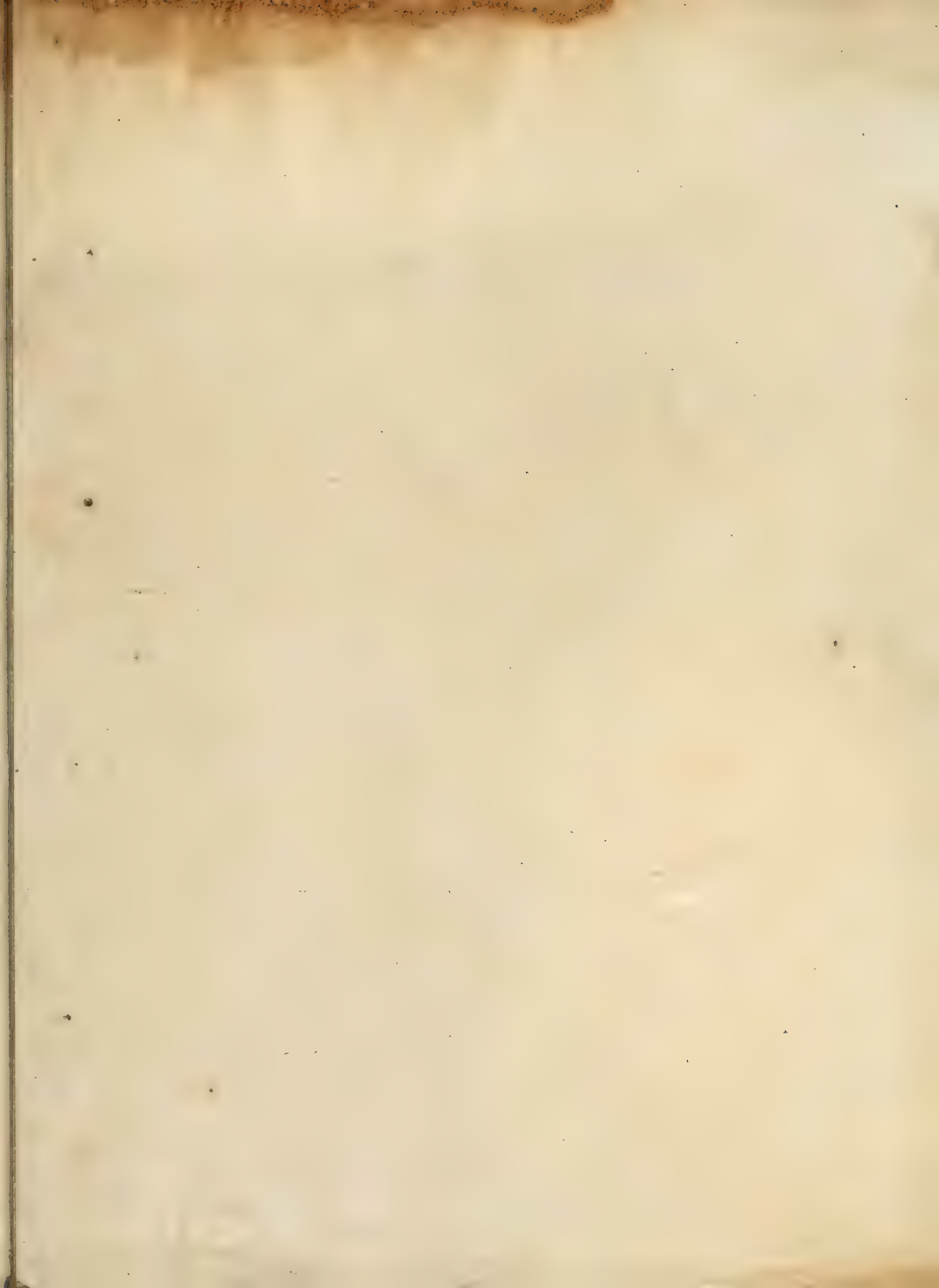
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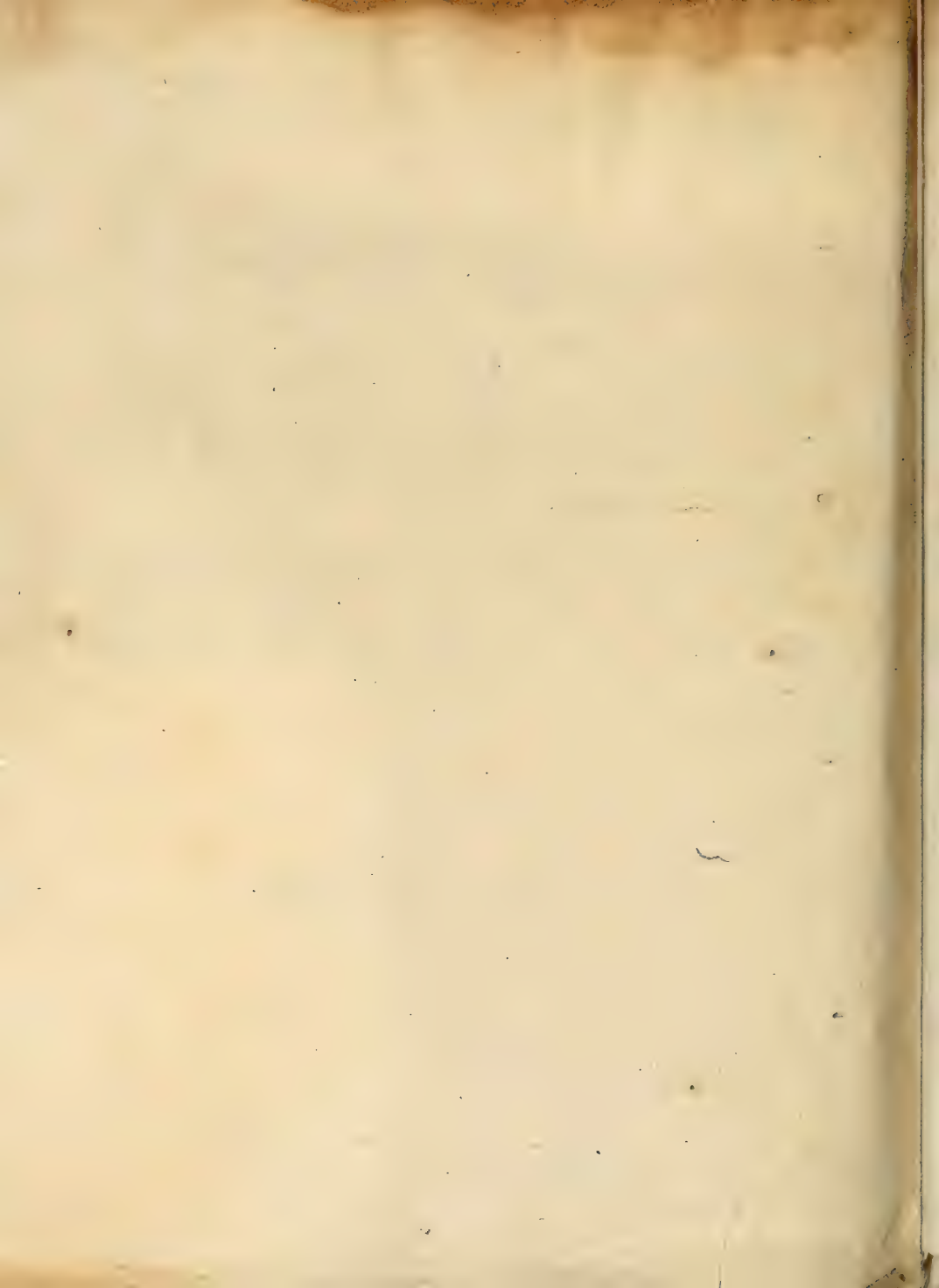
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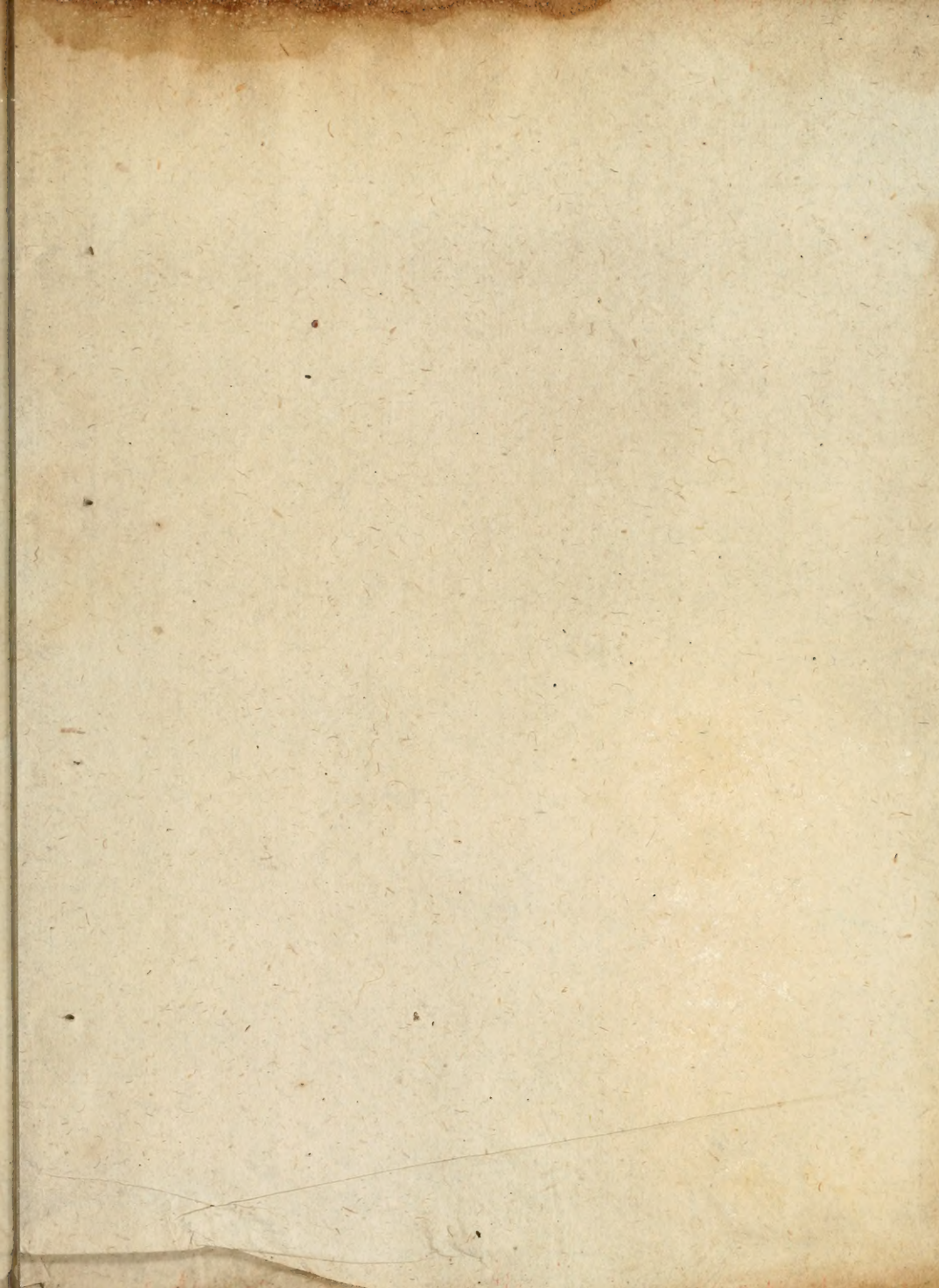
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